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Nov. 12, 2014

Colleen McFarland,
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You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:01 6 JANUARY 1981

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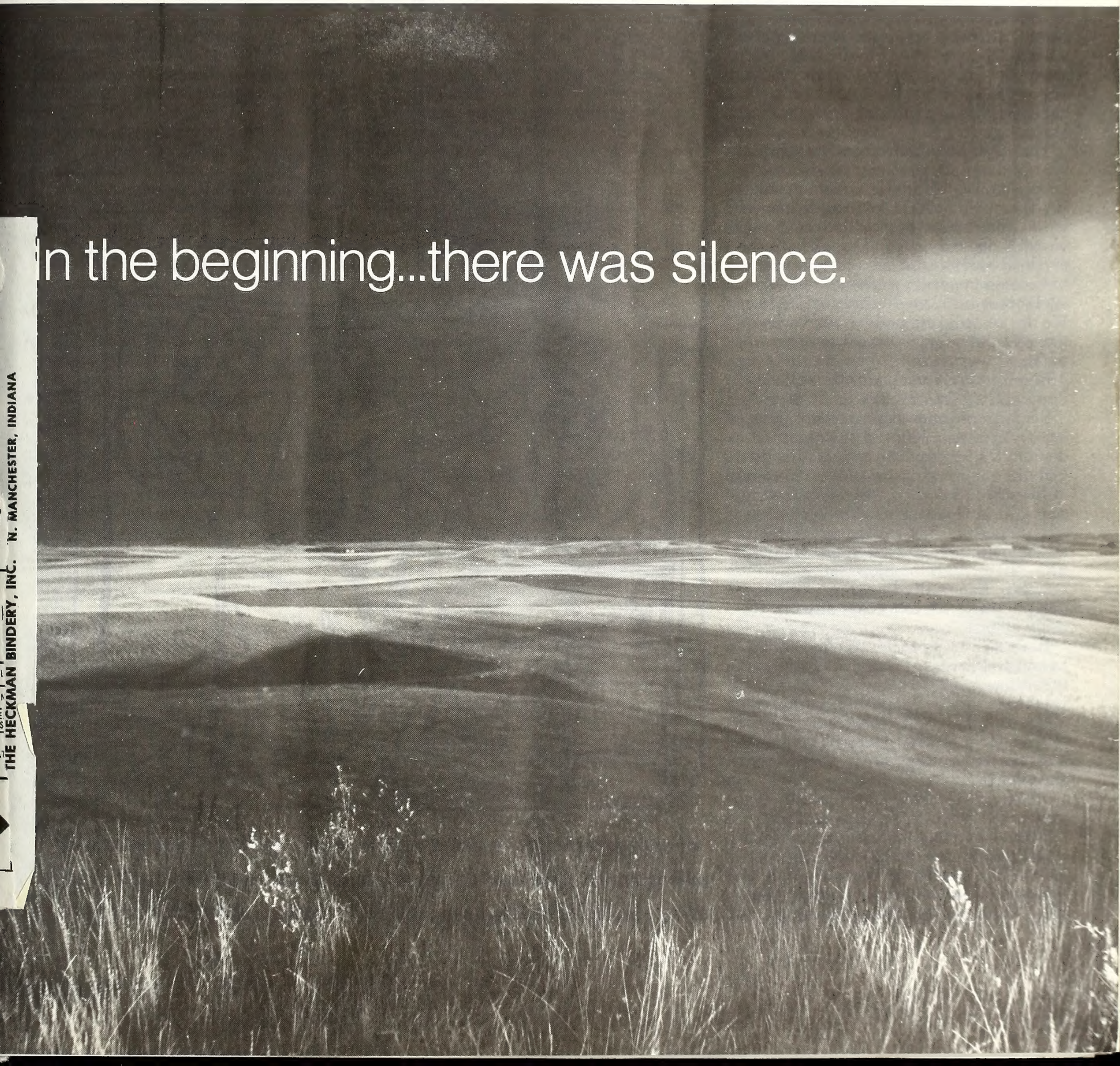

In the beginning...there was silence.

THE HECKMAN BINDERY, INC. N. MANCHESTER, INDIANA

"For God alone my soul waits in silence..." Psalm 62:5a.

Clarence Bauman

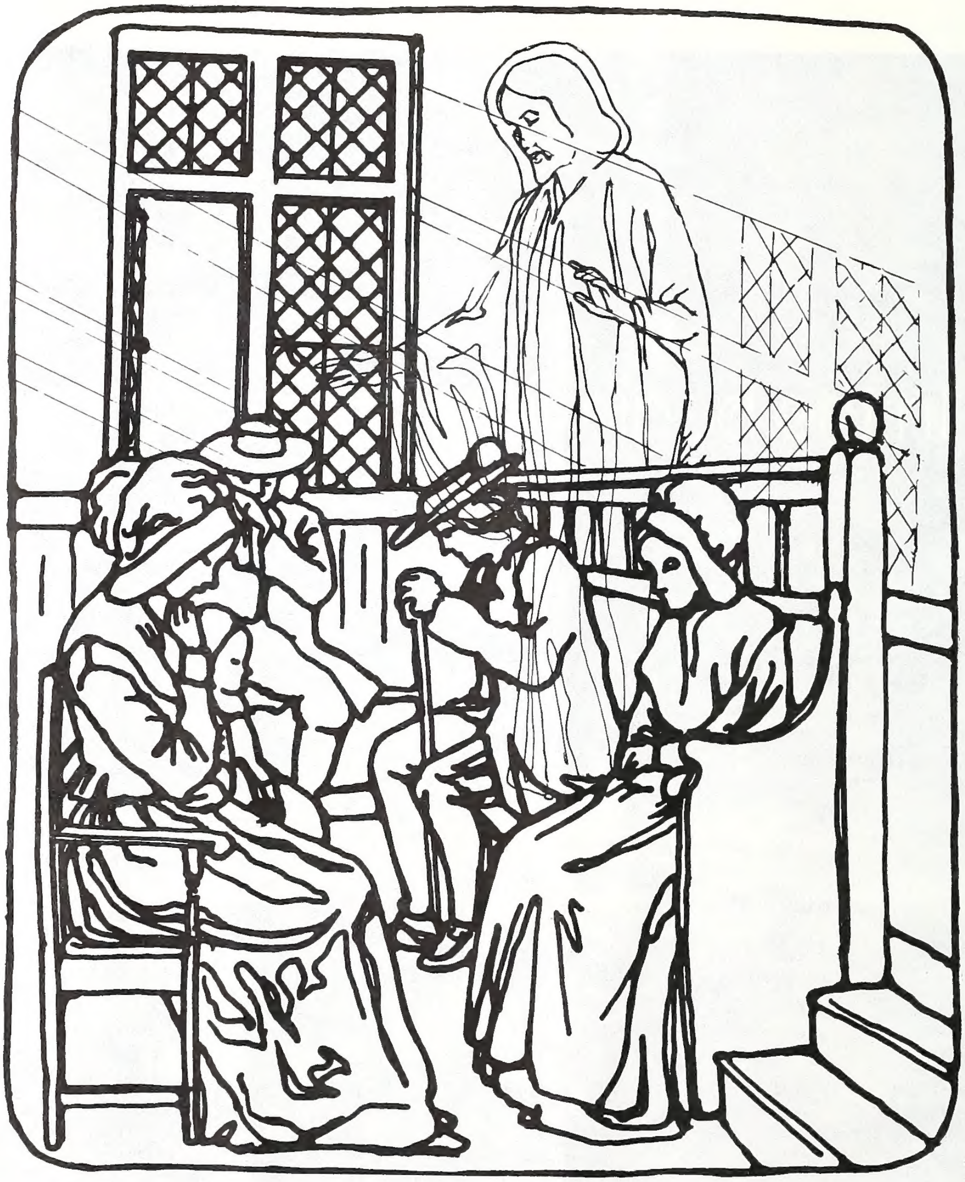
There was silence before the world was created and there will be silence after it is consummated. There was silence before you were born, and there will be silence after you die. All of which is reason enough to explore the meaning of our being within the context of "silence"—in our life and in our worship.

The outer transition from speech to silence demands an inner transition from rhetoric to intuition, from speaking the outer word to hearing the inner word. Sometimes, especially in our worship, we may need to break both the cerebral barrier and the sound barrier to become inwardly gathered to listen each other into life—in holy stillness. We are so programmed by our verbal agenda and so accustomed to our deflated wordiness that we find it difficult to become outwardly still and impossible to become inwardly silent.

Sometimes inner stillness demands outer stillness; silence of the heart demands silence of the tongue. Particularly in our worship we need to become still—still before God, still with God, and still in God. We need to become still enough to find God in our worship, still enough to hear God in our worship, and still enough to enjoy God in our worship. Especially in our worship we need to pray: "Give us this day our daily silence."

In speech as in music silence is the presupposition and framework of meaning. A musical note fulfills its intention only in proportion to the space and time of its surrounding silence. So it is with speech. Language conveys its meaning only as it words the silence.

The mystery of silence is unfathomable in its natural and supernatural aspects, its active and passive modes, its voluntary and involuntary nature, its inner and outer dimensions, and its epistemological and ontological intentions. Whether we think of natural



"Knowledge of God is not a matter of saying but of being, not of talking about God but of inward contact with God—through silence—as a process of epistemological and ontological interiorization."

Silent meeting

silence, cosmic silence, or divine silence, we cannot speak *about* silence (as though it were an object) just as we cannot search for darkness with a torch in our hand. Nor should we speak *around* silence in order to circumvent it by words, and yet we can speak *of* silence.

Silence is a religious and ethical attitude. It does not signify an absence of intelligence nor an inability to function, but a capacity for discerning a higher form of knowledge that transcends the senses.

On the ethical level silence denotes control of the self, its senses and passions, and over the instabilities of our corporeality—a bridge over troubled waters, *Ataraxia*, *Gelassenheit.* That is why a well-balanced person speaks in measured tones, guards against speaking too much, and avoids speaking of inconsequential matters.

As an ethical concept silence signifies a strength of character, a victory of the mind over speech. Pythagoras imposed a five-year vow of silence upon his disciples so that they might purify their minds, and some Trappist monks today take lifetime vows of silence in order to achieve a level of consciousness which lies beyond the dialectic of speech.

On the religious level the ground and need for silence is the transcendence of God beyond the world and hence beyond the word. Holy silence is therefore intuitively felt to be the highest human response to the divine mystery—hence the Jewish forbearance to verbalize the unspeakable divine Name and the early Christian reticence to publicize the holy mystery of our Lord's Prayer. Verbal prayer aspires to dialogical encounter with God as a person. Silent prayer ascends to a state of being in God beyond the realm of the senses.

Knowledge of God is not a matter of *saying* but of *being*, not of talking *about* God but of inward contact *with* God—through silence—as a process of epistemological and ontological interiorization. God is silence, and it is through silence that we participate in his being.

Ultimately the meaning of silence lies hidden in this realization that God is Silence and that his Word expresses that event. That is why his Word is creative, always new, surprising. Our words were also meant to convey this mystery, this power, and this life, but as our speech becomes abstracted from his reality, it becomes powerless and deceptive. That is why only a word coming out of silence is a real Word and says something.

Our speech was intended to express the Divine Silence in the human word. That is what is meant by revelation, incarnation, and inspiration—by God's Word becoming humanity's word and by humanity's word becoming God's Word. That is why communication is a spiritual—not a vocal—exercise. That is why truth is not a matter of trading in words but of incarnation of *the* Word.

In exploring the relation of Silence to the Word, Bonhoeffer says: "Right speech comes out of silence and right silence comes out of speech. Silence does not mean dumbness as speech does not mean chatter. Dumbness does not create solitude and chatter does not create fellowship. . . . Real silence, real stillness, really holding one's tongue comes only as the sober consequence of spiritual stillness. . . . The silence of the Christian is a listening silence, a humble stillness. . . . There is a wonderful power of clarification, purification, and concentration upon the essential thing in being quiet. . . . Silence before the Word leads to right hearing and thus also to right speaking of the Word. . . ."

Silence as preparation for hearing and meeting God is not barren or dead but electric with expectation and anticipation not only for hearing God's Word through one appointed ministerial spokesperson but for inwardly preparing each active participant for the divine eventuality of representing Christ in a vocal ministry. A fellowship that has disciplined itself in corporate spiritual stillness can thrive on the resourcefulness of many seeds of God sprouting the multifarious gifts of the Divine Spirit in fresh and vital messages that inspire and edify in a spontaneous and authentic way. Such a fellowship need no longer be solely dependent on the programmed ministry but can explore the boundless resourcefulness of the priesthood of all believers—so characteristic of the genius of Anabaptist beginnings—even without preprogrammed invocations and benedictions, without preinspired hymns, prayers, and sermons, and without musical preludes, interludes, and postludes, to predetermine the inner state of the soul. But what would happen if all these props were suddenly removed? Wouldn't the result be a barren, stagnant, desolate silence? Obviously that can happen, but it need not happen. Structured worship too is not without its liabilities.

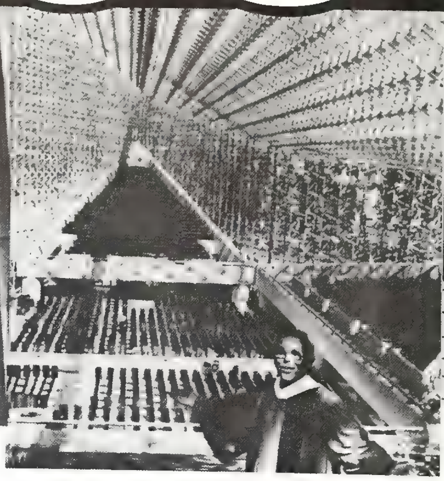
Silent meeting in the waiting ministry presupposes a certain maturity, self-transcendence, patience, and openness to the new. With some guidance and a little experience, constructive use of preparatory silence can inspire the unexplored resourcefulness of spontaneous unprogrammed meetings for worship. But if we hope to experience the truth and fruit of such silence we also need some preparation for the practice of silence. Such preparation demands humility of mind and heart. In the final analysis it is silence itself which prepares us for Silence. The hardest journey is the inner journey—also in our life together. •

3418

Protesta

"TV preacher Jerry Falwell is a symbol of the new force in US politics which uses tactics made familiar by powerful secular groups from business and labor."

Television has invaded the church



Robert Schuller stands in the balcony of the Crystal Cathedral.

A time to rebuild the church

Donovan Smucker

If Pope John Paul II is restraining the tempo of change in the Roman Catholic Church, there is no equivalent leadership to stop the shift of power in Protestantism from the mainline to the electronic and conservative churches.

Constant H. Jacquet, Jr., the leading statistician of Canadian and US Protestantism, has pointed out that the 1980 membership losses in most mainline churches amounted to less than 1 percent per year, a small percentage, but lethal if it is repeated over a long span of time. Conservative churches leading the growth rate were the breakaway Presbyterian Church of America (+11.09 percent), the Free Methodist Church of North America (+6.02 percent), the Church of God (Cleveland, Tennessee) (+3.91 percent). The largest US Protestant body, the Southern Baptists, reported a gain of .87 percent up to 13,191,394. The largest Canadian denomination, the United Church of Canada, reported 2,087,313 members, a loss of 16,773 or .79 percent from 1978.

While giving in most churches has outpaced inflation by 1 percent, inflation is taking its toll among the middle-sized churches (between 400 and 800 in membership). The small or extremely large congregations have less difficulty with the declining value of the dollar. This fact came to light in a study directed by Loyde H. Hartley, dean of Lancaster (Pennsylvania) Seminary. There is also evidence that benevolence giving is shifting to local, regional, and electronic-church agencies.

While the power in Protestantism is shifting, there are developments which reflect some of the problems of affluence and public attention.

Evangelist Rex Humbard of Akron, Ohio, purchased a home and condominium near Palm Beach, Florida, for $650,000, giving $175,000 in a cash down payment. Humbard, 60, told the *Cleveland Press* that he is responsible for raising $30 million for his ministry, gets a salary, and has the right to buy the property. He said last fall's TV debt of $3.2 million was eliminated when 200,000 of his followers sent in $20. He also said that he is not concerned about what members of his congregation or the public think about his purchases.

The multi-million-dollar nonprofit Institute in Basic Youth Conflicts is located on a 200-acre property in the Chicago suburb of Oak Brook. It has conducted hundreds of seminars throughout North America, attacking permissiveness in the family while affirming a traditional view of authority for the husband and father of the family. The institute has been shaken by confession of serious misconduct on the part of Steve Gothard, who handled the day-to-day operation of the institute. He has resigned his position, which has led to a general shakeup.

While evangelicals range in political views from the left-leaning *Sojourners* magazine to the ultra-conservative right-wing pressure groups, it is the rising power of the right wing which is drawing criticism. TV preacher Jerry Falwell is a symbol of the new force in US politics which uses tactics made familiar by powerful secular groups from business and labor.

When the New Right Moral Majority together with many other conservative groups claimed much of the credit for the defeat of nine liberal senators during the US elections, a new coalition of Protestant and Catholic church people emerged with the name People for the American Way. It will affirm "diversity, pluralism, and open democracy . . . in an atmosphere of tolerance and mutual respect." Among the supporters of the new organization are William P. Thompson, stated clerk, United Presbyterian Church; Barbara Jordan of the LBJ School of Public Affairs, University of Texas; and Martin E. Marty, Lutheran minister and professor in Chicago.

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Indochinese refugees wait in an over-crowded camp in Hong Kong. Protestants were active in aiding such people.

"It has been a good year for the increasing prominence of women in church vocations."

Members of the Ku Klux Klan salute a burning cross. Increased Klan activity has corresponded with the rising power of the right wing among Protestants.

It has been a good year for the increasing prominence of women in church vocations. In US and Canadian Protestant seminaries there are 10,208 female students or 21.1 percent of the total. Marjorie Swank Matthews, 64, became the first woman bishop of a major North American denomination. She was elected by the United Methodist Church in the summer of 1980 after serving rural and small town parishes in Michigan. She has earned three theological degrees, including a PhD from Florida State University. The United Church of Canada elected Lois Wilson of Kingston, Ontario, to a two-year term as moderator, the first woman moderator in the 55-year history of the church.

In social service and social action the Protestants have been active. The three historic peace churches—Mennonite, Brethren, and Quaker—provide channels for voluntary service, relief, Third World development, health, schooling, and peace education throughout the world. The Mennonite Central Committee of Canada has pioneered with a victim-offender ministry in which the two parties to a crime are brought together face to face. Church World Service is the Inter-Protestant service agency in the US. In raising $2 million for Kampuchea (Cambodia) the CWS appeal asked, "Imagine if half of the people in Michigan died and no one outside of the state knew about it." The appeal then noted that three million people in Cambodia died from unnatural causes, such as warfare, genocide, and starvation.

Anthony Campolo of Eastern College, St. Davids, Pennsylvania, told the General Conference in Estes Park, Colorado, last summer that Christian families (average of four per family) should cut back their standard of living to $15,000 per year in order to meet human need. "If we don't lead the way to a simpler lifestyle, we'll be dragged to it within 20 years." Campolo revealed many other changes taking place in the evangelical mind.

A coalition of church people in Denver led by Peter Ediger is typical of the small but articulate minority which witnesses against nuclear weapons and, to a lesser extent, nuclear energy. The Rocky Flats arsenal is the site of those peaceful demonstrations. Canadian church leaders noted the registration for the draft, expecting another migration toward Canada if conscription gathers full momentum. This time it will be harder to migrate because of tougher immigration laws.

Christianity Today, the leading evangelical journal, carried a major article titled "The Exploding Hispanic Minority: A Field in Our Own Backyard." The US's 20 million Hispanic people are 98 percent Catholic. However, a number of mainline denominations have had churches for many years among the Spanish-speaking people; and the smaller Protestant groups are active in the big cities like Chicago, which has two million Hispanic people.

The biggest church gathering in Canada during the past year was the Baptist World Alliance, which met in Toronto, representing 119 member bodies from 85 nations and dependencies. Carl McIntyre's tiny group of fundamentalists sought to challenge the integrity of the Russian Baptist delegation but drew only 200 to an alternative site while the main group filled Toronto's famous hockey arena with 20,000.

Buena Vista (Iowa) Presbyterian College received an $18 million grant from an anonymous donor, the largest per capita gift in the history of American philanthropy, ($13,846 for each of the college's 1,300 students). President Briscoe immediately announced a campaign to raise $54 million additional funds for the institution.

With a characteristic Protestant mixture of innovation and boldness the University of Dubuque's Presbyterian seminary faculty went on strike for four days at the beginning of the fall term to protest inadequate salaries. The board increased their salaries by 10 percent to settle North America's first strike of Protestant theologians. •

Constitutional proposals made by MCC Canada

Ottawa, Ont. (MCC)—Mennonite Central Committee Canada urged the Special Joint Committee on the Constitution of Canada on 25 November to consider changes in the constitution related to freedom of religion and conscientious objection to the taking of human life.

The proposed charter of Human Rights and Freedoms states that "*everyone* has freedom of conscience and religion." The brief lifts out the fact that there could be situations where individual freedom needs to be restricted for the sake of the freedom of a community.

"We would like to see a clause providing for freedom of religion without specifying that it be for individuals or for communities," the statement concludes.

The second request stated in the brief is for a clause to protect those who on grounds of conscience or religion feel themselves unable to take human life. The document gives the background for this request as "derived from our faith in Jesus Christ, whose teachings call man (sic) to seek the good of all people, including our enemies, and to approach them not with violence but with love."

The text goes on to request that a clause be included in the charter providing for conscientious objection to participation in military service. This request connects with other professions, like police work and medical work, where persons are at times faced with the question of taking life.

The brief concludes, "We believe that people's sense of the sacredness of life is of infinite value, that it should be respected as highly as possible, and that there should be provision for this in the Canadian Charter of Human Rights and Freedoms."

The brief was presented to the Special Joint Committee by MCC Canada vice-chairperson Ross Nigh, executive secretary J. M. Klassen, and Bill Janzen, director of the Ottawa office of MCC.

Other parts of the brief read as follows: "The current effort to renew the constitution of Canada is an occasion to acknowledge our indebtedness to the many men and women who have contributed to the legal framework which has served us to date.

"The proposed charter states: 'Everyone has . . . freedom of conscience and religion.' This implies that this freedom will be for individuals. We do not disagree with this in an absolute way.

"However, there are occasional situations when we would see it as right that the freedom of the individual be restricted for the sake of the freedom of a community. We would like to see a clause providing for freedom of religion without specifying that it be for individuals or for communities.

"Our second request is for a clause to protect those who on grounds of conscience or religion feel themselves unable to take human life. . . . We recognize that the question of taking human life is complex, that there are many arguments to the effect that it may be morally permissible, perhaps even obligatory, to take human life in certain circumstances or when that life is in certain forms. Even the constituency of Mennonite Central Committee Canada is not in complete agreement on all aspects of these matters. We believe, however, that people's sense of the sacredness of human life is of infinite value, that it should be respected as highly as possible, and that there should be a provision for this in the Canadian Charter of Human Rights and Freedoms."

The special committee consists of representation from Canada's House of Commons and Senate, and is attempting to broaden the support base for Prime Minister Pierre Trudeau's proposals concerning patriation and amendment of the Canadian constitution. The committee hopes to conclude its hearings sometime this spring.

MCC Canada's proposals were made to the Special Joint Committee on the Canadian Constitution. The Centre Block of Ottawa's Parliament Buildings is pictured below.

Jewish and Christian scholars compare notes on pacifism

Elkhart, Ind. (AMBS)—A peace church seminarian's discovery of the Jewish Peace Fellowship (JPF) culminated 31 October - 1 November 1980 in a Shalom Consultation featuring one of the JPF's major spokespersons, Everett Gendler. Gendler also serves as rabbi of Temple Emmanuel of Lowell, Massachusetts.

Sixty students and other interested persons registered for the gathering held at Associated Mennonite Biblical Seminaries, Elkhart. Chaired by conference coordinator and AMBS student Daniel Smith, and with the efforts of the Student Committee for Peace and Justice at AMBS, the gathering also featured John Kampen, PhD candidate at Hebrew Union College, Cincinnati, Ohio; Murray Wagner, Bethany Theological Seminary, Oak Brook, Illinois; Hugh Barbour, Earlham School of Religion, Richmond, Indiana; and John H. Yoder, AMBS and Notre Dame University, South Bend, Indiana.

In the opening address, "A Preface to Dialogue," John Kampen cautioned the historic peace church participants against too quickly assuming they have much to offer Jews on peace.

He reminded the group that peace and nonviolence enjoys only a minority status within the Jewish and Christian traditions. "Dialogue," he said, "also needs to reach out to other Jews with significantly different positions."

Gendler addressed the group on three topics: "A Jewish Basis for Nonviolence," "A Jewish Pacifist Views the Holocaust," and "What a Jewish Pacifist Would Like to Say to the Historic Peace Churches."

"I have just a touch of envy for those who stand in the historic peace churches," Gendler began. "Your beginnings represent a sharp break with violence and its application to human affairs." By contrast, he said, "Jews draw from a very ambiguous tradition if we are to find some validity to the nonviolence stance."

Such validity is found nonetheless, he said, in rabbinic sources which enunciate principles about life and the Divine. These teachings seek the redemption of all human beings and care for the earth, he said, and "make many of us feel Jewish tradition sets absolute limits to the waging of war."

The rabbinic tradition speaks to regulations, limitations of struggle, weapons of war, and reasons for which conflict may or may not be waged. The life-affirming weight of the tradition, Gendler said, underscores the imperative to "resolutely pursue justice without active resort to violence," and to "draw alternatives to a muzzle-jerk reaction to violence."

Murray Wagner, John H. Yoder, and Hugh Barbour each spoke to the subject "Jewish and Christian Pacifism: A Different Agenda?"

Wagner told the story of his first and continuing encounter with Jewish people. During World War II his church too remained "cloaked in the shroud of silence." Not to remember and repent, he said, shapes the final atrocity, "killing the dead and denying them their memory."

Yoder addressed the question of historical continuity between Jews and Christians. He suggested a reading of history that makes "peace with the fact that someone else is running the world."

"In the story of the people of Israel," he said, "by the time of Jeremiah God has given up on nationhood." Christians lived by that same understanding until the time of Constantine in the fourth century. From this time when Christianity became the official state religion until the Reformation, "it was the Jews and not Christians who were living according to the ethic of Jesus, sometimes prospering, sometimes suffering," Yoder said. Jewry in these centuries "made theological sense of their suffering—what God somehow lets happen to his people," he said.

Hugh Barbour traced the parallel history of Jewish and Quaker pacifism under the title "Quakers and the God of Israel." God's sovereignty, he said, represents his unpredictability in history and provides "a wider platform than just pacifism. In Judaism, waiting upon the Lord is not just suffering," he said.

In recognition of this sovereignty, Barbour said, "even God's chosen may not force his hand." While Jews of the Diaspora lived by the ethic of nonviolence, they were seldom out of persecution, he said.

The peace traditions within Judaism and the Free churches, Barbour said, draw from the same source, "the indiscriminatedness of God."

Barbour concluded with reference to what it means to live beyond the human capacity with the world in God's hands. The Quaker concept of light involves, he said, "a searchlight, not our personal candle. God's light begins by showing evil within ourselves, not by the self overcoming evil, but evil withering by light exposure."

Statement aims at nondiscriminatory immigration policy

Akron, Pa. (MCC)—Mennonite Central Committee US recently adopted a "Policy Statement on Hispanic Immigration and the Undocumented Aliens." According to Harold A. Penner, director of MCC US Program, "it sets down the point of departure for all involved as we engage in and carry out our work in Hispanic immigration concerns."

Karen Ventura of Mennonite Hispanic Immigration Services (MHIS) in Washington, DC, explains that she can now respond more clearly to inquiries of MCC's position. Hispanic Mennonites and MCC US can offer a united voice when legislation concerning a new immigration policy goes through Congress next year.

Ventura also believes that the backing of MCC US expresses the interest of non-Hispanic Mennonites in the needs of undocumented aliens. She expects to do more to raise awareness of the needs throughout the Mennonite and Brethren in Christ churches.

Karen Ventura

According to Penner, the policy statement has implications for MCC's Refugee Resettlement Office, which is helping sponsor some Cuban refugees, and for US Peace Section, whose Washington Office monitors immigration concerns. It is also relevant to MCC's work overseas, in that it calls for efforts to address immigration issues at the source, the immigrants' native land.

"MCC recognizes the special needs of undocumented aliens in the United States as a people who because of factors beyond their control in their country enter the US without permission and do not qualify as refugees."

By adopting the statement, MCC US commits itself to "promote and encourage a United States immigration policy which both in principle and implementation is nondiscriminatory."

Prime time television is "saturated with alcohol," but viewers rarely see the negative effects of alcohol abuse, says a communication professor who conducted a study on the subject. Dennis T. Lowry of Temple University, Philadelphia, told the annual convention of the Speech Communication Association in New York that his study showed that 64 percent of all prime time programs contained instances of alcohol consumption. There was not a single program dealing with alcohol abuse or its treatment during the same study period, February through April of 1979.

Four American missionary women were found murdered near San Salvador, El Salvador, recently. The four women had disappeared on 2 December when Sister Dorothea Kazel and Jean Marie Donovan, of the Cleveland Catholic Diocese mission team, went to the San Salvador Airport to pick up Maryknoll Sisters Maura Clarke and Ita Ford. Their burned-out van was found by authorities the next day. In the fighting between rightist and leftist elements in the Central American country more than 9,000 people died last year. Among these were Catholic priests, other nuns, and catechetical workers.

Camp director needed

Applications accepted for camp director for Camp Valaqua, Alberta, beginning 1 July 1981. For further information contact:

Mrs. Betty Brown
Route 1
Carstairs, Alberta T0M 0N0.

MCC Manitoba approves $1.3 million budget

Winkler, Man. (MCC)—Four hundred seventy-five delegates from Manitoba's 155 Mennonite congregations gathered in the Winkler Bergthaler Mennonite Church 21-22 November for the 17th annual meeting of MCC Manitoba, celebrating MCC's 60th anniversary.

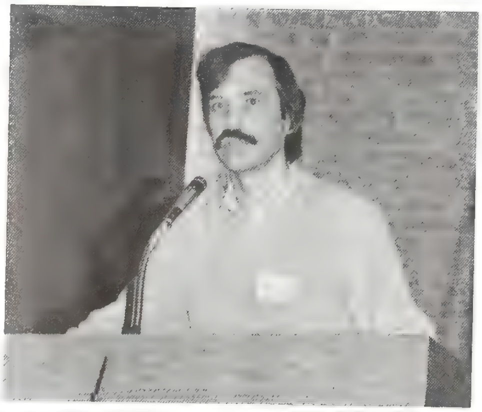
Friday evening saw a report on the international dimensions of involvement, featuring a slide report, and an update on the world refugee situation by Larry Kehler, who spent several months in Thai refugee camps. Kehler pointed out that present refugee levels of 16 million represent the same level as those that existed at the conclusion of World War II.

Saturday began with "60 Years and Now the Future," the keynote address by Frank Epp of Waterloo, Ontario, who characterized MCC as a movement, a movement of faith, of love, and of hope.

Reporting by the Manitoba program components in the forenoon and of the Canadian staff in the afternoon completed the day. The Manitoban program is carried on by 18 staff, eight of them in the offenders program. This program has three components: Open Circle matches penitentiary inmates with visitors, Grosvenor Place provides house setting as an alternative to prison sentence, Mediation Services brings victim and offender together outside the court adversary system altogether. Grosvenor Place director Ernie Penner reported on rural component that seeks to meet the needs of the borderline retardate offender.

A budget of $1.3 million was approved; of this, about 10 percent goes for administration, 20 percent for Manitoban activities, and 70 percent for Canadian and international programming. The 13 Self-Help centers, recycling used articles, contributed $166,000 to the past year's budget.

Ernie Penner, director of Grosvenor Place, addresses the MCC Manitoba meeting.



Business manager wanted

Swift Current Bible Institute is now receiving applications for the position of business manager. Starts 1 May 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

Handicap supplement planned for Foundation Series

Elkhart, Ind. (MCC)—The Foundation Series Task Force on Developmental Disabilities, meeting 1-8 November, proposed seven recommendations for the development of Christian education and congregational resources on the handicapped.

Meeting at Church of the Brethren offices in Elgin, Illinois, the task force reviewed a sample curriculum supplement prepared by Frieda Dirks of Wallaston, Massachusetts. A single page supplement of lesson helps directed at the special needs of developmentally disabled children would be prepared for each lesson in grades three through six of the Foundation Series.

Other recommendations included the development of teacher training material; a resource directory for pastors, teachers, and congregations; a pamphlet for parents and teachers on the handicapped child entering church life; and a special curriculum unit on handicapping conditions written for youth.

A major proposal involves the preparation of a study book for use by Sunday school classes and congregations. This book, together with a study guide, would be written by numerous authors to provide information on handicapping conditions and would aim to create greater awareness of theological, philosophical, and practical implications.

The task force also supported efforts to highlight the International Year of Disabled Persons through publication of human interest and awareness-raising articles in Mennonite periodicals.

NEED SUMMER MEETING FACILITIES?

The campus of Bethel College is available this summer for conferences, conventions, workshops, retreats, family reunions, athletic and music camps, etc. Facilities include residence halls, auditorium with audiovisual and musical facilities, seminar rooms, classrooms, two gymnasiums, tennis courts, track and football/soccer field.

For information about facilities and rates contact: Karl Swartz, Director of Summer Conferences, Bethel College, North Newton, KS 67117; (316) 283-2500.

Service opportunities

Mennonite Voluntary Service has immediate openings for individuals willing to serve a minimum of 12 months. Assignments include **social work**, **community services**, and **peace education**. **Home rehabilitation** workers are *urgently* needed.

Call Jean Krahn at 316/283-5100 or write to: Mennonite Voluntary Service, Box 347, Newton, KS 67114.

"Why should we care about our lifestyle?" was the theme chosen by the faith and life committee of Rosthern (Saskatchewan) Junior College for a conference 25-26 November. Peter Ediger, pastor of the Arvada (Colorado) Mennonite Church and director of Mennonite Voluntary Service, was invited as the major resource person. Ediger challenged students to consider the higher calling of the "wild, powerful stuff" of the New Testament. Workshops were held on choosing a career, post-high-school education, militarism, abortion, premarital sex, living more with less, service opportunities, feminism, and monastic lifestyle.

Winnipeg pastors form fellowship

Winnipeg, Man. (GCNS)—Twenty General Conference (GC) Mennonite ministers—employed either by Winnipeg's 13 GC congregations or by GC institutions/conferences in Winnipeg—met together on 25 November and founded a new General Conference Pastor's Fellowship for Winnipeg.

Jake Harms, convenor of the group, shared a brief synopsis of an attempt—at least two decades long—to form an inter-Mennonite pastors' fellowship in Winnipeg. That organization was dissolved in April 1980. It had never been able to function with any consistency.

Harms, citing the biblical challenge to let death lead to new life, said he felt a need for GC ministers to share in each other's lives for inspiration, challenge, recreation, and study.

When time was given to respond, a unanimous motion passed to meet on a monthly basis with a threefold purpose: (1) stimulation, (2) growth, and (3) education. The first meeting was set for 13 January to discuss a paper by John H. Neufeld on "the prophetic role of the minister."

Frank K. Isaak, Springfield Heights pastor, said, "I regret the death of our inter-Mennonite pastors' fellowship. But I have an ongoing need to rub shoulders with other pastors."

Houseparents wanted

Swift Current Bible Institute is now receiving applications for the position of houseparents for the men's and women's residence. Abilities in counseling and a college degree are an asset. Starts 1 September 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

No candidate shortage for Russian priesthood

Philadelphia, Pa. (RNS)—Candidates for the Russian Orthodox priesthood are plentiful in the Soviet Union, a visiting Russian church leader said here.

More than 2,000 students are enrolled in the three seminaries and two theological academies operated by the Orthodox Church in Russia, reported Archbishop Chrysostom of Kursk and Belgorod. Of these, 900 are full-time students and 1,100 other candidates study through correspondence courses.

The number of applicants for full-time theological study exceeds the number of spaces available, he added, with four candidates applying for each position open at the Moscow theological academy.

Archbishop Chrysostom, the deputy head of the Department of External Church Affairs of the Moscow Patriarchate, recently toured the United States, visiting Russian parishes. He was interviewed here when he called on Cardinal John J. Krol of the Catholic Archdiocese of Philadelphia.

The Orthodox prelate said that in the past six years he has ordained 120 men for his own archdiocese. He admitted that most of these lacked full theological training. They are now completing their studies through correspondence courses.

Archbishop Chrysostom said Orthodox officials believe that between 30 or 40 million people belong to their church, but no official religious census is permitted.

"The constitution forbids questions about religious affiliation," he said, "and religion is considered a completely personal matter." He pointed out that no religious census had been taken before the Communist revolution in Russia.

Asked about the number of churches closed or converted into museums in the Soviet Union, including a cathedral in Leningrad which has become a museum of atheism, the archbishop countered that he had visited England where he had seen Anglican churches converted into restaurants and bars by clergy themselves.

"In Russia," he said, "there may be churches closed, and we wish they could be open to divine service, but at least we had nothing to do with converting them to secular uses."

Woodcock visits with Goshen students

Goshen, Ind. (GC)—The American ambassador to the People's Republic of China joined 20 Goshen College students and their faculty advisors for a pre-Thanksgiving dinner at Sichuan Teachers College in Chengdu 22 November.

Ambassador and Mrs. Leonard Woodcock paid an unannounced visit to the first American undergraduates to study in the People's Republic in order to learn more about the Goshen College program there. Details of the visit were provided in a letter from Winifred Beechy, faculty co-director with her husband, Atlee, professor of psychology at Goshen College.

"Both the ambassador and his wife asked perceptive questions about our program here—student evaluation of their experience, relationships with Chinese students, teaching of English, and general impressions," reported Beechy.

"Ambassador Woodcock seemed impressed by our program and our students," she continued. "He was intrigued by the experiment and its potential for the development of understanding between the Chinese and American people.

The Women in Ministry Conference, an inter-Mennonite effort, will be held 27-29 March at Bethel College, North Newton, Kansas. The keynote speaker opening the conference will be Dottie Janzen, a member of the pastoral team at Trinity Mennonite Church in Hillsboro, Kansas. She has taught Bible at Hesston (Kansas) College. Saturday morning will be devoted to workshops. Topics include interpreting difficult New Testament passages, two-career marriages, and women in seminary, among others. Group discussions will follow Janzen's second talk. For more information contact: Herta Funk, Box 347, Newton, KS 6714.

Doctor needed

Family practice MD needed to join two physicians in new city-owned clinic attached to well-utilized rural hospital in community of 2,000+. Medical staff consists of one family practice physician, one surgeon, one physician's assistant. City is three hours from Minneapolis, Minnesota, and two hours from Sioux Falls, South Dakota.

Contact: Roxann A. Wellman, 801 Third Avenue, Box 477, Mountain Lake, MN 56159; phone 507/427-2511.

RECORD

CALENDAR

27-28 March—Women in Ministry Conference, Bethel College, North Newton, Kansas

Canadian

29-31 January—Council of Boards, Conference of Mennonites in Canada, Winnipeg, Manitoba

13-15 February—Conference of Mennonites in British Columbia, Kelowna

20-21 February—Conference of Mennonites in Manitoba, Winnipeg

20-21 February—Conference of the United Mennonite Churches of Ontario, St. Catharines

27-29 February—Conference of Mennonites in Saskatchewan, Drake

4-8 July—Conference of Mennonites in Canada, Vancouver, British Columbia

Central

2-5 April—Central District Conference, Illinois State University, Normal

Eastern

30 April - 2 May—Eastern District Conference, East Swamp Church, Quakertown, Pennsylvania

Pacific

11-14 June—Pacific District Conference, Reedley, California

Northern

18-21 June—Northern District Conference, Salem-Zion Church, Freeman, South Dakota

Western

19-21 January—School for ministers, Tabor College, Hillsboro, Kansas

20-21 February—Friendship evangelism workshop, Hesston (Kansas) Inter-Mennonite Church

23-27 March—Project: Teach, Bethel College, North Newton, Kansas

23-24 October—Western District Conference, Kansas City

MINISTERS

Darrell Ediger was ordained at the Goessel (Kansas) Church 21 September.

Tim Epp is serving Grace Church, Dallas, Oregon, as interim pastor.

James Hollywood is serving the Glendale Church, Lynden, Washington, as interim pastor.

Harry Howard resigned as pastor of Calvary Church, Aurora, Oregon.

Tim Mierau began serving as interim pastor at South Seattle (Washington) Church in October.

Clare Neufeld has resigned as pastor of Trinity Church, Mather, Manitoba, and will become pastor of Grace Church, Prince Albert, Saskatchewan, this summer.

Floyd Quenzer terminated his services as pastor at Mennonite Community Church, Fresno, California, and is enrolled in a Doctor of Ministry program at Claremont, California.

Harold Thieszen resigned 31 December as pastor of West Zion Church, Moundridge, Kansas, to accept a job as Mennonite Mutual Aid area representative.

John F. Wiebe was appointed conference minister for the Conference of Mennonites in Manitoba (CMM) in September 1980. Previously he served the CMM as administrator for four years and served the last year as part-time acting conference minister.

WORKERS

Eric Baerg, Leamington (Ontario) United Mennonite Church, will work as a job counselor for native people in Winnipeg, Manitoba, with Mennonite Central Committee for two years. He has a BS in mathematics from the University of Waterloo (Ontario). His parents are Jack and Alice Baerg of Leamington.

Baerg

Randolph

Froeses

Jac and Margaret Froese, Northdale Fellowship, Winnipeg, Manitoba, are serving as community workers in Tadoule Lake, Manitoba, with Mennonite Central Committee for one year. Their parents are Peter and Magdalene Klassen of Killarney, Manitoba, and Elizabeth and the late Frank Froese of Steinbach, Manitoba.

John Randolph was elected president of Mennonite Hospital's (Bloomington, Illinois) medical staff 18 November. He has been a member of the hospital's medical staff since 1971. He takes office in January.

Lawrence Hart: Cheyenne chief in a tradition of peace

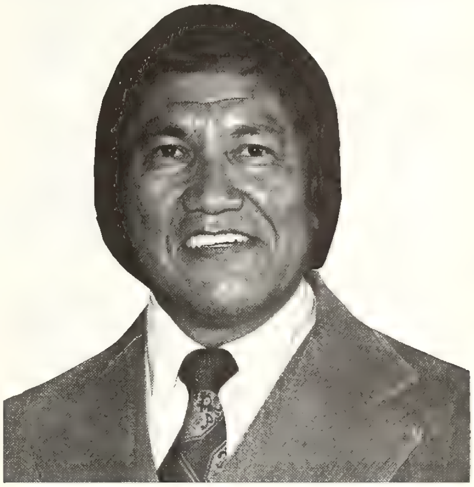
"My grandfather, who reared me, was a chief," says Lawrence Hart of Clinton, Oklahoma. "Prior to his death in 1958 he made it known that I would succeed him. I was approved by my extended family and by the other chiefs. After his passing, preparations were made for me to become a chief. That occurred 15 June 1958. I went through the traditional ceremony. I had also gone through some instruction and found out there was some peace tradition."

Hart has had an opportunity to do some more research on the chiefs who were known as "peace chiefs." The foremost of these were White Antelope, Bull Bear, Lean Bear, and Black Kettle. Many of the peace chiefs lived during the period of 1850 to 1870, a time of severe conflict. All four died a violent death while holding to their peace position.

"If I have any role models it would be these, not only my grandfather, but those I read about," Hart says. "In the past few years we've developed a text called *The Cheyenne Way of Peace*. What has heretofore been oral tradition will be published." He indicated that negotiations are being made with the Oklahoma University Press.

Hart gives a great deal of credit for his basic outlook to his grandfather. His mother was not well after his birth, and so he lived with his paternal grandparents. He was the sixth child. "My grandparents molded me," he says. "I was thoroughly Cheyenne until it was time for me to start school. I went to school my first year without knowing English. I was retained in the first grade because of that. Once I learned English, school was okay."

Another subtle influence was the pastor at the Clinton Koinonia Church, who held the peace position and encouraged Hart to attend Bethel College in North Newton, Kansas. Hart started there in 1952. At Bethel Larry Kaufman, a fellow classmate, was to have an even greater impact. At that point Hart's whole orientation was towards the military. "Military service was a functional substitute for some of the male societies in the past," Hart says. He began to have ambitions to excel in that area.



Hart learned that the Bethel campus had a peace emphasis. It did not make much of an impression on him, however. He had made up his mind he was only going to stay two years at Bethel and then go off into military service.

During Hart's second year he came to know Larry Kaufman. They shared their futures with each other. "His was completely different from mine," Hart says. "He was excited about going into PAX. That was a new form of service for the church then. PAX had just been developed by Mennonite Central Committee.

"I guess what really strikes me as I look back is that in spite of our diverse ambitions Larry was still a friend. He would talk to me about what he was going to do. He never did shut me off because my views were different."

Hart went into the military as planned, and Kaufman into PAX. They did not correspond with each other. It took Hart 18 months to reach the goal he had set of becoming a commissioned officer and a pilot in the air force.

During the close of the Korean War in 1955 and in the advanced stage of Hart's training, some aces who had been pilots in the war were to teach his group. They showed actual footage of film on how they had become aces. The film depicted the shooting of planes and their pilots. Instead of being impressed, many in the group were shocked at the killings.

Some began to raise questions about what they would be doing. Hart did too. He had still maintained contact with what the church was doing, and it affected him. And at that crucial point he learned that Kaufman had lost his life in the Congo (now Zaire). That's when he seriously asked himself who he was.

"When other fellows made decisions not to stay in the service, I did too," Hart says. "Whatever had motivated Larry was something I wanted. When my term was up, I got out."

He decided to return to school and went to Southwestern State University in Weatherford, Oklahoma. By this time he had married Betty Bartel, whom he had met at Bethel College.

Hart decided he wanted to go into the pastoral ministry and went back to Bethel. From 1961-1963 he attended the Associated Mennonite Biblical Seminaries in Elkhart, Indiana. Then his home church, the Koinonia Mennonite Church in Clinton, Oklahoma, asked him to return and serve as their pastor.

Now Hart serves as staff representative for the Southern Cheyennes. His major role is to be a liaison between the Commission on Home Ministries (CHM) and the Indian churches that the commission supports. CHM used to have one staff person in Newton, but now the idea is to have three staff persons to cover the Indian Mennonite church areas in Oklahoma, Arizona, and Montana. Betty Hart shares the work with her husband.

As liaisons the Harts look after the church properties owned by the General Conference, help to search for pastors for the churches, interpret Mennonite Voluntary Service to the local people, and help with church budgets. Betty is particularly good at the latter item.

In all of this Lawrence Hart has not lost sight of his peace commitment. "I am deeply convinced that many of the traditions of our people and their view of life are compatible with Christ's teachings. Not every church accepts his teaching, especially on peace. But the peace position makes me that much stronger as a Christian.

"I see many of our youth today who look at the church in general and who reject it because many of them say you can't be a traditional Cheyenne and a Christian. They need to have some of the same experiences I had. They need to look at some of the contemporaries of my grandfather to see how they can be Christian and Cheyenne." *Marion Keeney Preheim*

LETTERS

Keep eyes upon Jesus

Just wanted to thank you for the excellent editorial "The Heroes Keep Falling" (October 28 issue). We need to warn our people of who their heroes are in the faith. All men have feet of clay, and we would be the first to leave tracks. Christians have to be encouraged to keep their eyes upon Jesus, the author and perfecter of faith (Hebrews 12:2). *Bill Tilghman, 964 Holland Road, Holland, Pennsylvania 18966*

14 November

Falwell's response to Shrag

I am sorry our staff failed to follow through on your request for a meeting with Mr. Falwell (4 November 1980 issue). We have many requests we wish we could honor.

I was reared in a Lancaster, Pennsylvania, Mennonite home. My father was a farmer and has been a lay Mennonite pastor for 30 years. My upbringing facilitates my understanding of your differences with Jerry Falwell.

I am glad you can affirm some of his beliefs and convictions. Obviously we differ on nonresistance and national defense.

Our outspoken feelings toward gay rights are against gay militants who unashamedly live in moral perversion and promote their lifestyle. Mr. Falwell's open attitude towards and his remarks allowing the civil rights of gays have been well stated in media interviews. We love homosexuals, but we must obey Scripture and expose sin.

Jerry Falwell does not glorify the military. He has repeatedly said he is against war. However, we live in a world where some inhuman and godless people are in control in some countries. Our military is for defense purposes, not offensive aggression. We feel it is the "lock on the door" of our nation.

Clergy who stand for strong military positions are criticized by those like you who hold an opposing position. You have this right. But why is there no open criticism of the US government's pro-military position? I don't see any activism on the part of peace groups to completely dismantle our military forces.

You contend that Mr. Falwell's influence could be a powerful force for world peace—if he preached the gospel of peace. We contend that this is exactly what he does preach—peace through strength. Only as long as we remain a free nation will we be able to continue to propagate the gospel of Jesus Christ to the ends of the earth.

The Bible is replete with examples of God's dealings with heathen nations. How do you explain God's command that his chosen people, Israel, maintain a strong defense? God *commanded* men like David, Gideon, and Joshua to go to war.

You mention, "There was practically no mention of Jesus Christ, but much glorification of the flag" in Mr. Falwell's talk. Jerry Falwell is a private citizen of this country. Does his position as a clergyman prohibit him from expressing his deep feelings and love for our country?

I am aware that Mennonites are generally not patriotic (I do not mention this to be critical). However, you have, for several hundred years now, enjoyed the blessings and advantages of living in this great country.

You are right. We are to be peacemakers. However, in Romans 12 Paul said, "If it be possible, as much as lieth in you, live peaceably with all men." He knew that there would not be true peace on earth in this dispensation.

On the subject of economic injustice, we recognize that there is starvation and multinational corporation manipulation of Third World countries. This is a flaw of the free market system. However, capitalism is still the best available economic system.

I can understand your concern about wrapping the gospel in the flag. I don't feel that Mr. Falwell does this. He has preached the gospel for 25 years. At this point in our country's history he has been led of God to put extra effort in bringing this country back to moral sanity. I think you will agree.

It is true that there are differences among us as Christians. Should there not be room for diversity in the body of Christ? We are all human. As you said, none of us has a corner of truth. *Nelson Keener, administrative assistant to Jerry Falwell, Lynchburg, Virginia 24514*

21 November

Editor's note: This letter was written directly to Myron Schrag (4 November 1980 issue), but Nelson sent us a copy and requested we print it.

I'm more disturbed

I'd like to take off where you left off in your editorial "Confusion and Hope" (18 November 1980 issue) by moving into the narrower channel of the Mennonite vote on 4 November.

The questions you raise are mine also, only more disturbing. I was an unhappy protest voter that day. The inconsistency on issues showing in the block of so-called Christian voters characterized the 1980 election.

Most disturbing to me was the Mennonite vote, easily detected in districts with heavy Mennonite constituencies. In Kansas these centers came out in landslide numbers for the presidential winner, except North Newton, where Bethel College is located. I have reasons to believe that the voting record in other states did not vary greatly from Kansas.

I raise again your question in your editorial. What are we saying? A number of answers suggest themselves:

"It doesn't matter where we come from. Or, we don't even know our history.

"To become informed is too political. A Christian merely votes.

"My material security will be more secure under a leader who promises security through force.

"I want government off my back."

You express hope. For the coming years my hope is dimmed by the inroads already made by the lame duck session on civil rights legislation, the gravitation of tainted Watergate personnel into the new administration, and warnings coming to suppress opposition to nuclear energy development and defense buildup.

I have hope in that minority in and outside the institutional church who have prophetic vision and are living by it. God has provided us with those among the young and elderly. But we are making their road lonely. Ultimately, amidst all the present failure and fearful signals ahead, there is a God who will never be defeated. He is even now creatively moving forward, building his kingdom, using those who are faithful.

I thank you for your timely editorial. It should be the introduction to serious exchanges in our congregations. *Mrs. D. P. Ewert, 309 South Cedar, Hillsboro, Kansas 67063*

21 November

Let's reason together

I am appalled at the remarks made in regards to the electronic church (11 November 1980 issue, page 650 in the Western District report). I have the utmost respect for Jerry Falwell and others associated with that group.

It is reasonable to believe many have accepted the more liberal standards of Christianity and pose as a liability rather than an asset to the common cause.

Perhaps the Mennonite church is in trouble, rather than the electronic church indicated in the report. Rather ironic? Mennonites, like other churches, are often most intolerant of each other.

It seems to me the basic purposes and principles of Christianity are often violated when we resort to such phony reasonings. There is every reason to believe God gives us modern technology to reach and preach to those hungry souls who cannot be reached any other way. It gives easy access to the old and handicapped in our midst, who otherwise are denied the privilege.

I would hope we could see fit to join forces in a more common cause to bring moral sanity to our country and people.

There has for a long time been a falling away—in our churches—from the fundamental issues. Many intellectuals have become educated illiterates.

I believe that biased criticisms have hindered Christian growth. It is sad when Christians give the appearance of opposing other Christians but appear to support ungodly persons and causes. There are many who would gladly deny the gospel access to radio and TV and thereby to the underprivileged and handicapped. My suggestion is that we take a long, hard look at the implications before we add to the confusion and ungodliness about us. How can we all work together to proclaim faithfully what the Lord has done for all? *Ollie O. Anderson, 704 West Grand, Hillsboro, Kansas 67063*

24 November

Election responses

Your editorial (18 November 1980 issue) would require pages and pages to be answered. For a too-brief answer to your questions, I would say that it was not a turnabout in evangelistic effort, nor was it an international drift from the evangelistic drive. It was simply the fact that the US people were unhappy and just plain tired of the current political trend. It was hurting everyone except the extreme liberals and the politically elite. President Carter is a likable man; no one hated him. But the four-year record indicated clearly that the presidency of a nation in turmoil needed another kind of leadership. When a free nation's citizens have an overwhelming conviction, it will appear at the voting booth far more accurately than even the news sleuths predict. *Ivan L. Badertscher, 2359 South Kohler Road, Orrville, Ohio 44667*

P.S. I felt the pollsters were deliberately slanting their news to be favorable to the Democratic candidate, hoping thereby to get more votes. Then on the day of the voting the TV networks seemed to be in a contest to see who could announce the results first. The people in the western states (because of the difference in time zones) didn't even all bother to vote, since the winner of the presidency was announced before their polls had closed. My conclusion? The US needs to return to the basic principles of Christianity in action even if not declared as such intent openly. *Pauline M. Badertscher*

25 November

Editor's note: Thanks for your joint letter. You are probably getting close to the core issues. One of the surprising things to me was that even the "news sleuths" didn't sense the truth.

I am not leaving

The articles "Her Freedom and My Changing World" and "Paul Speaks for Women (and Men)" as well as the other sections (4 November 1980 issue) were excellent. It is encouraging to see this fresh approach. I have been distressed by the Mennonite church's attitudes toward women and have contemplated leaving the Mennonite church because of it.

Being a woman, I know many of my talents have been suppressed by the church because of my sex. We have much to offer the church if we are allowed the room and support to grow.

The Carlock (Illinois) Mennonite Church is my home church, but I am attending the First Mennonite Church in Urbana. At this time I have decided not to leave the Mennonite community, but to stay and help the slow change process along.

The articles were well written and conveyed a loving Christian attitude. Thank you. You do not know how much I appreciated those articles and the messages. *Joan C. Ernst, Apartment 5, 702 Crescent Drive, Champaign, Illinois 61820* 28 November

Editor's note: Our response has been mostly appreciative and supportive for opening this issue the way we did. We got one anonymous—sounding near violence—telephone call in protest. In Christ it seems to me we should be able to discuss almost anything in a spirit of caring. We all change and must do so, but that is no reflection on God and his Word.

GCs at the voting booth

Thank you for your editorial "Confusion and Hope" (18 November 1980 issue). It would be good if all members in the General Conference would read this editorial and reexamine their thinking and their conscience. I too am confused and have many questions about the November election, and past elections with similar issues involved.

How sincere is our belief in the Sermon on the Mount when national government is involved? Or is it mostly rhetoric? I live in a predominantly Mennonite community and recall elections that involved Hubert Humphrey, the leader of civil rights, the Peace Corps, and many other humanitarian programs and legislation which should have been of top priority to all confessed Christian voters in the US. Yet, if other Mennonite communities voted similarly to ours, the vote is better than two to one among Mennonites against these people who dared to take a stand on issues you mentioned, and similar ones in previous elections.

The attitude of the General Conference Mennonites at the election of government officials has always been a mystery to me. Yet I know of no church that is more willing to help and give than we as members of the General Conference. But our liberalism seems to stop at the voting booth. *Sam Franz, Route 1, Box 297, Mountain Lake, Minnesota 56159*

1 December

books

Uncommon goodness

Lest Innocent Blood Be Shed, *by Philip Hallie (New York: Harper and Row, 1979, 304 pages), is reviewed by James Juhnke, professor of history at Bethel College, North Newton, Kansas 67117.*

The story of the Nazi holocaust with its killing of millions of innocent Jews has been repeatedly told with a view to discovering how it was possible that such appalling evil should happen. Why all this senseless slaughter in civilized "Christian" Europe?

Lest Innocent Blood Be Shed is a book from the same period which focuses on the question of what makes *goodness* happen. The good people in the story are poor French Protestants (Huguenots) in the southern village of Le Chambon. At great personal and community risk, these people turned their village into a haven—a city of refuge—for Jews fleeing the Nazis and Nazi-occupied France. The book is filled with dramatic tales of furtive midnight knocks on the door, arrests and near arrests by the authorities, and acts of unexpected heroism in the face of danger.

Goodness happened in Le Chambon because the Protestant community had a usable remembered history of persecution at the hands of religious and political authorities going back to the 16th century. Le Chambon bore a heritage which inspired its people to extraordinary courage, and which taught them of occasions when it was necessary and right to disobey the unjust and immoral laws of governments. Mennonites who are struggling with the illegalities of draft resistance and nonpayment of military taxes will read this book with great interest.

Goodness also happened in Le Chambon because of the leadership of Pastor Andre Trocme, the man of deep faith in Christ who mobilized the village for resistance. Trocme was "the soul of Le Chambon." He was also a committed Christian pacifist who followed the footsteps of the Jesus who lived for others and who died on the cross. He taught his faith with equal passion to his parishioners in Le Chambon and to his Communist fellow inmates in war prison camp.

Goodness happened as well in Le Chambon for reasons less morally exalted or doctrinally profound. Magda Trocme, who was such a religious skeptic that one wonders how she could be a pastor's wife, opened her door to refugee Jews because it seemed *natural* to do so. They were hungry, homeless, and afraid. "Naturally," said Magda Trocme in a France where others locked their doors, "come in, and come in." Author Hallie, who is neither from a community of pacifist dissenters nor a believing Christian, seems to identify most deeply with the unreflective natural ethics of Magda Trocme. Orthodox Mennonites may find this troublesome.

After the war Andre Trocme became the director of the European Fellowship of Reconciliation. I was in a group of PAX men at a retreat in Austria in 1959 where Trocme challenged us with the suggestion that Jesus' announcement of the "acceptable year of the Lord" (Luke 4:18, 19) referred to the social and economic transformations of the old Hebrew year of Jubilee. Nearly two decades later this Jubilee theme finally reached the consciousness of Mennonites in North America.

Trocme and his "goodness" community of Le Chambon were right for their own time and for all time. *Lest Innocent Blood Be Shed* is a passionate and poetic book which celebrates the capacity for goodness and life in a world overwhelmed with the consciousness of evil and death. It is a rich parable for Christian discipleship in the ever-widening wake of the holocaust.

film

Family fragility

Ordinary People, *directed by Robert Redford, is reviewed by Gordon Houser, editorial assistant for* The Mennonite.

Ordinary People, Robert Redford's premier as a director, looks at an upper middle-class family in Lake Forest, Illinois, a suburb on Chicago's North Shore. Based on Judith Guest's novel, the story revolves around Conrad (Timothy Hutton), a teenager recently released from a mental hospital. He attempted suicide after a boat accident in which he survived and his older brother drowned. Now returning to high school he is plagued by dreams about the accident, and he has trouble coping with school and friends.

Calvin, his father (Donald Sutherland), encourages him to visit a psychiatrist, Dr. Berger (Judd Hirsch). A relationship develops between them as Conrad comes to terms with his guilt.

Conrad and his mother (Mary Tyler Moore), though much alike, are in conflict and communicate only on superficial levels. Beth (the mother) sees Conrad as an interruption to their orderly world and an embarrassment for her in front of her friends.

Calvin visits Dr. Berger for his own sake. He confesses, "I used to think intelligent people can always work out their problems." When he suggests to Beth that the family see Dr. Berger together, she refuses, calling it "a private matter."

The film's cinematography is deftly handled, as Redford suffuses scenes with blue. He paints moods and dramatizes with light and shadows. Conrad comes to an insight in Dr. Berger's office (which grows progressively darker throughout the film) in the face of a pulsating light outside the window, reflecting the struggle within him. Gestures and body language enhance the script; no movement is left unobserved.

Perhaps most impressive is that there is no weak acting. Moore is chilling in an unusual performance for her. (She said in an interview that "Beth" reflected her own character several years ago.) Hutton is outstanding, drawing the viewer into Conrad's darkness of soul.

The film contains language which will offend some. Though not entirely hopeful, *Ordinary People* presents a needed message to ordinary people in an affluent (that's us) society. Ignoring our inner struggles, our emotions, in order to be in control, leads us on a tragic path through an icy, sterile existence.

MEDITATION

I dream for Melanie

This meditation was specially written for the 11 May 1980 child dedication and baccalaureate service combined at Eden Mennonite Church, Moundridge, Kansas.

You're a special person in my life and I love you dearly. Many times within the past few months I have wondered about what you will look like or what you will be doing one year from now or two years, five years, 10 or 20. It's hard to imagine you to be any bigger than you are right now, yet God has given you the ability to grow and develop in many ways.

As your parent I have *dreams* for you, Melanie.

First, I dream for you to be a lover of life—one who enjoys the many beautiful things that life has to offer. I want you to enjoy the beauty of relationships with people of all kinds. Of course, I want you to learn to love your family members—your mommy and daddy, your grandparents and great-grandparents, your uncles, aunts, cousins, and the many other people in your extended family. I hope too that you will have friends with whom you can play and share secrets, friends you can talk with and who meet you on the same wavelength. Another group of people that I hope you will learn to know are those from different cultures. I hope that someday you will be able to travel to other parts of the world and to savor the customs of many people. Enjoy people, Melanie.

Another part of life I hope you will love is the world of nature. I see you admiring sunsets and flowers and fields of golden grain. I see you running in the snow and cuddling a little kitten. Somehow I can't imagine you any other way. Yes, Melanie, you are going to be a lover of life.

A *second dream* I have for you is that you will find a meaningful life's work. I dream of you spending your time in a vocation that will serve others. I also imagine you enjoying many kinds of pastimes like tennis, sewing, Ping-Pong, gardening, reading, fishing, or playing the piano. I guess I dream of you being good at all of these, but that is only a dream.

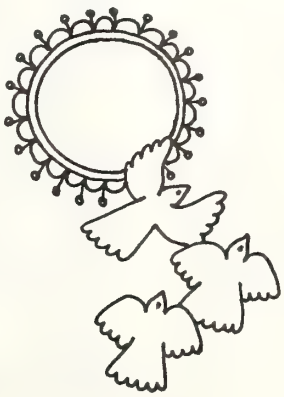
I have a *third dream* for you, Melanie, and it is that you will learn to know God. I dream of you taking on the ideals of the Mennonite faith—the simple life, the way of peace. I see you dedicating your life to God and seeking to serve him throughout your life. After all, I want for you whatever God wants for your life.

There you have it, Melanie—my dreams for you. First, to be a lover of life; second, to find a meaningful life's work; and third, to know and love God.

I think there might be an easier way to say all of this. As a parent, I can dream all I want about what I want you to be, but in reality, I just want you to be yourself, Melanie. That's all I ask. Just be yourself. In the child dedication service your daddy and I have dedicated you to God. We will guide and lead you, but what you do with your life is going to be up to you, and with God's guiding hand, you'll have the kind of life filled with wonderful things that I could not begin to dream of today.

With love, Mommy.

June Krehbiel



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EDITORIAL

Look to the Lamb

". . . a Lamb standing, as though it had been slain . . . elders fell down before the Lamb . . . to the Lamb be blessing and honor and glory and might for ever and ever" (Revelation 5:6-14).

Can you imagine that? John, a political hostage on Patmos, sings a song of praise and glory to the *Lamb*. His audience would be the oppressed people who were hoping for a *lion* of liberation.

Whenever human groups seek liberation we conjure up the powerful symbols like the bear (USSR), the lion (Britain), the tiger (France), the eagle (USA). Those are the mighty ones. The lesson of Revelation could be a beautiful reminder for the new year.

Our human inclination is to trust in technology and our own inventive genius. We are disturbed when anyone suggests our God may not be up to supporting selfish nationalism.

When the US rescue attempt failed in the Iranian desert, some people wondered about God's adequacy. Does he lead in the desert?

The God of the Bible has never been proscribed by geography. But he does refuse to complement our own godlike devices. God, our Creator, Redeemer, and Sustainer, will not be forced into a mold of technology and war.

After the Iranian fiasco where the nation's best equipment proved useless, Congressperson Austin J. Murphy said, "A nation that spends $170 billion a year for its intelligence and armed services should expect more than a mission that was such a failure." Many other technocrats asked, "Is this the best we can do?"

Leaders of the Western military mind—centered in a five-sided shrine—want to say, "No, this wasn't our best. It was an accident."

Nathan E. Williams writes in *the american baptist*, September 1980, pages 17 and 38, "I want to answer a resounding 'Yes.' Yes, this is the best we can do with help from the god of technology and war. . . . This god not only fails us when we want to rescue hostages, but this god also drinks our lifeblood at home. Our defense budget drains dollars from 70 percent of our congressional districts to feed 30 percent of our congressional districts. One billion defense dollars create 75,710 jobs. That same billion dollars would create 100,072 jobs in construction, or 187,299 in education. The god of technology and war cannot liberate hostages, but it can and does imprison us in unemployment and inflation."

But who can and wants to heed that warning? Ours is a culture committed to making "bigger and better" helicopters, missiles, and other machines. The Western automotive industry has found it nigh impossible to cope with the new smaller foreign economy cars. It may yet happen but not before near catastrophes at Chrysler, GM, and Ford.

Have you lately heard any political leaders advocate the courage for us to be weak so the Lord might show his strength? Do we—who claim to be saved not by merit but by grace—truly believe in the *Lamb* as our only hope and salvation?

Look to the *Lamb* of God. He comes among us in seeming total helplessness. He lives and ministers as a servant. He gives his life for us.

Human weakness is God's greatest evidence of power. He takes people like you and me and transforms our lives into followers of Jesus.
Bernie

Our new look

With this issue *The Mennonite* looks a little different. We hope you like our new model. It is not a radical change, but we believe it is an improvement.

The *Readership Survey* did not encourage any big changes. But it didn't discourage some smaller ones.

Our new masthead and regular feature heads are in the Piegnot style. On the cover we deliberately try to downplay "The" and hope to be a little more humble in the process.

With the new look we wish all our readers a blessed New Year. Pray for us and help us to help you. *BW*

A copy of the 1980 index is available to any reader requesting it from *The Mennonite*, Box 347, Newton, KS 67114, or 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:02 13 JANUARY 1981

Integrating critique and formation

Takashi Yamada

Takashi Yamada delivers his keynote address to the II Asia Mennonite Conference at Osaka.

"God works from oneness to multiplicity; from the particular to the universal; from the God of the one nation to the God of the whole world; from the Israelites to many nations; from the national religion to the world religion."

Mission is a commission. Christian mission is a God-given commission. The mission comes from the only one God. It comes from the fact that the only one true God creates and rules the world according to his holiness and justice. Since God is only one, the world is also to be one.

God works from oneness to multiplicity; from the particular to the universal; from the God of the one nation to the God of the whole world; from the Israelites to many nations; from the national religion to the world religion. Here is the theological basis for the Christian mission. It is the "vertical axis of the coordinates in mission" in the following discussion.

How this truth—the theology of mission—has been realized in history will be referred to as the "horizontal axis of the coordinates in mission."

We will try to see how the gospel of Jesus Christ—the gospel of peace—lies where the vertical and the horizontal axes meet each other. It will show Christian pacifism or peace witness organically integrated in the structure of the Christian gospel.

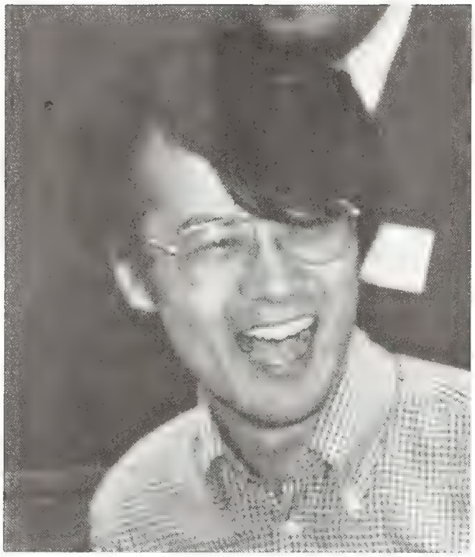
In the Old Testament God chose the people of Israel as his own people and he became their God. God chose Israel and gave them the mission to be a witness of him among the world's nations. Later the chosen people became unfaithful to God and forfeited the mission. They became self-centered and exclusively nationalistic. God sent his prophets again and again to his people, urging them to repent. Because they never repented wholeheartedly, the judgment of the holy, just God fell upon them, putting them into captivity by the foreign powers.

In their misery, shame, and suffering, Israel finally repented. Then, their eyes being opened, they were led to deeper spiritual insights. They saw their God in a new way. They saw the God of Israel as the God of the whole world, ruling over all the nations. Furthermore, the new vision of the world mission was given to the faithful people of God—"the servant of the Lord."

"Behold my servant, whom I uphold,
  my chosen, in whom my soul delights;
I have put my Spirit upon him,
  he will bring forth justice to the nations.
He will not cry or lift up his voice,
  or make it heard in the street;
a bruised reed he will not break,
  and a dimly burning wick he will not quench;
  he will faithfully bring forth justice.
He will not fail or be discouraged
  till he has established justice in the earth;
  and the coastlands wait for his law"
  (Isaiah 42:1-4).

This is part of the well-known Old Testament portion known as "the songs of the servant of the Lord." These songs are also called "the songs of mission." Here in this "suffering servant of the Lord" we see holiness, justice, and the unceasing merciful love of God meet together in a beautiful harmony.

"In order that the eternal may be vitally linked with human history, someone who stands on the side of God and at the same time on the side of humanity is needed. When eternity comes into human history, God's mission is there."



Nozumi, son of Takashi Yamada, was one of few students attending II Asia Mennonite Conference. Nozumi expressed interest in theological studies and is learning German to study in this field.

However, this spiritual awakening and glorious vision of the world mission were not actually completed and fulfilled then. They were partially realized, but mostly remained as the vision to be fulfilled in later periods of history.

When Jesus was baptized in the beginning of his public ministry, "he saw the heavens opened and the spirit descending upon him like a dove, and a voice came from heaven, 'Thou art my beloved Son; with thee I am well pleased' " (Mark 1:10, 11).

The last half of the heavenly words are quoted from "the song of the servant of the Lord." The writers of the Gospels saw in Jesus the one who came to fulfill faithfully the mission of the servant of the Lord prophesied by Isaiah.

In order that the eternal may be vitally linked with human history, someone who stands on the side of God and at the same time on the side of humanity is needed. When eternity comes into human history, God's mission is there. The New Testament writers saw the sacrificial suffering death of the servant prophesied in Isaiah 53 fulfilled in the suffering death of Jesus on the cross.

Then the risen Christ breathed his Spirit into his disciples, and sent them to the world with the new mission saying, "Peace be with you. As the Father sent me, even so I send you" (John 20:21).

Now the church is chosen as the new people of God through whom the vision and the call of the world mission may be carried out. "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (John 20:23).

In 1 Peter 2:9, 10 we read, "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

As we—the people of God today—go into the world to carry out the mission, we have two assignments: (1) *What* do we share with others? and (2) *How* do we share the truth? The answers are found in "the song of the servant," which was actually realized by the life and the work of Jesus Christ. It says, "He will faithfully bring forth justice" (Isaiah 42:3). "Justice"—the saving truth—is *what* we share with others; and "faithfully bring forth" is *the way* we carry out the task. The sovereignty of God's holiness, justice, and love in human history should be revealed and brought forth by the faithful, self-sacrificial suffering of Jesus Christ, who "a bruised reed he will not break, and a dimly burning wick he will not quench." It is the way the power of God's salvation, the redemptive love of God is demonstrated in history. And we are commissioned to bring forth this good news of God in the same faithful way of suffering.

The final triumphant completion of the mission is vividly depicted with "the Lamb who was slain" in Revelation 5. What does it mean for the Lamb to be slain, of whom then the new song is sung: "Worthy art thou, our Lord and God, to receive glory and honor and power" (Revelation 4:11)? If God is reigning in history, where is the history going? And what is its ultimate meaningfulness?

According to John Howard Yoder the writer of Revelation is saying here that "the cross and not the sword, suffering and not brute power determines the meaning of history." Renouncing the way of "effectiveness" to make history move down the right track as one desires, accepting the way of the cross, Jesus committed himself to the character of divine love. And God declared that it was victory. And the victory came through resurrection. Just at this point Christians are expected to follow Christ. We should also be willing to renounce a goal-oriented effectiveness which may lead us to violate the dignity of others. We often do not notice that our religious zeal tends to bring out religious violence.

Paul Tournier, Christian psychiatrist, writes about the unconscious violence of spiritual power. He points out that a strong desire for power lies secretly at the bottom of everyone's heart. He makes it clear that spiritual power is a wonderful gift of God, but to have spiritual power is dangerous. In our religious life and experiences we make painful spiritual efforts at self-humiliation, self-renunciation, and self-emptying, while almost unconsciously we get a delicate feeling of victory which gives us self-satisfaction, pride, and a superiority complex. Saying this, Tournier makes a shocking statement: "I have a missionary mind. And I believe it is given by God. And yet mission is also conquering others. Is there any borderline between one's missionary zeal and the desire for power?" He warns us that we are often driven by our hidden unconscious motive for power.

That is why the Israelites—the chosen people of God—had to be warned again and again by the prophets and judged thoroughly for their religious pride and egocentric closed-mindedness. Paul had to suffer from physical thorns to be kept from being puffed up with pride. Even Jesus went through the temptation before he began his public ministry. This religious egoism—on personal and group levels—often expresses itself as an exclusive spirit and a closed attitude toward others, sometimes as a spirit of self-aggrandization and religious aggressiveness which may result in manipulating others for religious causes.

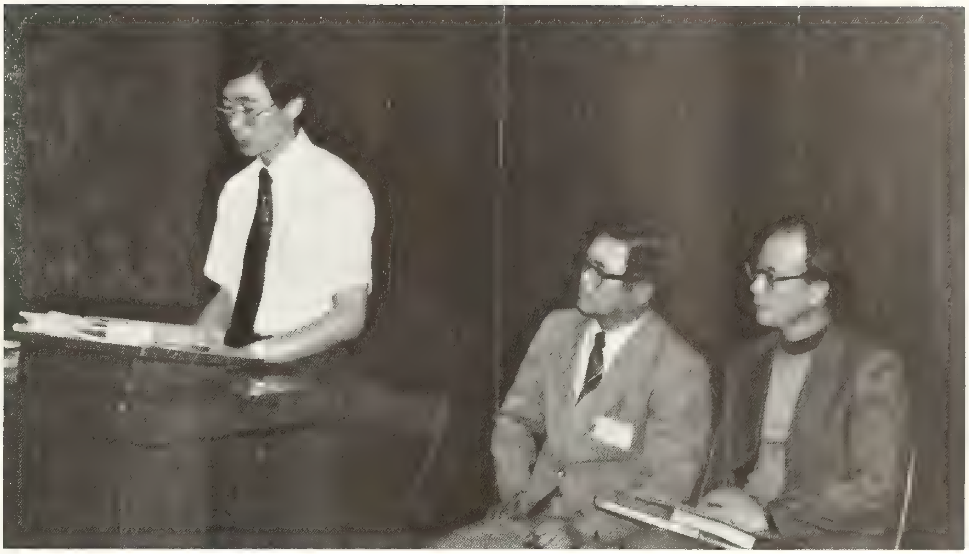
Our theological and ideological basis for the world mission is supposed to be understood in the light of how the vision of the world mission given in the song of the suffering servant of the Lord has been realized in history through the death and the resurrection of Jesus Christ. As we have learned earlier, the vertical axis of coordinates in mission cuts across the horizontal axis. And we see the gospel of peace standing out in bold relief there. It is striking to notice that the mission was accomplished through the suffering of the very one who took upon himself the mission. The peace between God and us is brought forth in the most peaceful way.

Here lies the background in which we understand the gospel of Jesus Christ as the gospel of peace. *The truth* and *the truthfulness* lie one above the other in the one person. The peaceful servant of God brought about the truth through his truthfulness. We find here the key to a structural understanding of biblical pacifism.

Recently among us Mennonites we have seen and heard such expressions as "peace witness *and* mission." We must see, however, that peace witness and mission are not two separate things, but are inseparably related to each other. Peace witness is not something to be attached to the gospel. The gospel of peace and the peace witness stand together. If either one falls, both fall together. The peace witness is the mission.

Protestantism stands against Catholicism as an antithesis. Anabaptism, however, is not only an antithesis to Catholicism but also against Protestantism. Anabaptism stands against Protestantism in strong confrontation with the church's attitude toward the secular power structures.

As long as a religious movement sets its course for *re*formation, *re*stitution, the movement demonstrates its power as "critique" to bring changes and renewal. But any attempt to try to bring changes and renewal into the given situation by going back to the original, primitive point faces at least one or two basic problems. No one can bring the given historical situation—the realistic "field" in which changes and renewal occur—back to the past, original situation. And in order to bring changes and renewal, it is quite obvious that the objects to be changed and renewed must first of all exist.


Takashi Yamada, seated to right of Hiroshi Yanada, while Takeji Nomura leads a session of the II Asia Mennonite Conference. Theme was: Jesus is the Way.

In order that the antithesis (critique) demonstrates its power, it definitely needs its object (thesis) which represents the work of "formation." This formation means establishing Christian faith and churches among people, or among already established, existing churches or Christian societies. In 16th-century Europe the so-called *Corpus Christianum* was the "thesis." In 20th-century Europe and North America we find the established churches and *Christian societies* the thesis.

In the 20th century the Third World is a vast sea of non-Christian societies, which is not the object of critique but of formation. (Of course there are established Christian churches in the Third World too. And in most cases they exist as a minority in their own societies, though they can also be objects of the critique.) Up until now the Third World has been an object of formation by the Western Christian churches. Whenever Christian mission is talked about and planned it has usually been "overseas mission" in the Third World by the Western churches. (It seems that sometimes in the past, Christian mission meant an effort to Christianize the whole world by the Western churches. At the back of this kind of mission there may have been a thinking that the Western churches were the ones that should save the uncivilized nations.)

Now what is required of us Mennonite churches in Asia today is a constructive critique of the Western formation, a critical reflection on the philosophy of formation of the Western churches together with the right and proper evaluation of its significance and blessings. The vision of the world mission—the vertical axis we have seen earlier—should be checked by the horizontal axis (the historicalization of the truth in the theology of suffering).

In the past few years we have heard a lot about partnership, cooperation, patterns of cooperation, interdependence between the older churches and the younger ones. The words have been used, and the ideas have been offered almost always onesidedly by our be-

Yamada's theology has developed in a country where the evils of Hiroshima (atomic bomb ruins) stand out against the beauties of nature and modern technology.

loved older churches in the West or their mission boards' leaders. Although we think it can be an expression of some radical change in their mission philosophy, and we do realize the practical necessity of these ideas, we believe it is not something essential for us to begin with. The secondary things may come naturally if we dig our roots deep. The glorious, ever-stimulating vision of the world mission ought to be reflected in the light of the gospel of peace. A new philosophy of formation of the Christian church in Asia should be found as a dynamic integration of critique and formation.

By this dynamic integration we mean a continual process of formation, seeking for the unique understanding of Christian faith and church in our own particular cultural backgrounds and situations in Asia, being constantly checked by the critique (for instance, by the Anabaptist understanding of the gospel, church, and mission).

According to my own understanding the power which lies in Anabaptism is the power to be critical of its own movements in its own time, and also of others in later periods of history. So it will demonstrate its power as we are critical of what we ourselves are forming.

When we think of some practical directions for the work of mission—e.g. extending the kingdom of God in Asia today—having an overall viewpoint of Christian church and mission is necessary and helpful. For this purpose it may be a help for us to have a measuring rule as a criterion for our discernment and self-reflection. The rule has the critique toward the end on its left side, and the formation on the opposite end. It works this way. If we apply it to the situation of the 16th century in Europe, as we go farther toward left, we get closer to Anabaptism, and toward the right is Catholicism. When we apply it to today's situation—from an ecclesiological point of view—toward the left we find free, diversified, and creative fellowship based on a concept of subjective faith-covenant community. Toward the right we see an institutional, regulated, and unifying communion, which is an objective sacramental community of Catholic church.

From the viewpoint of social concern, toward the left we see a "peace-oriented stance" which identifies itself with a peripheral counterculture and has a strong concern for social justice. Toward the right we find a "power-oriented stance" which has some culture-assimilating tendency.

From the viewpoint of Christian mission, as we go farther left (critique), we have a stronger "relational" approach. Through this approach the unique cultural circumstances of each nation can be taken into consideration, and personal needs are respected. Taking this approach, we will have slow but steady church growth, for voluntary commitment and responsible selfhood of believers are strongly required in this. Probably a good quality of Christian faith can better be kept through this attempt. We may call this approach "soft evangelism."

On the other hand, as we go farther toward the right (formation) we will have a stronger "functional" approach. The means of mission tend to be efficiency- and program-centered, and more weight may be put on quantity rather than quality. This approach seems to bring out numerical fast growth but requires larger amounts of funds and personnel. It can be called "hard evangelism."

The criterion for our discernment mentioned above is, of course, too simplified and generalized. Yet it may help us as we think of the future direction for our work of mission. Until now most of the Mennonite churches in Asia have been conscious of the numerical expansion of Christianity. Mission and evangelism have primary importance among church activities. In this sense the formation element is strong. Although most emphasize Anabaptism and some free-church practices, in many cases they remain superficial. Generally speaking, strong influences from mainstream Protestantism are recognized among us.

We understand that evangelical genuineness has to do with a kind of faith that is capable of taking in something other than its own, and still retaining its genuineness. As we seek for dynamic integration of critique and formation, we will be kept from going into an extreme exclusivism, which is demonic, *and* from being dissolved into an indefinite relativism.

We need to keep in mind that it is God himself who extends his kingdom in Asia. Because we have confidence in our living God that he will certainly complete his own kingdom in his own time according to his own way, we will continue to work for extending the kingdom of God in this changing world, being filled with eschatological joy and expectation. "I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ" (Philippians 1:6). •

THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions in United States and Canada: $11.00 one year, $19.00 two years, $28.00 three years; foreign $11.50 per year. Editorial office: 600 Shaftesbury Boulevard Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 Box 347, Newton Kansas 67114. Printed in USA

Heed the Wind

"The wind blows wherever it wishes, you hear the sound it makes, but you do not know where it comes from or where it is going. It is like that with everyone who is born of the Spirit.
John 3:8 (TEV)

In a world of uncertainties we want to share the good news of Christ's kingdom. It may mean heeding a call to serve in another place.

Agriculturists, teachers, researchers, writers, and health, technical and community workers are needed to serve in 44 countries in Africa, Asia, Europe, Latin America, Middle East and North America.

Think about it.

Write:
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Anabaptist researcher and writer in Japan

Bernie Wiebe

". . . I stand upon my Anabaptist faith, and being influenced by neither side only (evangelism and *political/social witness), want to be burning with Christ's love towards people, nation, and humankind."*

Thirty years ago Gan Sakakibara was professor of social economics at a Japanese university and a layman in a Presbyterian church.

In his late fifties Gan came in contact with MCC and learned about Anabaptism. Today he says that Paul Peachey—then an MCC peace worker in Japan—presently associate professor of sociology at Catholic University of America, Washington, DC, got him interested to learn more.

From age 60, Sakakibara says, "I have immersed myself in it and continuously studied it with scarcely a sideward look" (*AGORA*, March-April 1979, page 22). Over the past 22 years he has written and/or translated 10 books. He has been an active Mennonite church member. He has given most of his life's savings toward gathering the 4,500-volume Friedmann-Sakakibara library and publishing his books. Presently his energies are being poured into an eleventh volume, a biography of Conrad Grebel, which he hopes will become a strong witness to the larger Japanese community. This new book will be based partly upon the as yet unpublished study of Conrad Grebel's documents, now under way by Leland Harder.

Over his "Anabaptist" years Sakakibara has grown in his convictions about the importance of witnessing *against* militarism and *for* the community. His studies have led him to a deep appreciation for evangelism *and* political/social witness. Both are integral to the Christian faith. He regrets the polarity often shown between these two dimensions and says, "In the midst of this situation I stand upon my Anabaptist faith, and being influenced by neither side only, want to be burning with Christ's love towards people, nation, and humankind. At the same time I wish to promote pacifism and will resist the present trend to militarize Japan" (*AGORA*, July-August, 1979, page 4).

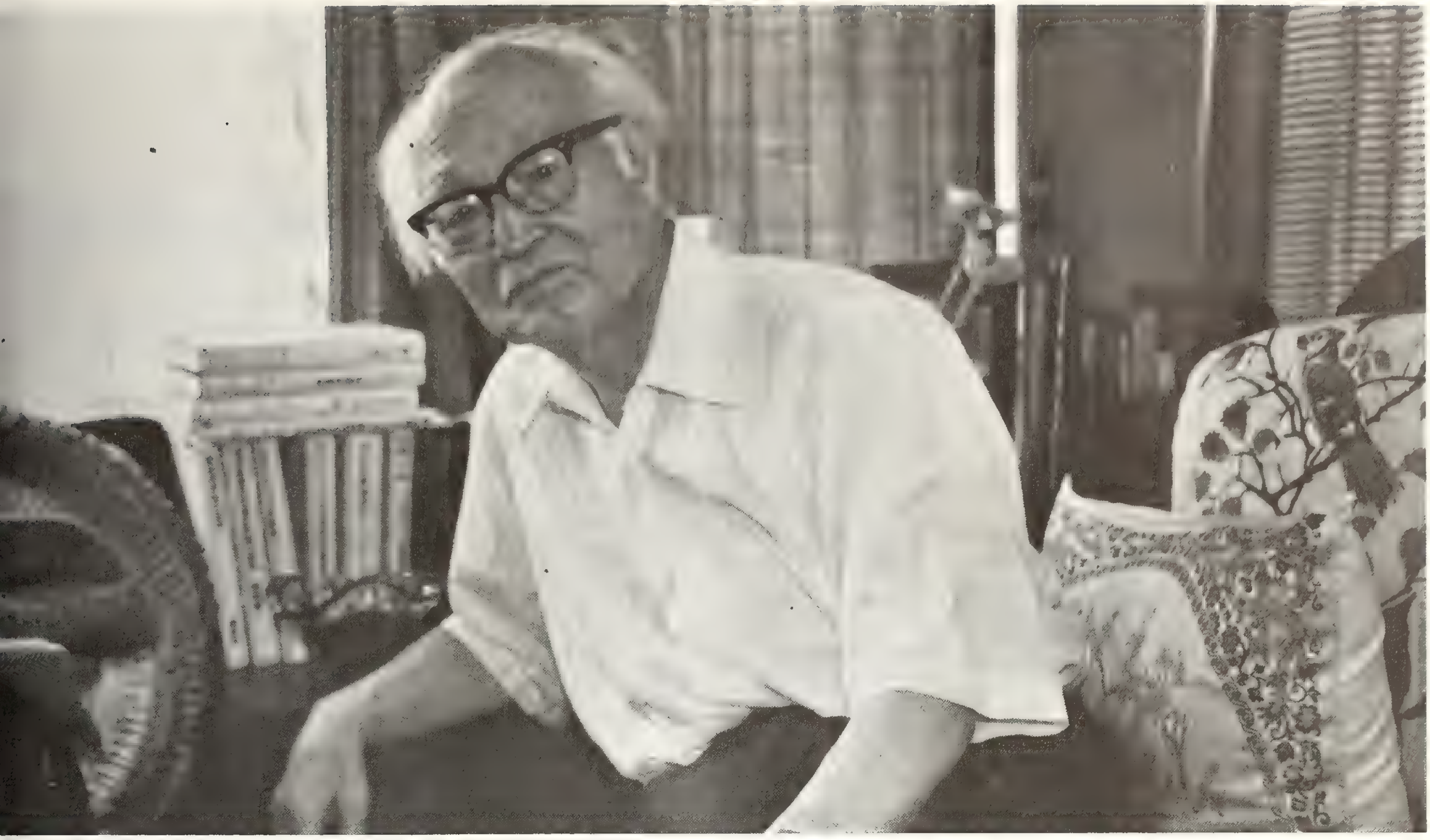
In a personal visit with Gan and Mrs. Sakakibara he told me that he feels Mennonites do not understand the deep significance in their own heritage of community. He believes that our related groups like the Hutterites and Amish have emphasized "community" —while not always in good balance— better than most Mennonites. Sakakibara is greatly excited about the new intentional communities which are attracting many Mennonites. To him a goodly portion of Anabaptist uniqueness relates to "community" and its economic applications. At this point his professional background in social economics becomes deeply involved in his understanding of Anabaptism. If he could, he says he would love to teach his classes over again with this new dimension.

This insight is seen in his writings. His first volume was (in Japanese) *A Study of Christian Community of Goods in Our Day*. Secondly, he wrote *Martyrdom and Exodus—450 Years of Hutterite People*. Then came *A Historical Study of Anabaptism*. Other volumes in his writings (or translations) are: *Left Wing and Christian Radicalism*; *Anabaptist Heritage of Conscientious Objectors*; *Friedmann's Theology of Anabaptism*; *A Study of Church Communities*; *Riedmann's "Rechenschaft"*; and *The Biography of Jakob Hutter*.

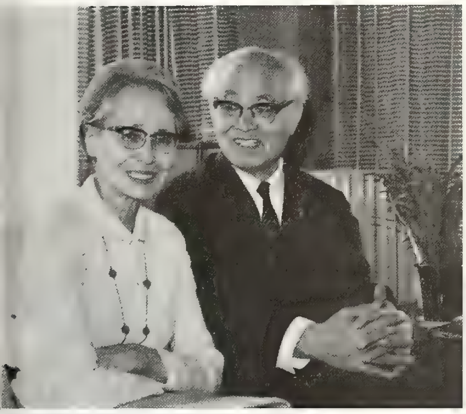
Gan and Mrs. Sakakibara live on the fourth floor of the Tokyo English Center. Mrs. Sakakibara has served as a member of the Japan Diet (Parliament) as vice-minister of justice; and on the board of counselors of International Christian University of Tokyo.

For the past 20 years she has been the president of Seiko Gakuin, a Christian senior high school in Fukushima Prefecture. At age 83 she continues her activities in these educational institutions. Her support and involvement in the church are also obvious.

The Sakakibaras worship with the



Gan Sakakibara sits in his apartment beside the 10 volumes (books with light covers) which have taken much of his time in the past few decades.



Mrs. and Dr. Sakakibara in their apartment on the fourth floor of the Tokyo English Center.

Honan-cho Church, right next to the Japan Anabaptist Center. Sakakibara is party—together with other Mennonite leaders in Japan—to a dream for an enlarged Anabaptist Center in the future. The current center serves as a guest house; place for seminars and other Mennonite meetings; office for *AGORA* (Greek word in the New Testament meaning "public marketplace" or "assembly"), the Japan Mennonite quarterly newsletter; and a small reading room. The Friedmann-Sakakibara Library is presently located in the Sakakibara home.

Dreams are for a new center which would house this whole library, serve as a study and training center for Asia, provide a place for research and development of church and evangelistic literature, plan and execute seminars with visiting resident scholars, and offer seminary-level courses for church leaders. It would also serve as a central meeting place for Mennonites, still be a guest house, and be a place for open public witness for the Anabaptist/Mennonite faith to the Japanese.

Gan Sakakibara has pledged his unsold books (5-6,000 volumes) to assist the dream. He has given sale of the books over to the Mennonite churches with revenues to be divided among the churches who sell them and for the Anabaptist Center.

In frequent dialogue with other Christians in Japan, Gan is often greeted with surprise and sincere interest at the radical witness of the early Anabaptists. Some people tell him that his books will be in great demand by future generations. His hope and prayer is that this witness could go out more clearly and strongly as soon as possible. For this reason—even at age 83—he keeps up a vigorous schedule of study, writing, and dialogue wherever he can.

This writer's visit with the Sakakibaras proved to be stimulating in a variety of ways. The deep sense of commitment and conviction for Christ, the vulnerability of dedication to community, and the open love to share freely for Christ and for Anabaptism were all "catching."

Sandra Liechty, a General Conference missionary to Japan, serves as half-day-per-week secretary to Gan. Both have developed a respect for each other's witness, and they work well together.

If time and energy last, the dreams of Gan Sakakibara will be realized in his lifetime. But it may be that the torch for this great vision will need to be carried by other believers. Sakakibara quotes the famous Joel 2:28 prophecy about old men dreaming dreams, adding, "Through the work of young men, an old man's dream becomes a vision, and the vision becomes reality."

As I reflect upon the present Anabaptist Center and the dream of Sakakibara, I cannot help but think of "I planted, Apollos watered, but God gave the growth" (1 Corinthians 3:6). Thank God for those who plant *and* those who water. But thank God also that we can and must leave the "growth" up to God. •

Mission possibilities in China head CIM agenda

Chicago, Ill. (Meetinghouse)—Thirteen Mennonite and Brethren in Christ mission-related agencies are members of the Council on International Ministries (CIM). CIM held its fall semiannual meeting at Chicago, 1-2 December 1980.

J. Lawrence Burkholder, president of Goshen (Indiana) College, had been invited to lead most of a half-day session on China developments. Burkholder began by sharing Goshen's arrangement for exchanging students with Sichuan Teachers College at Chengdu, Sichuan, in China. In the current school year eight Chinese students are at Goshen while 20 Goshen students are at Sichuan. Chengdu is the capital of Sichuan Province.

Just returned from China, president Burkholder reported the exchange program working—at both ends—"far beyond our expectations." Plans are already made to expand this exchange and to add other forms of teacher exchange.

CIM persons wanted to hear about the spiritual implications. They were told that the three-self-movement churches want to be independent and don't desire formal relationships with foreign church bodies. One pastor encouraged correspondence but "in plain envelopes." The Burkholders attended services in Shanghai and found the church packed for services.

"At this point," suggested Burkholder, "I don't see any direct role for Mennonite Central Committee or mission agencies in China. We cannot go in without an invitation. The people there are open to religious discussion and more are admitting they were educated in our former mission schools. Our connections there are trustful at this time and we must keep them so. They know about Mennonites, and so far I've heard only good things about us. The government is offended by the 'underground' church and by Bible smuggling."

It may be that CIM agencies can witness to China by cooperating in recruiting and sponsoring exchange teachers and other professionals. Burkholder waxed enthusiastic about this potential. Now only 2 percent of Chinese high school graduates get into college.

The only thing coming close to the CIM excitement about China was a further special session with professor Eustace Rutiba of Uganda.

Rutiba shared his personal pilgrimage in the Ugandan church during Idi Amin's days. He said, "When you reach a tight corner you come back." That is what happened among Ugandan Christians. As Amin put on more pressure, they saw themselves as called by God similar to God's call of government. Romans 13 took on a new meaning, and they opposed Amin because he acted contrary to John 10:10. In this time two levels have changed among Ugandan believers: (1) their attitudes toward material things have changed drastically (learned to do without); and (2) the Bible has become more central.

Rutiba is studying and writing during this year at Yale University. He is one of few Ugandan church leaders who lived and stayed in Uganda throughout the Idi Amin period.

James Bertsche, Africa Inter-Mennonite Mission, told the CIM group of a "first" in Botswana. AIMM and MCC are coordinating their work and may employ a joint country administrator. It is a new model of MCC/missions cooperation.

"In Africa, high priority must be given to leadership training and nurture of young believers," said Bertsche. Others echoed this sentiment for their fields. Evangelism continues at a good pace ("Forty persons respond to Mennonite and Brethren in Christ efforts each day," reported Don Jacobs), but CIM agencies have not given parallel attention to nurture, renewal, and leadership. Another growing challenge is the resurgence of Islam.

Mennonite Christian Leadership Foundation (with newly appointed executive director Don Jacobs) was accepted as the thirteenth CIM member agency.

Hershey Leaman, Eastern Board, was elected to the CIM chair for the next two-year term. A budget of $29,266 was approved for 1981. Next meeting will be held 14-15 May in Winnipeg. About 40 persons attended at Chicago.
Bernie Wiebe

Professor Eustace Rutiba talks to CIM gathering about the Ugandan Church.

Good news dominates East-West Task Force meetings

Chicago, Ill. (Meetinghouse)—It was mostly "good news" at the East-West Task Force meeting in Chicago on 1 December.

Bruno Schottstaedt, on a year's sabbatical in the US from East Germany, told of humble beginnings to Gossner Mission endeavors in 1954. But lay believers responded, and today their constituency numbers over 5,000. They give first priority to industrial mission in the GDR.

Gerald Shenk, MCC worker/student in Yugoslavia for three years, works primarily to assist existing churches. He reported getting more invitations than he can accept to preach, teach, and lead in retreats.

Dan Liechty, MCC worker/student in Hungary, said there "the brightest students are often not that interested in Marxism. Now they want to study the church fathers."

Peter J. Dyck reported that the first four volumes of the Barclay Bible commentaries have now been translated into Russian. The first text—on Romans—is to be submitted soon to the USSR Council on Religious Affairs. Upon their approval it will be printed and become the first recent Bible commentary available in the Russian language.

Don Jacobs, newly appointed executive director of the Mennonite Christian Leadership Foundation, shared a six-point rationale for the continuing Mennonite involvement in Eastern Europe (edited version): (1) Eastern Europe is part of the total world in need of the gospel; (2) to enter into solidarity with local Christians for encouragement and for nurturing of local gifts; (3) share in the process of learning to be Christians in socialist countries; (4) share information from both East and West; (5) join local Christians in a process of contextualizing the gospel; and (6) engage in the Christian-Marxist dialogue.

Paul Kraybill, Mennonite World Conference, told of two Soviet Christians (Zidkhov and Traugott Quiring) going to Ethiopia. It had been "quite a dramatic experience for the Ethiopians to hear Russians preach the gospel of love."

There was some "bad news." Walter Sawatzky, MCC's new Europe director (replacing Peter J. Dyck, who hopes to spend 90 percent of his time relating to congregations in the MCC constituency), said, "Since 21 August 1980 there has been renewed pressure on Soviet believers." Jamming of radio signals and arrests among dissidents have again become common.

Urbane Peachey, MCC Peace Section, reported that 40 members out of 71—from five Helsinki human rights watch groups in the USSR—are now in prison or in psychiatric treatment centers.

Of continuing concern about contact with Mennonites in the USSR is the indirect connection which still has to be made through the All Union Council.

There is obviously still a major Mennonite interest in the East-West issues. While this task force met in one room with 26 participants, *six* persons were meeting next door in a task force on Asia. Though it was not clear just who and how the East-West group is accountable, the question of continuing was disposed of posthaste. Not only did the group want to meet again next year, they requested at least twice as much time as they were allowed for this meeting. This year's meeting time was almost totally taken with reports, allowing for little discussion. Even at that the meeting had to be adjourned prior to completion of the agenda.
Bernie Wiebe

Don Jacobs (left) responds to East-West discussion. Listening in are (left to right): Edgar Stoesz, MCC; Harold Miller, Rosedale; Howard Habegger, COM; and Frank H. Epp, Peace Section.

MCC Saskatchewan creates justice ministries position

Warman, Sask. (MCC)—A lot of Saskatchewan Mennonites may be going to prison because of decisions made at the annual meeting of the Mennonite Central Committee (Saskatchewan) on 8 November 1980.

The main topic of the meeting in Warman, near Saskatoon, was the church's responsibility toward those who suffer as victims or offenders under the criminal justice system.

An ad hoc offender ministries committee presented a study by Ken Funk of the present needs in Saskatchewan and suggested that MCC Saskatchewan should decide whether it wanted to begin its own institutional program or facilitate the involvement of church people in a host of existing programs.

The result was a decision to hire a "justice ministries coordinator" to help church people get involved as prison visitors, probation volunteers, or "big brothers."

The approximately 250 delegates also passed a resolution calling for "compassion and involvement in corrections."

Anglican priest Tom James spoke about his own experiences working in prisons and with juvenile offenders.

The Friday evening and Saturday sessions in the Warman Mennonite Brethren Church also included moving testimonials from returned MCC volunteers and a lively youth rally.

Saskatchewan Mennonites have helped to sponsor over 440 Southeast Asian refugees in 92 families in the last year, it was reported.

A budget of $820,113 was passed, of which two-thirds will be channeled through MCC Canada to relief and development work abroad. The total includes $240,000 expected from the Saskatchewan government in the form of matching grants.

Joe Neufeld of Regina will continue as chairperson of the provincial agency; the retiring vice-chairperson, John Neufeld, was honored for almost two decades of service on the MCC Saskatchewan board. The next vice-chairperson had not been confirmed at the time of the annual meeting. The day-to-day administration of MCC Saskatchewan's growing program is in the hands of a staff of six based at the MCC office and warehouse building in Saskatoon.

Houseparents wanted

Swift Current Bible Institute is now receiving applications for the position of houseparents for the men's and women's residence. Abilities in counseling and a college degree are an asset. Starts 1 September 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

A project to prepare nonsexist English texts of Bible passages commonly read in Christian worship has been approved by a unit of the National Council of Churches. A yet-to-be-named task force of scholars will use the RSV as a base in making "inclusive language" texts of Scripture selections contained in a lectionary (list of readings) used by many denominations. This task force will be instructed "to seek a style of language which expresses inclusiveness with regard to human beings and which attempts to expand the range of images behind the masculine to assist the church in understanding the full nature of God."

Nursing faculty

Three nursing faculty positions will be open at Goshen College for the fall of 1981. Master's degree in nursing required and teaching experience preferred in either maternity, mental-health, or medical-surgical nursing. Opportunity to team teach in an integrated, NLN-accredited baccalaureate program in a church-related liberal arts college. International education component required of all students.

Send resume, three letters of recommendation (one from your pastor), and graduate transcripts to: John A. Lapp, Dean, Goshen College, Goshen, IN 46526, or call 219/533-3161 for more details.

Mennonite Home sold to Paraguayan Mennonites

Akron, Pa. (MCC)—For almost 40 years it has been a place for Mennonites in Paraguay to gather informally, a place to learn to know, trust, and work with each other. It has offered lodging and meals at a moderate price, plus various services for Mennonites living in Paraguay's capital. It has been a home away from home for those living in the colonies.

The Mennonite Home in Asuncion, begun by Mennonite Central Committee in 1943, will continue to be all these things, but under the ownership of Paraguayan Mennonites themselves. Last August MCC completed sale of the home to the Paraguayans, who have been administering it since 1965. The two parties had considered such a transaction for over a decade and had actively pursued it since 1978. The home is self-supporting and has operated at a profit for many years.

The Mennonite Social and Economic Committee (CSEM), nonprofit official representative of Mennonite colony interests, is now the legal owner of the Mennonite Home. However, a committee appointed jointly by the inter-Mennonite Church Committee (*Gemeindekomitee*) and CSEM will administer it.

In February 1980 the two adopted operating guidelines which stipulated that MCC would clear any major change in function or any intent to sell the home in the future.

Sale price of the facility is $405,000, which CSEM will pay over a period of 15 years. At MCC's suggestion, however, the funds will stay in Paraguay for use in church-run development or mission programs, as will profits from operation of the home.

Possible projects include services for mentally handicapped of the colonies and an agricultural training center for Indian youth in the Chaco. The government of Paraguay has agreed that participation at the training center would qualify as an alternative to military duty for Indian Mennonites.

"Knowing that the home will continue to serve all the Mennonites of Paraguay gives us great satisfaction and affirms the correctness of the transfer," says Herman Bontrager, Latin America secretary.

MCC opened the home in 1943 as a service to the Mennonites who had migrated to Paraguay from Canada and Russia through the previous decade and a half.

Aid sent to Italian earthquake victims

Akron, Pa. (MCC)—A November earthquake near Naples, Italy, has left over 3,000 dead, as many as 2,000 missing, 8,000 injured, and 200,000 homeless. Mennonite Central Committee, in cooperation with Mennonites in Europe, is among the many agencies responding to the needs of Italy's earthquake victims.

The Italian government is asking for house trailers to provide shelter for survivors in areas which are too high in altitude, and too cold for tents. It is requesting 1,000 for the city of Potenza alone.

MCC is buying two trailers at a cost of $20,000. The Evangelical Alliance of Italy, whose chairperson, Elio Milazzo, is a Mennonite, will determine where the trailers will go and which families will use them. In addition, five trailers which MCC helped provide after a previous earthquake in 1976 will be moved to the present disaster zone.

MCC is coordinating its efforts in Italy with Europe's International Mennonite Organization (IMO), with the Mennonite Church in Italy, and in consultation with the Virginia Mennonite Board of Missions.

Soon after the earthquake Ken Horst of the Virginia Board and a member of the Palermo (Sicily) congregation traveled from Sicily with a vanload of food, clothing, and blankets.

MCC volunteer Jon Nofziger, located in Schepershof, Velbert, Germany, will also be traveling to Naples with a truckload of clothing donated by a church in Germany. MCC is paying transportation costs. The Conservative Baptist Mission in Naples will distribute the clothing.

MCC's initial budget of $30,000 for response to the earthquake includes funds to help particularly needy people such as widows and orphans.

MCC and IMO jointly responded four years ago to provide temporary homes for victims of another earthquake in Italy. IMO is appealing to Mennonite churches in Europe for funds which will be available for disaster relief.

"MCC and IMO are holding open the possibility of a bigger rebuilding program," says Edgar Stoesz, associate executive secretary for overseas services.

ne annual missions conference at ospel Mennonite Church, Mountain ake, Minnesota, was held 19-23 No-mber. The church sponsored morning unches which included messages by issionaries representing different con-nents where they had served. Elmer d Esther Dick spoke about Africa, avid Martin spoke on Japan, and the rlowe Beckers gave a presentation on uth America.

Camp director needed

Applications accepted for camp director for Camp Valaqua, Alberta, beginning 1 July 1981. For further information contact:

Mrs. Betty Brown
Route 1
Carstairs, Alberta T0M 0N0.

Marriage and divorce both set new records in the United States during 1979, federal vital statistics show. An annual report by the Department of Health and Human Services shows 2.4 million couples were married in the US in 1979, exceeding the previous high of 2.3 million in 1946. At the same time nearly 1.2 million couples were divorced in 1979, an increase of 3.5 percent over 1978. The report found the birthrate in 1979 reached nearly 3.7 million, an increase of 4 percent from the previous year. An estimated 1.9 million people died in 1979, 1.9 percent fewer than the year before.

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aotian love: A tale of rewarded persistence

egina, Sask.—September 21 was a ecial day. It was a day of celebrating o happy occasions: the arrival one ar ago of our Laotian family, Yen e Ho and her sons Pat, Gain, and el; and the marriage of Pat, the eldest n, to Radjnikorn Kounthapanya, a oman he had known in Laos and to hom he was engaged in the Nong hai Refugee Camp in Thailand.

Yen Yee's family invited relatives d friends, who came from as far ay as British Columbia and Winni-g to celebrate. Many wore traditional aotian dress, including several omen from Grace Mennonite (Regina) ho had been given material hand-ıbroidered in the refugee camp.

A potluck supper consisting of Lao-n food and our traditional dishes ened an afternoon of singing, fellow-ip, and sharing. It was a unique portunity to learn of one another's stoms—from the Laotian flower nce to the bride and groom kissing to e "tinkling of glasses," an experience at was new to our Laotian guests.

Pat and Rad had been officially gaged, in Laotian custom, in the fugee camp, but were separated in ptember 1979 when Pat and his mily came to Regina. Rad and her mily later moved to Ohio under urch sponsorship. Pat and Rad not ly had a new language and culture to ntend with, but also their separation d feelings of loneliness. Further mplications involved Rad's family d bureaucratic difficulties in obtain-g a US visa for Pat to travel to Ohio.

Since his family's move to Ohio, d's father was uncertain whether his ughter's marriage to Pat should take ace. Pat's own family, while suppor-e, was concerned and "prayed to God any times" for help and guidance.

In the year that followed Pat's rival in Canada, his determination to see his fiancée took him to Winnipeg several times to try to obtain travel documents from the US Consulate. Each time his application was rejected. Rad was also unable to get permission to travel to Canada. But Pat would not give up, and after a few months' interval he again contacted the consulate, and this time his perseverance was rewarded—his visa was approved. He immediately requested and was granted several weeks leave of absence from understanding employers and caught a bus to Ohio, filled with joy but also with uncertainty. He went to Ohio wanting to bring his fiancée home but not sure he would receive her family's permission to marry. Once again his perseverance was rewarded—permission was granted, wedding plans made, and Pat and Rad were married in Ohio on September 6.

Otto and Florence Driedger acquired travel documents for Yen Yee, arrangements that were finally approved by the US Consulate just two days before the wedding. In three days they drove a total of 60 hours to attend Pat's wedding in Ohio, an act of kindness that was acknowledged and appreciated by Yen Yee and her family.

Pat and Rad returned to Regina two weeks later, when we gathered to celebrate their marriage and the entire family's new life in Canada.

The evening ended with picture taking and opening of wedding gifts, but most memorably, with a feeling of oneness, friendship, and love. *Linda Sawatzky*

Director of nursing needed

The Bethania Mennonite Personal Care Home, a 100-bed nursing home in Winnipeg, will have an opening for a director of nursing in January 1981. This position calls for administrative and leadership abilities, with special emphasis on designing and directing nursing programs for a population with special needs due to aging and related conditions and illnesses.

Preference will be given to applicants with a BN or equivalent, although extensive preparation or experience in the field of gerontology will also be important. Human relations and teaching skills, together with a willingness to identify with the special aspects of this ethnically and Christian-value-oriented home, are essential.

The position offers the challenge of strengthening and promoting appropriate responses to the needs of the resident population and their families. Maintaining close liaison and cooperation with staff of other disciplines, both inside and outside the organization, is an important component.

Salary and benefits are in accordance with the responsibilities carried and competitive within provincial standards.

Confidential enquiries should be directed to: Helmut Epp, Administrator, 1045 Concordia Avenue, Winnipeg, Manitoba R2K 3S7; phone 204/667-0795, or 204/452-4273 (after hours).

Business manager wanted

Swift Current Bible Institute is now receiving applications for the position of business manager. Starts 1 May 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

"**An evangelistic crusade** should make an impact which is felt long after the evangelist has left town," says evangelist Leighton Ford, vice-president of the Billy Graham Evangelistic Association. Roger Fredrickson, pastor of First Bapti Church, Wichita, Kansas, and chairperson for the eight-day Wichita Leighton Ford Reachout held in late September, agrees with that criterion. He believes outreach made an "exceptional impact" at the time and during the following weeks. Home meetings had been organized across the city of 300,000 prior to the crusade. About 550 families opened their homes and each invited small groups o friends, neighbors, and business associates for an informal get-together during the summer. On that occasion they invited the group back to view a live telecast featuring Leighton Ford. In speaking on that first telecast and on a second that followed eight days later, Ford stressed the relevance of the Christian gospel to the needs of contemporary secularists. "Those home groups may have been the most exciting aspect of the Reachout," Fredrickson suggests. The groups served a "discipling units." "If a decision was made, there was someone right there to follow them up," he said.

RECORD

deaths

J. D. Adrian, longtime teacher in Mennonite schools and churches in Canada, died 29 November 1980 in Abbotsford, British Columbia. He was 87. Active in the Sommerfeld churches in southern Manitoba, he later taught at Mennonite Collegiate Institute, Gretna, Manitoba; Bethel Bible Institute, Abbotsford; and Canadian Mennonite Bible College, Winnipeg, Manitoba.

W. F. Unruh, General Conference missionary to India and pastor, died 6 December 1980 in Hesston, Kansas, at the age of 83. Unruh's service to India began in 1928. He returned to the US in 1939 and became pastor of the Pulaski (Iowa) Church, and later the West Zion Church of Moundridge, Kansas, and Faith Church in Greensburg, Kansas. He also served 18 years as either chairperson or secretary of the General Conference evangelism committee.

workers

Kevin Bartel, Rosthern (Saskatchewan) Church, is spending a year in the Netherlands in voluntary service for Inter-Menno. A 1979 graduate of Rosthern Junior College, he attended Bible school in Badenseehof, Germany, last year and worked in a mission in Eastern Europe. Bartel is the son of Lowell and Linda Bartel of Rosthern.

Paul Derstine has been appointed executive director of the Mennonite Economic Development Associates, succeeding Lloyd Fisher, who retired 1 November 1980. Derstine served 10 years in Haiti as program director for the development program of Mennonite Central Committee.

Gerbrandts

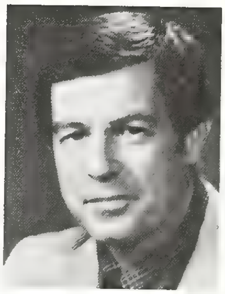
Ernie and Tina Dyck, St. Paul's United Church, Boissevain, Manitoba, are serving with Mennonite Central Committee for two years at the Montreal (Quebec) House of Friendship. Ernie has a master's degree in education from the University of Saskatchewan, Saskatoon, where Tina earned a degree in home economics. Their parents are Maria and the late Cornelius Janzen of Winnipegosis, Manitoba, and Gerhard J. and the late Annie Dyck of Boissevain.

Margaret Fast was appointed administrative assistant for the Conference of Mennonites in Manitoba in September. Previously she served as secretary-treasurer for six years.

Eldon and Eunice Gerbrandt, North Star Church, Drake, Saskatchewan, are working with Mennonite Central Committee in Winnipeg, Manitoba, for two years as assistant managers of Manitoba Choice Resources.

Pam Dintaman Gingrich, The Assembly, Goshen, Indiana, has been named director of deaf ministries at Mennonite Board of Missions, Elkhart, Indiana, effective 1 January. She has a BA in communication from Goshen College and has worked as an interpreter for deaf people.

Larry Kehler, former editor of *The Mennonite*, will become general secretary of the Conference of Mennonites in Canada, effective this summer.



Stewart

Wohl

Rudy Regehr resigned effective 1 March as registrar and business administrator at Canadian Mennonite Bible College, Winnipeg, Manitoba. He has served the college 19 years.

Joseph Stewart has been appointed medical director at Mennonite Hospital, Bloomington, Illinois, effective 16 December 1980.

Lisa Wohl has been appointed full-time staff physician for emergency room service at Mennonite Hospital, Bloomington, Illinois, effective 16 December 1980.

MINISTERS

Ben Friesen has resigned as pastor at Inman (Kansas) Church, effective 1 June.

Dave Loewen, who with his wife, JoAnn, has done mission work in Japan, is the interim pastor of the Butterfield (Minnesota) Church until they return to Japan this summer.

D. A. Raber, who formerly served at Greensburg, Kansas, will begin as pastor at Bethel Church, Inman, Kansas, 1 February.

CHRISTIANS AND WORLD EVENTS

A practical alternative to political violence?

ed Koontz

ennonites historically have tended to sume that the use of violence is an sential part of governing. Often this olence has been seen as necessary d even beneficial (if rightly done) for e larger society, but also as some- ing in which Christians should not rticipate. An early Anabaptist docu- ent, the Schleitheim Confession, flects this perspective: "The sword is ordering of God outside the perfec- n of Christ. It punishes and kills the cked and guards and protects the od."

This view has been attacked from th sides. One side argues that while olence is sometimes necessary in litical life, Christians should never- eless be involved. To refuse involve- ent is simply to leave the field open to ose who have less scruples about olence. The result is suffering which ight have been avoided if Christians d been less concerned with getting eir hands dirty and more concerned th effectively loving their neighbors.

The other side questions the assump- n that governing demands the use of olence. Although some forms of ercion or restraint are necessary to otect the innocent, violence is not. e gap which much Mennonite ought posits between standards ich are appropriate for Christians in e church and those which are appro- iate for governments in the world is tually nonexistent. What Jesus ught—at least on the issue of using olence—is applicable in both spheres.

Although the first set of arguments s been pressed most frequently and gorously against what I have identi- d as the "Mennonite position," the cond set of arguments against it (and rtually all other understandings of e requirements of governing) has cently been made with great force in growing body of literature about nviolent political action and civilian fense.

Gene Sharp is probably the leading holar in this field. His enormous book *e Politics of Nonviolent Action* orter Sargent) is an indispensable resource for anyone seriously interested in seeking alternatives to the use of violence. He examines the sources and dynamics of power, catalogs 198 historically illustrated methods of nonviolent action, and explores the requirements which must be met for various kinds of nonviolent action to succeed. He is not interested in resting his case on religious or moral appeals, but in showing that nonviolence is a viable way of conducting political struggle in the real world of power and conflict.

This concern for political realism also pervades a newer book, *Gandhi as a Political Strategist, with Essays on Ethics and Politics* (Porter Sargent). He views Gandhi as an astute political strategist who was convinced that nonviolence was a practical means of securing the freedom of India and of defending it. The central political insight of Gandhi (and of Sharp's work) is that government really *is* dependent on the consent of the governed. There is, finally, no other source of politicial power.

In the second part of the book about Gandhi, Sharp turns his attention to demolishing the widely held notion that violence is the essential mark of politics. At the same time he seeks to establish the view that *power*, which *is* essential in politics, can be effectively exercised using nonviolent means and that there is, therefore, no unbridgeable gulf between political effectiveness and ethical convictions which oppose violence. In Sharp's words, "The existence of a nonviolent technique of action—capable of wielding and meeting power effectively in times of crisis in defense and furtherance of moral principles . . . would thus pave the way for the union of morality and politics. . . . It has been my contention for some years that such a technique of action exists. . ." (page 267).

Put most directly, Sharp claims that many pacifists share a common (and in his view erroneous) assumption with militarists. "It is the presumed absence of an effective power-wielding technique of nonviolent action in politics which thus 'requires' the departure from the religious and moral norms requiring abstention from violence, and thus produces the moral difficulties and dilemmas" (page 266). While militarists and pacifists choose opposite horns of the dilemma, their analysis of the realities of political life is the same. It is this commonly held analysis which Sharp is most interested in challenging.

Sharp's view should be exciting to Mennonites, even if we finally don't agree that nonviolence will always be possible in political life. It suggests a way to overcome at least part of the church-world dualism in Mennonite thought with which many have become uncomfortable in recent years. It also points to ways of speaking and acting in the political arena which could be fruitful. Even though I still believe that cases may exist in which power cannot be effectively exercised nonviolently in political life (although I believe such cases are far rarer than is commonly believed) and that religious/ethical commitment and the requirements of politics are therefore not fully reconcilable, Sharp has much to offer. For even if the gulf between politics and Christian ethics cannot be overcome entirely, every effort ought to be made to reduce it as much as possible by exploring nonviolent techniques of using power. Mennonites can and should press for the exploration of nonviolent means of political struggle, even if they are coercive. Absorbing the perspective of writers like Sharp is a good place to begin.

Ted Koontz, 45 Einstein Drive, Princeton, New Jersey 08540, is a graduate student at Harvard University.

LETTERS

Accent on first syllable

In "woman" and "chairman" the second syllable is not accented and does not have to refer to a male. *R. L. Rich, 112 South Spring, Bluffton, Ohio 45817* 28 November

Role of small groups

I appreciated very much the article by Ronald Hunsicker on the necessity of small group relationships for the individual and for the congregation (30 September 1980 issue). I strongly affirm his convictions in regard to the necessity of such relations for the spiritual development of individuals and the congregation.

One minor clarification: the six coordinators in the Assembly do not make major decisions for the congregation, but seek to facilitate the congregation in making major policy decisions.

Thank you for the helpful articles which appear in *The Mennonite. Harold E. Bauman, Box 1245, Elkhart, Indiana 46515* 1 December

I changed my vote

In response to your editorial (18 November 1980 issue) about the US presidential election, allow me to explain why one Mennonite voted for Jimmy Carter in 1976 and deserted him in 1980.

Before he became president I was impressed and pleased by his public declaration of faith in God and the influence of Christ in his life. With this Christian image I was prone to accept his promises as more than just the usual campaign rhetoric. I had no illusions that Jimmy Carter was a pacifist, but he did pledge cuts in arms spending. I thought at least we had a man who would put more trust in God and somewhat less in military might. As it turned out, he gradually gave in to the hawks, who are ever-present both in and out of the Pentagon. For myself, the last straw was the imposition of national registration of our young men in preparation for a new military draft. I felt betrayed.

Realistically, of course, these were not the decisive factors in the election. This becomes obvious when we consider that Reagan promises only more of the same. Jimmy Carter was defeated by the twin culprits of deficit spending and inflation. Recession, the hostages, and Russia all played a part, but inflation affects everyone sooner or later and in my estimation was our president's strongest opponent.

Our government has become such a vast, self-perpetuating, ever-growing, bureaucracy that I do not have hopes for our new president to succeed in conquering the spending spiral and its resulting inflation. Our accumulated deficit—the national debt—is approaching one trillion dollars (that's a one with 12 zeros), and the interest alone has become a major item in our national budget. The annual budget itself will likely reach the trillion-dollar mark in a few years.

On the first Tuesday in November 1984 I will probably vote against President Ronald Reagan. *Edgar Stevanus, 350 Third Street, Sugarcreek, Ohio 44681* 1 December

Statistics must be wrong

In the 18 November 1980 issue (page 668) you list some statistics from *American Way*. You report them as saying that on a typical day in the US, "68,943 teenagers come down with venereal disease." It follows that in a typical *year*, 68,943 X 365 teenagers should come down with VD; i.e. just over 25,000,000. According to the *Statistical Abstract of the United States*, 1977, there were 33,518,000 persons aged 14-21 in the US in 1976. Thus it is claimed that approximately 75 percent of teenagers come down with VD in one year. That is really terrifying, if true. But there's the rub: Is it true? Well, not according to the *Abstract*, because in 1976 there was a *total* of 1,081,400 cases of VD recorded. In other words (if the *American Way* has been correctly quoted) the statistics are inflated by approximately 2,400 percent.

It is statistically possible, of course, that there has been a cumulative error resulting in the horrendous figure you printed. But maybe the moral is that one should find out which particular axe of decadence people are grinding before one prints their figures. *J. G. Suderman, 11 Villeneuve Boulevard, St. Norbert, Manitoba R3V 1C2*

5 December

Assistant editor's note: The statistic to which you refer has colored the faces of more than one editor in the past few months. Several other publications, including Context *and* The Christian Leader, *published that figure without first checking the mathematics it implied.*

American Way *is the monthly magazine published by American Airlines for its on-board passengers. We quoted their June 1980 issue correctly.*

When I called to present your argument to them, officials at American explained that their article represented an excerpt from a soon-to-be-published book from Doubleday Company, Incorporated, titled American Averages: Amazing Facts of Everyday Life *by Mike Feinsilber and William B. Mead.*

I got in touch with Doubleday in New York City to ask if they could confirm the 68,493 figure. One of their promotions department people agreed to check it out, but soon phoned back to report that the book contained no figures on the incidence of venereal disease among US teenagers.

They suggested that if I wanted to pursue the matter further I should check with one of the book's authors.

I called William Mead at his Bethesda, Maryland, home. He stated that American Way *had purchased one chapter of the book while it was still in its early stages. After the airline printed the excerpt, including the stats on VD, several readers challenged him on the accuracy of that particular number.*

Rather than research the figures again, he and his co-author agreed to simply drop the statistic from the manuscript.

Mead offered his apologies for any problems which his misleading numbers in American Way *might have caused.*

Still curious about the number of US teenagers contracting VD on an average day? According to the National Center for Health Statistics in Washington, DC, the correct number is 694 (ages 15-19).

About letters: To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

MEDITATION

I follow Christ

At the beginning of a school year it is customary for students to ask me, "Are you a Christian?" Since I teach in a university where it seems important for the students to ask this question, I find it equally important *not to answer* the question. Not that I have any doubts about the fundamental affirmations about the Christian faith. I believe that God acted decisively and incomparably in Jesus. The faith of the early church that Jesus became Lord through the resurrection I affirm as well.

I also believe in the church. Any student who has listened to me lecture discovers that soon enough. On many occasions students have pressed me: How can you still believe in the church when it does many stupid and even harmful things? Not only do I believe in the church, I am enthusiastic about it. Why? Because I believe that God is at work in the church.

How then do I formulate for my students what I am? Whatever I say, they will have come to their own conclusions before the end of the school term. So I say: "Look at the evidence. No one in the New Testament went around proclaiming that they were Christians. That's what other people say about you—not something you brag about yourself. For to be a Christian means to be like Martin Luther King, Sister Teresa, Martin Luther, or many others you could mention. Can I put myself into that category? I think not. So I invite you to draw your own conclusions about whether I am a Christian."

Sometimes I say that I try to follow Jesus (1 Corinthians 1:12). Most often I think even that is so incredibly presumptuous that I cannot bring myself to say it. Some may think that I lack courage. That's not it. I just would like what I say to have at least some vague relationship to the facts. If I claim to be a Christian, then there should be some resemblance between what I am and what Christ was. Such signs are all too rare.

I am also sobered by the fact that the contentious, scrapping Corinthians had a party which said: "We follow Christ" (NIV) and were rebuked by Paul for doing so. Why did he not give the edge to them? Because it is so tempting to say that because we belong to Christ, he belongs to us. That is the ultimate pride when a church claims to have the sole keys to Christ's kingdom and sets itself as guardian to determine who belongs to Christ and who does not.

Is that all one can say? No. One can and *I must* go on to say that I have found worthwhile every moment trying to find out who Jesus is and what it means to follow him. Whatever others may find when they explore nuclear physics or higher math, whatever secrets may unveil themselves in sociology or psychology, I have never found anything quite so fascinating as the attempt to understand Jesus of Nazareth and to try to ascertain why he has made such an incredible impact on history. I warn students that to become fascinated with him is a little like placing your foot into a whirlpool. You cannot know where that will lead you. For before long you will find that it is hard to resist his attraction, and you will be swept away by the words of grace which constitute his teachings. Never a person spoke like he did. Never a person loved as inclusively as he did. And that infectious disease of love which he carried with him is hard to resist. Soon you will be outside your study unable to resist the magnetism of his power.

Don't you then belong to Christ? It's a bit like Socrates being asked whether he really was the wisest man in Athens. Socrates was interested in exploring the evidence. So too when people ask us, Are you a Christian, or do you belong to Christ? Our best answer may still be: "Come and see." Let us together look at Christ before we boast like Peter: "Lord, I will follow you wherever you go." For we are so easily distracted from worshiping him. It is so much more consoling to claim to belong to him and to claim that he belongs to us. It is harder, but in the long run better, to be caught up in the wonder and the peace which comes from taking that first step: "I resolve to follow you. Forsaking all others, you only do I cherish. I believe. Do help my unbelief."

William Klassen

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The Third Church

You have heard of "Third World." Well, there is only *one* world created for us by God. But historically there are clear transitions from the ancient world to our contemporary world and the looming new world of developing countries (with the major portion of the global population). "Third World" stands for those countries in the latter category—usually regarded as poor, overpopulated, and underdeveloped.

Today there is talk among Christian theologians — especially those who study missions and evangelism — of the Third Church. One writer, Bühlmann, in *The Coming of the Third Church*, divides the history of Christianity into the Orthodox Church (first); then Catholic/Protestant Church (second); and the Southern Hemisphere Church (third). He suggests we could regard the first as the "morning star"; the second as the "moon"; and the third as the "rising sun." There is a deep perception here. And we need to learn more of its implications.

Today, 65 percent of confessing believers are in the Southern Hemisphere. These are persons who responded to Western/Northern mission and evangelism efforts. They already outnumber us—who originally sent out workers—by 2 to 1.

Even among Mennonites 40 new converts daily are added to the total Mennonite outreach endeavor. Third World Mennonites will soon outnumber the Dutch/Swiss/German origin Mennonites.

We don't give much thought to such realities. To date Western Christians have the money, the technology, and the "power."

But this is where we may suddenly find ourselves in the crunch. As Takashi Yamada says so eloquently (Because he speaks softly yet deeply as a Japanese Anabaptist, many may want to lightly pass over his comments. That would be a mistake. Take time to carefully read him several times), we Western Christians have been too ready for "formation." We formalize our doctrines and denominations, then let the people come to us.

This has left our horizontal axis vulnerable and done injustice to the vertical axis. When we truly capture the impact of worshiping our suffering Savior, it impels us to join ourselves to all hurting relationships, the hungry, the oppressed, the mentally shaken and unstable, the sin and demon possessed, the wandering prodigals, the lust-entrapped social climbers, the greedy upper-middle-class suburbanites who are often so shallow and hollow inside, the intellectuals riddled with doubts, and the rich who are in anguish about entering the kingdom.

The Third World church is shaped in a variety of molds. Believers often come from animist tribalistic groups. To confess faith in Jesus Christ may cost them family, community, and economic favor. Others come from disillusioning ideologies. To accept Christ, they disown revolutionary dreams. It means the cross.

And the exciting development in the Third World church is that the cross is a plus factor. They regard it as *the* new life and hope. Resurrection is a dominant motif. Death (suffering empathy) leads to life.

While the Second Church breathes doom and gloom—often focusing on the blessed hope to keep us in a hold pattern—the Third Church blooms with this worldly hope. Contrary to a prevailing pessimism in the Western churches—somehow feeling helpless to change the crazy spiral of self-destruction in its zigzagging economic, social, and spiritual orbits—the Third Church is actively promoting a spiritual infrastructure for change and development.

The Third Church surely has no more certainties for the future than we ourselves do. But somehow these believers understand that the God of Israel led nomads. Israel didn't require a map of Canaan to leave Egypt. Their God is a God of covenant (believers are one great spiritual family) and a God of promise (he holds the future).

A new Reformation is surely coming upon us. Western Second Church believers are the minority. Will we miss it? Or can God's Holy Spirit revive our "dry bones"? It is not yet too late.

Let the Son shine in your life. *Bernie Wiebe*

A copy of the 1980 index is available to any reader requesting it from *The Mennonite*, Box 347, Newton, KS 67114, or 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST 96:03 20 JANUARY 1981

ELKHART

Elmer Neufeld presents John E. Amstutz with a Bluffton College oldest alumnus award.

Conversation with a centenarian

On 6 October 1980 Elmer Neufeld, president of Bluffton (Ohio) College, visited John E. Amstutz in Brooksville, Florida, where he lives in retirement with his son and daughter-in-law, John and Audrey Amstutz. Amstutz served General Conference congregations for some 50 years and will celebrate his 100th birthday on 1 April. Neufeld presented him with a Bluffton College oldest alumnus award for his many years of Christian service. Following is a conversation between Elmer Neufeld and John E. Amstutz.

Conversation with a centenarian

"I don't know the exact theological interpretation of the crucifixion. But I know that it was the epitome of what he did for us. He was willing to go all the way."

Neufeld: When and from where did you first come to Bluffton?

Amstutz: I came to Bluffton from Kidron, Ohio, in 1901, and graduated from the Academy in 1906, having dropped out for one year of teaching. Then I returned for junior college work in 1907 (at that time the Central Mennonite College) and graduated in 1909. Later I went to Miami University to complete my degree.

Neufeld: Who was your most inspiring teacher?

Amstutz: Noah Hirschy, the first president of Bluffton College, was the best teacher I ever had. I took three courses from him, Bible, Latin, and botany. He opened the Bible to me, gave me tremendous help with language, and inspired appreciation for nature. He always wore a flower in his lapel.

Neufeld: When did you preach your first sermon, and do you remember the text?

Amstutz: I preached my first sermon in 1906 on Pentecost Sunday at the Grace Church in Pandora. President Hirschy was responsible for pastoral supply and asked me to fill the pulpit. I still don't know why. My text was, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," and that has become the motto for my life.

Neufeld: When did you preach your last sermon, and what was the text for that?

Amstutz: In 1975 at age 94 the Trenton congregation called me back for a visit. The text was, "Jesus Christ the same yesterday, and today, and forever." Since then I have also given some chapel talks here in Florida.

Neufeld: What compelled you to enter the ministry?

Amstutz: In 1905, until school opened in September, I was working for the *Berne Witness* in Berne, Indiana. At the First Mennonite Church there J. W. Kliewer preached a sermon that gripped me so that I decided I had to go into the ministry.

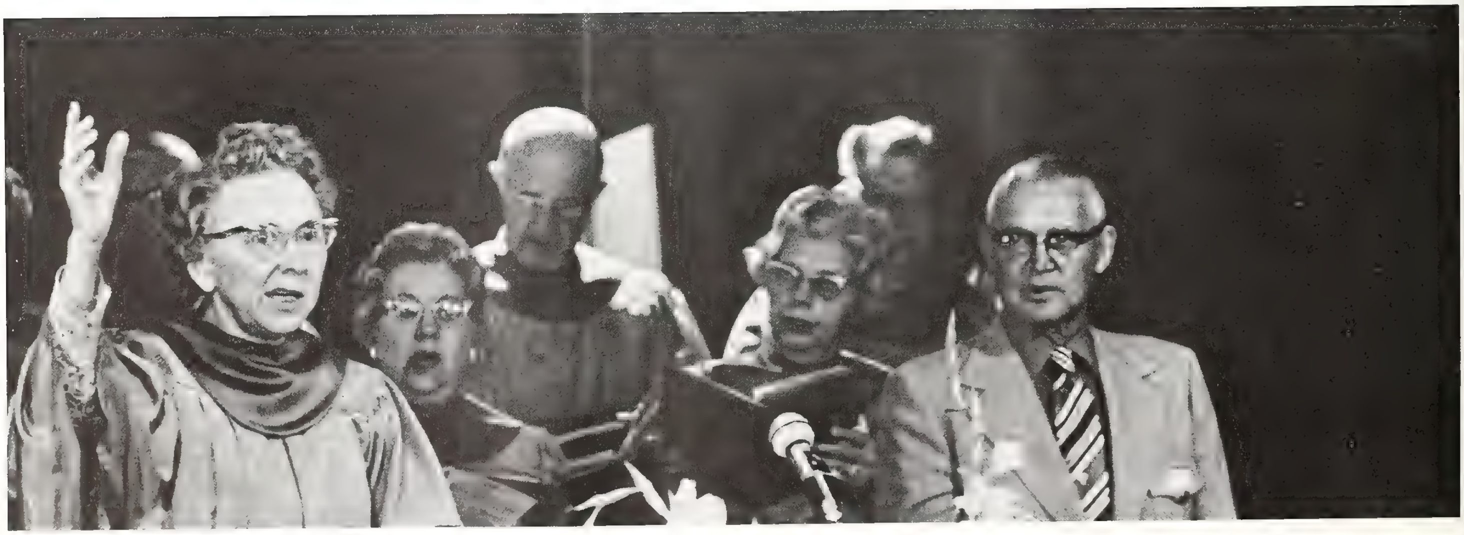
Neufeld: Where did you hold pastoral assignments?

Amstutz: For two years, from 1909 to 1911, I was student pastor at the Trenton, Ohio, congregation while studying at Miami University. Then the First Mennonite Church in Halstead, Kansas, called me, and I was pastor there from 1911 to 1921. While at Halstead I took a few courses at Bethel College (North Newton, Kansas) and also taught a few courses there in philosophy. Then I was called by the Trenton Mennonite Church and served there from 1921 to 1959. That congregation still communicates with me, and the youth group sends me Christmas packages. How wonderful they have been to me!

Neufeld: What advice do you have for those of us in Christian higher education today?

Amstutz: The main thing is simply caring. So that students really understand that they are the

Photo of a choir in an Arizona retirement community reflects some of the spirit of involvement that all seniors need, as John E. Amstutz points out.



main consideration . . . not simply the subjects being taught, nor simply administration. We must put ourselves into others' places. This is what Jesus did. The crucifixion was the climax of what Jesus did by putting himself into our place. I don't know the exact theological interpretation of the crucifixion. But I know that it was the epitome of what he did for us. He was willing to go all the way.

Neufeld: After all these years of ministry in the General Conference, are there concerns you would like to share with the conference?

Amstutz: First I would like to express appreciation for the increased support for retired ministers since the Bluffton conference in 1977. I appreciate this very much.

Then I would like to urge the congregations to give greater consideration to the elderly. We don't want to be set aside and separated. We want to be a part of congregational life. We want to be useful. Being asked to speak in chapel at the Congregational church here, even while I was in my 90s, meant a great deal to me.

I still read and I want to keep informed. Why not have some articles in *The Mennonite* in larger print? The adult Sunday school quarterly is hardest of all for me to read. Other Christian periodicals have large print articles for the elderly. Hearing aids in the pews and ramps for those of us in wheelchairs are also important. Remember that we still want to be a part of congregational life.

Neufeld: Are you planning to vote in the November elections?

Amstutz: I can't see that it would make much difference. These candidates who claim to be born again act as if you can be Christian in personal life without being Christian in public life. The crucial issue is war and peace. We keep depending on armaments. This is awful. It is bound to get us into trouble. Why do we still think the world must be divided into two camps? Why not work on understanding each other and developing responsibility for each other? I pray every day. God is the Father of us all, in the whole world.

Neufeld: What has happened to your Christian understanding through all these years?

Amstutz: I am still reading and always thinking, trying to find a more satisfactory interpretation of Christian faith. I was always inquisitive and inquiring. And I still wonder about many things. What happened between Ascension and Pentecost? We read that 120 people were gathered together. Who were they? I wish we had a roster of these people. We are told that Mary the mother of Jesus was there. I wonder whether Zacchaeus and Nicodemus and Joseph of Arimathea and those that Jesus healed were there.

And what was Pentecost really? It must have been a deep realization that Jesus is still living, that he is here among us, that he is challenging us to go into the world and show the living Christ. This is the conviction in my mind. Who is really filled with the Holy Spirit? Surely it is the person who lives close to Jesus, who has the Spirit of the Father and of the Son. Jesus said that he came to show us the Father.

But I am concerned that we not overemphasize theological interpretations. The simpler interpretations are often the most helpful. We are called to live in the Spirit of Jesus. This is the Spirit of caring which Jesus himself showed by coming into this world.

But I am still learning. I am still not satisfied. I hope that life after death will be a continuation of this learning process.

This is something you can do for your students. To start them thinking and learning and to find the answers to life that we have in Christ. •

The 22 November 1978 Martin E. Marty M.E.M.O. in *The Christian Century* (page 1143) was titled "Thanksgiving" and addressed to J. E. Amstutz, Winter Park, Florida 32789.

Marty responds to a letter from Amstutz where the latter states he has been reading the *Century* since 1915.

Marty writes, ". . . when we get letters in blue and red, in caps and smalls, it is easy to dismiss them. They come from people who year in and year out wait for a subject on which to pounce. . . . When we get a letter from a correspondent whose pen is shaky, we assume that an older person is writing. Those letters we respect, especially if they come from longtime readers . . . thanks to God for giving you those years, for chartering the kind of faithfulness one can sense. . . . Of course we delight in . . . young subscribers. . . . But we treasure most of all the through-thick-and-thin types who, with fair eyesight and less than firm hand, still guide us by their fidelity, their steadfastness."

"You keep on living"

Tim Waltner

. . . sometimes I feel almost a sense of guilt about not having "that compulsion to go out and get things done. Sometimes I think I'm too much at peace with myself," Palmer says.

Death: Although it is something we all will face, few of us do until some event propels us directly to it.

For Palmer Graber the past year has been a direct confrontation with his own death.

In December 1979 Palmer learned he was suffering from incurable cancer. "The doctor said six months," Palmer said last November. "It's been over 10 months. I'm not intelligent enough to know why, but I'm still here."

Palmer has not been one to simply sit back and wait to die. His attitude is neither one of despair or blind optimism. He seems content and accepting; not giving up hope but not expecting a miracle.

"You put your life completely in God's hands. For the Christian there is no other logical way," he said. "My questions simply disappeared. I suddenly said, 'I can't save myself.' You give it to the good Lord. You accept it . . . you keep on living."

Palmer faces his death realistically. "I don't feel the urgency of it. You know sooner or later it's coming."

"It's really the fear of the unknown," Palmer said about our reaction to death. "For me it's more the *how* than the *when*. Eternity—*where* after death? I have no question there. I know where I'm going. I've known it all the time, I guess. Suddenly what was there before crystallized and became an accepted thing."

Palmer Graber was born in 1923 in the house where the Grabers live today, several miles northeast of Freeman in southeastern South Dakota. Although their address is Marion, Freeman has always been their hometown.

Palmer attended Freeman Academy from 1936 to 1940. Farming and going to school part-time, Palmer received his AA degree from Freeman College in 1947.

In 1956 he married Rita Graber, a Freeman girl who grew up only a few miles from Palmer's home. She had left the community to attend nursing school in Kansas, returning to Freeman to work at the recently opened Freeman Hospital in 1953.

Palmer's life has been with the land, a farmer with a diversified operation.

In the summer of 1979 "I became aware of some problem," Palmer recalled, "although I had no idea what it was."

In November 1979 he entered Freeman Hospital with what was diagnosed as a gall bladder attack. Further examination revealed a growth on the colon. In December, surgery in Sioux Falls revealed the growth was malignant and that it had spread to other organs.

Palmer came home the day before Christmas in 1979, attending the Christmas Eve Sunday school program at his home church, Salem-Zion Mennonite. It was a bittersweet homecoming; he was glad to be home for the holidays, but the report was not encouraging. There was little that could be done.

The Graber family faced the situation head on. "The first thing we did was make out a will," Rita recalled. "We were anxious about things, and so we just sat down and talked about it." The Grabers' three children, Debra, Bill, and Stewart, were told of the serious nature of Palmer's condition.

The reaction from the family was good. "They're kids," Rita said. "You can't expect them to be as realistic. But they've taken it pretty well in stride. It's a matter of attitude. They're not sitting around moping."

Stewart, 19, decided to stay home and take care of the farm this year.

Since the diagnosis, Palmer has been receiving chemotherapy. While some people experience severe ill-effects from treatments, Palmer has been one of the fortunate ones. His problems have been limited to hair loss, loss of appetite, and mild nausea.

Rita's medical knowledge and background has been extremely helpful. Since Palmer's illness she has continued to work at the Freeman Hospital, although she has been able to take time off whenever necessary.

Her occupation has given a medical orientation to the Graber family. "A lot of people feel they have no place to go for information," Palmer said. "But we've been able to talk about these things. It helps prepare you and helps you cope."

When asked if there have been times when he was overwhelmed by the thought of death and its uncertainty, Palmer replied, "If there were, it has been a fleeting thing. It never has been an obsession."

"The reason may be because we got into it step by step. We knew originally there was a real possibility of some serious problem." Palmer explained that the reports from the doctors came as a series of setbacks. "We took a couple of jolts, but not one that knocked us out.

Rita and Palmer Graber

"You hang onto a thread of hope," he said, "even though statistics-wise it doesn't look good. You don't pray for a miracle, but you'll take it if it comes. Medically, I'm not in very good shape. But I'm reasonably strong. I discipline myself. If I don't need to push myself, why take a chance?"

Palmer does not appear to be as seriously ill as he is. His digestive system is the real trouble spot. However, he does stay active. He enjoys "retirement" activities such as reading, watching sporting events, attending community functions, and some travel. The Grabers were at Bethel College's Fall Festival last fall. And although his son is home, Palmer continues to help around the farm.

It is his emotional stability and strong attitude which allow Palmer to face the uncertainty of his future. And while he says he can't understand it completely, he feels that the impact of support and prayer from friends have allowed him to remain on the earth longer than many expected.

"We are the privileged ones," he said. "Things happen to you and come to you that are cause for rejoicing and thanksgiving. It's not all downhill. I guess it's the people that bring that about. Friends will visit with you as never before.

"It's the little things . . . their attitude of concern. People will say 'we're thinking of you' or 'you're looking good.' Those things help."

Rita agreed. "It's hard to express," she said. "But it takes away the loneliness."

Palmer's Christian faith has been central to his life. He grew up in a church which celebrated its centennial last summer. He has been active at Salem-Zion as a deacon, Sunday school teacher, and superintendent, and in the Northern District Conference. He has also served community organizations and as a member of the Freeman Junior College board of directors.

"I can be thankful," he said. "I've done a lot of things in the early years of my life that a lot of people have to wait for."

For Palmer there were two goals, two things he wanted to accomplish before his death. He was able to experience both. One was to finish out his two-year term as secretary of the Northern District Conference, which he did at the annual session last summer.

The other was to attend the wedding of his daughter, Debra, on 7 June 1980.

While Palmer feels a sense of acceptance and willingness to take things as they come, sometimes he feels a sense of guilt about not having "that compulsion to go out and get things done. Sometimes I think I'm too much at peace with myself," he said.

"It's taking things in stride that's maybe a little out of the ordinary, I guess." Noting that he remains quite active, he said, "I just don't have that *compulsion* to be out there fixing the fence on the back 80. Quickly trying to go out and do some good, noble things is not my primary concern. It's more important who I am, not what I do.

"When the time comes, there will still be things left over that should have been done. I can't rush out and build a new house. We're going with what we hope will be a natural transition.

"Before, when I was asked, 'What do you think of when you hear the word cancer?' I said, 'Death and pain.' When all is said and done, it's still easy to say that. But there are things worse than cancer."

Palmer said, "I think in my own experience I've learned that facing death doesn't need to be a time of total despair or fatalism. There are also occasions for rejoicing and blessing." •

THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church Second class postage paid at Newton, Kansas 67114, and at additional mailing offices Subscriptions in United States and Canada: $11 00 one year, $19 00 two years, $28 00 three years, foreign $11 50 per year Editorial office 600 Shaftesbury Boulevard Winnipeg Canada R3P 0M4 Business office 722 Main Street Box 347 Newton, Kansas 67114 Postmaster Send Form 3579 Box 347, Newton, Kansas 67114 Printed in USA

Consultants plan Spanish Anabaptist curriculum

Participants at the Anabaptist curriculum consultation, Cachipay, Colombia

Cachipay, Colombia — Delegates from 10 Latin American countries and the Hispanic people in the US, representing seven Mennonite groups, met in Cachipay, Colombia, 3-6 December 1980 to discuss plans for the writing and publication of an Anabaptist curriculum in Spanish. The delegates considered the theological, sociological, and educational bases for such a curriculum, as well as the structure to be adopted for the continuation of the project.

The consultation recommended the adoption of the theology of the kingdom of God as the point of departure, the consideration of the implications of the full gospel in all areas of life, and the use of a pluralistic educational methodology which takes into account new developments in this field.

Representatives of six geographical areas of the continent and of different Mennonite groups were elected to serve as a continuation committee: Lupe De León (Hispanic-US), moderator; Gilberto Flores (Guatemala), vice-moderator; Martha Q. de Alvarez (Argentina), secretary; Guillermo Ramirez (Puerto Rico), treasurer; Carlos Escobar (Mexico) and Fabiola de Rodriguez (Colombia), members at large. Arnoldo Casas (US) will serve as coordinator of the project for the next six months. The executive committee will meet in Guatemala next July to review the plans and to consider the appointment of a director for the program.

Resource people for the consultation were Daniel Schipani, José Ortiz, David Powell, Helen Dueck, Manolo Uribe, and Raûl Garcia. The organizers of the consultation were Héctor Valencia (moderator), Lawrence Greaser, Rafael Falcón, and Arnoldo Casas (coordinator). Host to the consultation was the Mennonite Church of Colombia.

The "Declaration of Cachipay," the official document of the consultation, calls for all Mennonite groups and organizations to support the curriculum with prayer and human and financial resources. It is hoped that in due time a complete curriculum for children, young people, and adults will emerge. Most of the efforts of the committee will focus on materials at the adult level, including young people. Emphasis at the other levels is encouraged as the needs and possibilities of the regions demand.

Parts of the declaration read as follows:

"*Considering* (1) that there is unanimous agreement among the participants in the consultation to proceed with the writing of an Anabaptist curriculum of biblical education for the Spanish-speaking congregations, and that for this purpose the delegates pledge their support to its structure and functioning; (2) that the theological bases, according to our biblical understanding, have been laid for this curriculum; (3) that the contextual sociological bases to be taken into consideration have been established; and (4) that it is understood that such curriculum will try to incorporate all the latest educational concepts and methodological techniques;

"*We resolve* (1) to declare the importance of this consultation not only because of its continental projections for the Anabaptist believers of Hispanic formation and language but also for what this curriculum may signify as an Anabaptist literary and educational witness in our context; (2) to appoint an executive committee and a coordinator so that from this very moment of the consultation they may be able to meet here in Cachipay to draw a plan that may incorporate the general guidelines of the consultation and any additional matters they may consider as part of their ongoing responsibilities; (3) to call on all the conventions and organizations, represented or not, in this consultation, to support this project with prayer and practical help; and (4) to inform all the sponsoring conventions and organizations of the decisions of the consultation through their representatives, who will assume the responsibilities of sharing all the decisions and of securing support for them."

The declaration concludes with prayers and thanks to God for his leading.
Héctor G. Valencia

US Government to tighten control of alternative service

Washington, DC (MCC) — Conscientious objectors in any future draft should be under the centralized control of the government during their alternative service, suggests a just-released "concept paper" from Selective Service.

This 12-page document is the work of a special staff of alternative service planners at the Selective Service national headquarters, activated as part of the revitalization of the Selective Service System (SSS) which President Carter ordered almost a year ago in response to the Soviet occupation of Afghanistan.

The Selective Service proposals are tentative and subject to revision after interested religious and other organizations respond. Says William T. Snyder, executive secretary of Mennonite Central Committee, "We look at some aspects of this as not satisfactory at all, particularly because it implies military involvement in alternative service."

Snyder is concerned that church agencies be able to administer alternative service work according to their own personnel policies and not that of Selective Service. In addition, MCC would want to place alternative service workers overseas, not just in the US.

The "concept paper" presents an overall philosophy and outline of operations for a program to "insure that conscientious objectors will meet their obligation through their placement in jobs contributing to the national health, safety, or interest . . . in an efficient and systematic way which will treat conscientious objectors fairly and with dignity."

In order to achieve this goal, Selective Service is proposing much more control of the Alternative Service Program (ASP is the new acronym). Unlike operations during the 1-W program of 1952 to 1973, ASP would largely bypass state offices. A chain of command would go directly from an ASP office at the national headquarters to six regional offices to 434 area offices. These offices will include both military and civilian staff. The area offices will be headed by an armed services reserve officer and will provide administrative support to the approximately 1,900 local boards. The local boards will have no separate offices or staff, but operate out of the area offices.

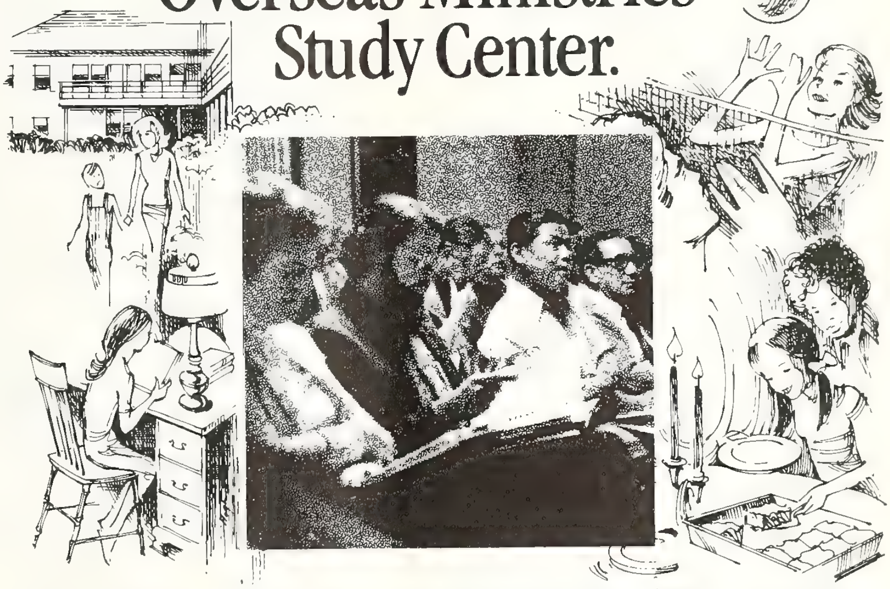
If implemented as proposed, this would mean an ASP bureaucracy within the Selective Service System numbering in the hundreds at minimum and in the thousands at a time of mobilization. Such a chain of command would probably be intertwined with the military system.

Selective Service claims it needs this control to assure that the program is operated efficiently and fairly. They believe there was too much local interpretation of rules and procedures formerly and that conscientious objectors would benefit from a more uniform application of the regulations.

The "concept paper" states that "Selective Service must retain all administrative and programmatic control over the Alternative Service Program." This is spelled out to include every aspect of the alternative service experience.

ASP officials would "handle travel arrangements and payments to conscientious objectors," maintain files of conscientious objectors, and receive reports from and audit employers.

1980 update: 460 ~~Last year 391~~ Missionaries
152 with ~~149~~ Children from
45 ~~35~~ Mission Agencies
Lived, Studied, Played, and
Prayed Together at the
Overseas Ministries
Study Center.



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How much should a person save for retirement? According to a recently completed retirement study prepared by Mennonite Retirement Trust of Mennonite Mutual Aid (MMA), 12 percent of one's gross annual taxable income coupled with social security benefits should be enough for most persons. The figure is a jump from the 6-8 percent recommended in 1978. The increase is due to a changed economic climate and the new concept of planning for adequate income "during retirement rather than at retirement," said Gary Brunson, retirement services manager at MMA.

Houseparents wanted

Swift Current Bible Institute is now receiving applications for the position of houseparents for the men's and women's residence. Abilities in counseling and a college degree are an asset. Starts 1 September 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

"Basic Questions for Living" and "Fundamental Visions for Being" were titles of a talk and a discussion led by James Dunn, director of higher education for the General Conference, at Founders Day services at Freeman (South Dakota) Junior College December 12. Dunn examined the role of Christian education in the church and its schools and focused on the question of why a church college should exist, which he discussed in light of receiving, expressing, and experiencing God's love.

MCC responding to UN call for better water supply systems

Akron, Pa. (MCC) — Few North Americans have any idea of what it means to seek water. Each day a stream of between 100 and 200 gallons of water runs through the faucets, washing machines, and toilets of their homes. An inexpensive and relatively safe commodity, water is used without restraint. In other parts of the world the river of life flows less freely. Half of the world's people — two billion — are without reasonable access to a safe and adequate water supply, reports the United Nations (UN).

"Access" and "safe" are key considerations. While two-thirds of the earth's surface is water, only about 2.5 percent is fresh. This amount would adequately sustain the world's population except that it is further reduced by contamination and inaccessibility. In the developing world only 38 percent of the population has easy access to water. For rural dwellers this number drops to 22 percent. An even smaller proportion, 15 percent, has adequate sanitation facilities.

In response to this grave situation, the UN in November 1980 launched the "International Drinking Water Supply and Sanitation Decade." A costly and optimistic undertaking, the initiative aims to provide safe drinking water and adequate sanitation for all by 1990. Reaching this goal will require joint support of both developing and developed nations, since the 10-year cost is estimated at around $130 billion. Equally crucial will be an approach that integrates local awareness and technology with supportive resources from external sources.

Former MCC worker Dave Graber assists a Brazilian in the construction of a cistern used for rainfall storage.

MCC workers, concerned for the supply and safety of water, are designing new water systems and perfecting existing ones to meet the technology and income levels of developing countries. Water-moving devices vary widely, depending on climate and geography. In the Middle East the "screw" lifts water with an auger. Wind energizes pumps in Kenya. In Bangladesh, MCC developed the inexpensive, portable "rower" pump. A well-drilling rig and spring tapping in Haiti literally "took us out of the river," according to one Haitian, as he described liberation from daily dependence on that polluted source.

More recently, MCC has begun water "harvesting," catching and storing water. In drought-prone areas in northeast Brazil, rain falls heavily during several months each year, while the remaining months see little if any precipitation. Water harnessed during the rainy season helps sustain the countryside through the dry months.

A windmill in Kenya used to pump water to that semidesert region

Health assistants work cooperatively with agriculturalists, explaining the relationship between sanitation and disease. In urban centers like Recife, Brazil, slum dwellers, unable to afford the city water system, must buy bottled water that is not guaranteed pure. Since the cost of fuel renders boiling a costly purification process, MCC workers distribute water filters at subsidized prices to serve the same function.

The desperate water situation afflicting so much of the world calls us to seriously consider water resources and use patterns in the United States. A number of weather experts are voicing concern that the United States may be entering a period of extended dryness. The Southwest experiences frequent shortages, and even the Great Lakes show lowering water levels.

Protecting the delicate water system in this country and improving the world's access to pure water calls for a commitment on the part of all. Letters to legislators prompting monetary assistance for the UN Decade help fulfill God's promise not to forsake those who seek water.

Greg: A Conflict of Love is a 30-minute film produced by a team of young communicators which won a certificate of merit from Unda-USA, the professional Catholic association for broadcasters and allied communicators in the US who held their annual awards banquet 13 November in Washington, DC. The film is a made-for-television movie that focuses attention on some of the reasons pressured parents at times abuse their children. *Greg* was written, produced, and directed by Jim Bowman, Ron Byler, and Dan Neidermyer. To schedule a showing of the film write: Media Ministries, Box 1252, Harrisonburg, VA 22801.

"Thou, Lord, art the journey and the journey's end" was the theme for the annual Manitoba Women in Mission retreat held at Camp Assiniboia October 3-4. Jeannie Zehr, Fort Wayne, Indiana, editor of *Window to Mission*, led the 120 participants in sessions dealing with a journey towards wholeness in Christ. The women wrote down their thoughts and shared with each other in "family groups."

Film company plans movie on Mennonite migration

Winnipeg, Man. — Forestgreen Productions Incorporated, a Canadian film company, recently announced its intention to produce a major motion picture based on the Mennonite experience in Russia during the Bolshevik Revolution and the subsequent migration to Canada.

Tentatively entitled *Night Train from Moscow*, the story will be filmed in and around the Winnipeg, Manitoba, area.

Producer Dean Peterson and Forestgreen's solicitor John M. Clarke recently toured the Winnipeg area with a view to locating potential film sights and also met with a representative of the Manitoba government. Harry J. Enns, minister of government services, assured them of the cooperation of his department wherever possible.

Accompanying Peterson and Clarke was Frank Epp, author of *Mennonite Exodus*, who has agreed to act as historical consultant to the project in order to ensure the historical integrity of the story with respect to the Mennonite experience, culture, and faith.

The production, presently planned to begin this summer, is contingent on the successful rewriting of the screenplay by Mark Gilhuis, president of Forestgreen Productions Incorporated, and Philip Yordan, an academy award-winning writer-producer, whose credits, among others, include *The Fall of the Roman Empire*, *55 Days at Peking*, *Battle of the Bulge*, *El Cid*, and *Brigham*, a story on the founder of the Mormon Church.

The projected budget for the film, which has not yet been finalized, is approximately $9 million.

An initial seed-money budget of $150,000 for the first phase of the project's development was recently completed and involved a number of Mennonite investors across Canada.

The project had its beginning several years ago when Peter Bargen of Edmonton, Alberta, in his address to the 1977 Ontario provincial prayer breakfast, told the story of his family and their dramatic escape from Russia in the 1920s.

Gilhuis recognized the potential of the story, which carries with it a powerful message of faith which speaks to many beyond the Mennonite community. He felt that this was a story which had to be told and was of such a nature that it could be released through the commercial theater and television.

The story centers on a young Mennonite man whose experiences as a conscientious objector at the Russian front during the First World War profoundly affects him and his view of the Mennonite community and its relationship to the Russian people.

The plot focuses on his attempts to come to grips with many of the issues facing the Mennonite community, including land reform, civil war, bandit attacks, economic disparity, and self-defense.

The story takes a serious look at the effect of the revolution on Russian society and focuses on several key characters who are caught up in the power and brutality of political events.

It concludes with the dramatic events leading up to the escape from Moscow to ultimate freedom in Canada.

Camp director needed

Applications accepted for camp director for Camp Valaqua, Alberta, beginning 1 July 1981. For further information contact:

Mrs. Betty Brown
Route 1
Carstairs, Alberta T0M 0N0.

Editorial council begins work on commentary

Elkhart, Ind. (MBCM) — The first meeting of the editorial council to develop a Believers' Church Bible commentary was held 11-12 December 1980 at Des Plaines, Illinois, to begin laying the groundwork for the publication of a series of Bible commentaries.

The council members represent the five supporting denominations: Estella Horning, Oak Park, Illinois, Church of the Brethren; Arthur Climenhaga, Ashland, Ohio, Brethren in Christ; Allen Guenther, Winnipeg, Manitoba, Mennonite Brethren; C. J. Dyck, Elkhart, Indiana, General Conference; and Harold E. Bauman, Goshen, Indiana, Mennonite Church.

These persons were selected following the meeting of representatives of the denominations on 2 June 1980. Council members were oriented on the projections done to date by Ben Cutrell, publishing agent, and Maynard Shetler, marketing director, both of Mennonite Publishing House, Scottdale, Pennsylvania, which is to publish the commentaries.

The council developed duties for the publisher, the editorial council, and the consultants to the writers. Duties and qualifications for the Old and New Testament editors were formulated and approved, while steps were initiated to find the personnel to fill each of these editorial positions.

Harold Bauman was chosen as chairperson and Allen Guenther as secretary.

It is anticipated that one to three volumes will be released annually after publication begins. There is no goal set on how many volumes will be published.

The commentaries are planned for use by Sunday school teachers, Bible study groups, and congregational leaders, including pastors.

An annual Transcultural Seminar, designed for college students and mission and service workers, will be held 29 June - 10 July at Goshen (Indiana) College. More than 100 participants are expected. Sponsored jointly by Mennonite Central Committee; Bethel College, North Newton, Kansas; Eastern Mennonite College, Harrisonburg, Virginia; and Goshen College, the seminar features both philosophical studies and technical training in four areas of development: tropical agriculture, education, health care, and nutrition. For more details write: Norma Johnson, MCC, Akron, PA 17501.

Crooked Creek Christian Camp is the name chosen 16 November at the first annual meeting of SIMCA (Southeast Iowa Mennonite Camp Association), held at the Washington (Iowa) Mennonite Church. SIMCA is comprised of 200 members of the Conservative, Mennonite Church, and General Conference groups, coming from 22 churches. The camp area is to include over 200 acres, and it is hoped that by mid-1981 three major projects will be under way: topographical layout, fund and membership drive, and a master plan.

Most significant religious events of 1980 named

Chicago, Ill. (RNS) — The ascendance of the New Religious Right to prominence as a political force to be reckoned with was voted the most significant religion news story of 1980 by the editors of *The Christian Century*, the ecumenical weekly published here.

The magazine commented that "the whole phenomenon represented a total about-face from preceding decades when conservative Christians in general had contended that 'religion and politics don't mix' and criticized liberal clergy for their activism on civil rights and antiwar issues."

Criteria used by the *Century* editors for choosing the top stories included the extent of media coverage and commentary, the impact on religious institutions and on society, the possible long-range implications and historical significance, and the moral and ethical issues involved.

Other stories in the *Century*'s top 10 list, and excerpted comments on each, follow:

2. The Küng compromise. Following the Vatican's withdrawal (in late 1979) of Swiss-born theologian Hans Küng's mandate to teach as a Catholic educator, a compromise was arrived at early this year whereby he will remain as a professor at Tübingen (Germany) University and retain his status as director of the Ecumenical Institute there, but will no longer be a member of the Roman Catholic theological faculty.

3. Persecution of dissidents. The magazine cited incidents in El Salvador, South Korea, and Bolivia.

4. Pacific Homes settlement. A tentative $21 million settlement, reached in early December, in the complex web of litigation involving the church-related Pacific Homes retirement-care network on the West Coast meant that no definitive answer was forthcoming in these cases on the constitutional question of whether the United Methodist Church is a "suable entity" that can be held responsible for the actions of one of its constituent parts.

5. Resurgent racism. A rash of racially motivated incidents of violence and the renewed vigor of racist organizations such as the Nazi party and the Ku Klux Klan stirred fears for black Americans and other minorities.

6. Papal journeys and pronouncements. Pope John Paul II continued to be a world traveler and newsmaker.

7. A flood of refugees. The surge of Cuban and Haitian refugees to the US received a mixed welcome.

8. Sexist language debates. Both Catholics and Protestants dealt with the question of exclusively masculine terminology in worship materials.

9. Wilmington Ten reversal. A court of appeals ruled that the Wilmington Ten — nine black men and one white woman convicted of conspiring to bomb a white-owned grocery in Wilmington, North Carolina — had been denied their rights to a fair trial.

10. First woman bishop. Marjorie Swank Matthews, 64, became the first woman bishop of a major US Protestant denomination on 17 July.

Pastor needed

Valleyview Mennonite Church requires a pastor qualified to offer Supervised Pastoral Education. The preferred candidate will be an experienced Mennonite pastor and supervisor or acting supervisor certified by CAPE or AACPE. Consideration will be given to candidates at the assistant level of supervisory training.

Apply immediately, in confidence, with a complete resume to: Valleyview Mennonite Church, 1170 Melsandra Avenue, London, Ontario N5Y 4N9, attention: Milt Schwartzentruber.

Pastoral leadership seen as priority

Winnipeg, Man. (GCNS) — "Pastoral leadership is the most important issue in the Mennonite church . . . we need an elected pastoral leadership committee," said Darrell Fast, Toronto, to the Canadian Committee on the Ministry, meeting 3-4 December 1980 in Winnipeg.

Considerable interest was expressed to share in the 22-24 April Oak Brook, Illinois, consultation on the "Shape of Pastoral Ministry in the 80s."

Provincial conference ministers and Congregational Resources Board (CRB) members agreed that pastoral leadership needs more attention in the Conference of Mennonites in Canada. The present committee has been a subcommittee of the CRB. Plans call for a review of this status toward possible more direct accountability to the conference.

Plans for the 1981 ministers' and deacons' conference tentatively were set on the theme of relating a theology of the body to medical ethics.

NEED SUMMER MEETING FACILITIES?

The campus of Bethel College is available this summer for conferences, conventions, workshops, retreats, family reunions, athletic and music camps, etc. Facilities include residence halls, auditorium with audiovisual and musical facilities, seminar rooms, classrooms, two gymnasiums, tennis courts, track and football/soccer field.

For information about facilities and rates contact: Karl Swartz, Director of Summer Conferences, Bethel College, North Newton, KS 67117; (316) 283-2500.

Business manager wanted

Swift Current Bible Institute is now receiving applications for the position of business manager. Starts 1 May 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

The publication of the Bible in Today's Chinese Version (TCV) has been hailed as a major step forward in bringing the good news of God's grace to more than one quarter of the earth's population. Chan Choi, a Presbyterian minister and Asia Pacific Regional Secretary for the United Bible Societies, said it is the first translation by Chinese Christian scholars from the original languages to use "dynamic equivalence" principles. This is the procedure which seeks to produce the same meaning for modern readers as the text had for original readers.

Madrid, Spain (MBM)—A conference on "Christianity and Nonviolence" was held here 20-24 October 1980 with participants ranging in number from 250 to 500. Two Mennonites from an emerging community in Barcelona, John Paul Lederach and Tom Rutschman, were invited to speak on "Church History: Power Drowns the Message." Participants included all age groups and ranged from Catholic nuns to Protestant soldiers.

Leamington division produces two autonomous congregations

Leamington, Ont. — The Leamington United Mennonite Church, the second largest congregation within the General Conference, has officially divided to form two autonomous congregations.

Dissolution of the church's central council and related structures came at a 3 January congregational meeting.

Since 1954 the church has worshiped at two separate locations, which had commonly become known as the North and South Churches. Although each church had its own local councils, leaders, and Sunday schools, the groups operated as one congregation, sharing ministers and program.

Now that division has taken place, the Oak Street (formerly South) Church will retain the original charter and name, with several amendments. The second group, located approximately three miles north of town, has adopted the name "North Leamington United Mennonite Church" and has applied for a new charter. Current memberships number 826 and 489, respectively.

The former 1,315-member congregation operated several institutions as part of its program, including the United Mennonite Educational Institute (UMEI), which offers instruction in grades 9-12; the Leamington Mennonite Home and Homeview Apartments, a complex for senior citizens; and the Pickwick Apartments, a semiautonomous facility for the elderly.

Both the Pickwick Apartments and the Leamington Mennonite Home/Homeview Apartments complex will henceforth operate under separate corporate charters, while UMEI will remain an association-supported school, with membership open to all interested persons.

Ministerial responsibilities lie with Henry Dueck in the Leamington Church and with Cornelius Driedger in the North Leamington Church.

Although the two churches have been formerly dissected on paper, some projects and events are projected to continue as joint efforts. The two groups will continue to cooperate in some mission efforts and a joint historical committee. The young people's organizations of the two congregations are still in the process of deciding on the possibilities of functioning as one group.

The 3 January resolutions were the culmination of several years of struggle regarding the church's structures and leadership. Members had committed themselves, at a 29 December 1979 meeting, to finding ways within a year of dividing into two separate congregations yet leaving adequate mechanisms for the continued operation of the senior citizens' facilities and UMEI.

United Mennonite Educational Institute

Correspondent Victor Winter reports that "the division follows a sometimes turbulent and difficult struggle to deal with divisive issues within the church structure. . . . Although the probing and questioning is by no means complete, it has been generally recognized that the sheer size of the church has been a contributing factor. . . . We pray that we can continue to be kingdom builders in our churches." *Larry Cornies*

Leamington United Mennonite Church

North Leamington UM Church

Leamington Mennonite Home

C. Arnold Snyder, Bluffton (Ohio) College history professor, was recently named winner by the American Society of Church History for his essay "Revolution and the Swiss Brethren: The Case of Michael Sattler," which will be published in the magazine *Church History*. The essay reviews the historical evidence surrounding the life of Michael Sattler, who was an early Anabaptist leader and martyr. Snyder joined the Bluffton College history department in 1979. He is completing his PhD in religion at McMaster University, Hamilton, Ontario.

conference on
conscience
and registration
an active response
bethel college
february 19-21

A "Conference on Conscience and Registration: An Active Response" will be held at Bethel College, North Newton, Kansas, 19-21 February. Speakers include Delton and Marian Franz, Bob Hull, Fred Loganbill, Bill Durland, Christina Hamilton, Peter Ediger, Don Blosser, and Tom Graff. Bethel College Peace Fellowship is sponsoring the conference. For more information and to register call Jon Newell at 316/284-2803.

RECORD

calendar

19-21 February — Conference on Conscience and Registration, Bethel College, North Newton, Kansas

27-28 March — Women in Ministry Conference, Bethel College

Canadian

29-31 January—Council of Boards, Conference of Mennonites in Canada, Winnipeg, Manitoba

13-15 February—Conference of Mennonites in British Columbia, Kelowna

20-21 February—Conference of Mennonites in Manitoba, Winnipeg

20-21 February—Conference of the United Mennonite Churches of Ontario, St. Catharines

27-29 February—Conference of Mennonites in Saskatchewan, Drake

4-8 July—Conference of Mennonites in Canada, Vancouver, British Columbia

Central

2-5 April—Central District Conference, Illinois State University, Normal

Eastern

30 April - 2 May—Eastern District Conference, East Swamp Church, Quakertown, Pennsylvania

Pacific

11-14 June—Pacific District Conference, Reedley, California

Northern

18-21 June—Northern District Conference, Salem-Zion Church, Freeman, South Dakota

Western

20-21 February—Friendship evangelism workshop, Hesston (Kansas) Inter-Mennonite Church

23-27 March—Project: Teach, Bethel College, North Newton, Kansas

23-24 October—Western District Conference, Kansas City

workers

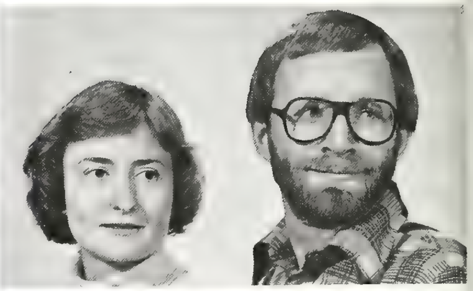
Henry Dueck, former MCC worker and former Elim Bible Institute (Altona, Manitoba) principal, has been named editor of the Evangelical Mennonite Mission Conference *Recorder*. Dueck replaces *Ben Hoeppner*, who resigned after 13 years as editor.

Harry and Kathe Harder, Pleasant Point Church, Dundurn, Saskatchewan, are serving in Egypt with Mennonite Central Committee for a 28-month term. Harry will be an agricultural advisor, and Kathe will be involved in women's programs. Harry served previously with MCC in Jordan from 1975-78. Their parents are Nick and Tina Harder of Dundurn, and Johann and Maria Wiens of Winnipeg, Manitoba.

Alan and Ruth Nickel, Grace Church, Brandon, Manitoba, are working in Montreal, Quebec, with Mennonite Central Committee for two years. Alan will work in maintenance, and Ruth will work as a bookkeeper. Ruth served with MCC from 1975-77 in Haiti as a nurse. Their parents are Henry and Sarah Nickel of Brandon, and Peter and Margaret Franz of Boissevain, Manitoba.

Three part-time teaching appointments have been made at Bluffton (Ohio) College for the winter term. *Christine Purves* will teach "Music in the Secondary Schools" and applied music for *Earl Lehman*, who will be on sabbatical. *Susan Mako* will teach "Business Law." *Ted VanderEnde* will teach "Bible Survey" for *Burton Yost*, who has been granted a leave to teach at Yavatmal Seminary in India.

Marlise Riffel, director of planning for the Mennonite Hospital Association, has been named director of a health-care management and consulting organization formed by MHA.


Harders

Nickels

Riffel

Victor Stoltzfus will become academic dean of Goshen (Indiana) College 1 July. A 1956 graduate of Goshen College, he is now chairperson of the department of sociology and anthropology at Eastern Illinois University.

Investors beware

(name withheld at request)

"How many other Mennonites are helping produce F-16 fighters and R-rated movies?"

We were hoping for a better return on our money than the banks could give. So we invested some money in "mutual funds," which were then popular. Innocent enough.

What shocked me was a quarterly report from one of the funds listing the companies in which it had invested. Most of them were harmless enough, until I noticed a heading titled "Aerospace." Under it were the names of several large companies heavily into military hardware. One of them even made the F-16 fighter. What had we gotten into?

And then under "Entertainment" was a movie-making company. Not that all movies are bad, but seeing one of that company's productions advertised on TV a few days later as an R-rated film did not soothe my conscience. Enough was enough. Loss or no loss, we decided to sell. We could live *without* the money but not *with* a bad conscience. But there was still the nagging question. How many other Mennonite Christians might be equally — unknowingly — involved in questionable investment?

We had also invested in a few stocks, trying to steer clear of any that were obviously defense-related or primarily speculative. We were thinking long-term investments. But were we ever surprised again! One of the companies we bought into, a large electric company, seemed like a reasonable buy, a decent return. After all, we used many of their appliances, and their name was a household word. But what a shock to read in a financial paper that this corporation had won a contract from the navy for $150 million worth of nuclear parts. Nuclear parts for the navy. What could it be for other than weaponry? We sold.

Traders at the New York Stock Exchange

There was another time too, within a half year of the others. We had also made a small investment in a chemical company — very diversified — reported to be on sound economic footing. But then there was another article, not only about this company, but about several chemical companies that were being sued by a group of Vietnam veterans for negligence in the manufacture of the herbicide Agent Orange. Agent Orange? That was used to defoliate the jungles during the Vietnam War. In spite of the company's statement ensuring "the safety of their products (for the health of employees, customers, and the general public), and the preservation of the environment," they were being sued by the families of veterans for the mental and physical problems (even death) resulting from the exposure of some of these men to the herbicide. Nothing was mentioned about what must have been the tragic effects on the Vietnamese people or land or animals. Here *we* were, involved in chemical warfare, lawsuits, misery-making. What next? Lord, forgive. Innocent victims, forgive.

Having gotten rid of those three, we felt a little less guilty. But still, unwittingly we had been implicated. And I expect many others have been.

Do we speak in our churches about such financial fiascos? Shouldn't we? If all we have belongs to God. . . .

Some time later, I happened to meet an administrator of a Mennonite institution. In talking about Christian stewardship, he remarked that when it comes to investments, Mennonites like to "maximize their return, maximize their safety, and maximize their conscience." Could it be true? Are we not to be the salt of the earth, the light of the world? To set an example rather than be the oppressor? In but not *of* the world? How can we make for greater justice and mercy and fairness, for those in whose midst we live?

We can check out companies as much as possible before we invest. Get brochures, read the papers, write and ask. The name of the game is, "Investors beware!" What will the money be used for? may be a good basic test. Will it benefit others, or only myself? Though we have had some bad experiences, I do not believe investing in stocks or certain funds is any more wrong than putting money in the bank. But we ought to know what we are investing in before we do so. Invest in something constructive rather than just to make a quick buck. If we find what we have put our money into is in any way questionable, we might make use of a "shareholders resolution" to try to remedy the wrong, or divest ourselves immediately.

We can invest in projects which may not bring us the maximum return, but can benefit our brothers and sisters in Christ. One such avenue we discovered was Church Extension Services (sponsored by our conference). CES loans money to newly emerging churches around the world for various building projects. It is a loan, not a gift, and you get your money back, plus low interest. If there are other channels like this, they should be publicized as creative investments, as viable alternatives to putting our money elsewhere for our own profit.

Third, we can give away more of what we have. Not just as a handout, but for developmental work such as through MCC. We should have the joy of giving while we are able and not feel we must hoard our wealth for ourselves or our children. Sponsoring a needy child can also be a worthy project, but it should be done through a reputable agency. Many worthwhile possibilities exist to invest in people.

On the basis of our limited experience we are convinced that somehow we need to work seriously as individuals and churches at using more of what we are and what we have, at using *all* of what we are and what we have for the building of the kingdom. Should we be able to do that, the Lord willing, someday we shall hear the words, "Well done, my good and faithful servants. Enter into the joy of your Master." And meanwhile, all our needs will surely be supplied.

Are we welcome back?

I appreciated La Verna Klippenstein's "Welcome Back!" (18 November 1980 issue).

Five months ago I returned from a six-month assignment with MCC in Dominica. I was beginning to think there must be something wrong with me. I did not enjoy going to church, and at committee meetings I felt useless. Then I read "Welcome Back!" and I feel I can understand myself much better.

My church gave me a terrific send-off when I left, but it was only after I had been back for four months that I was asked to give a two-minute report at a Saturday morning breakfast meeting.

I am sure La Verna's article will help some (many?) people understand returning mission and service workers a little better. *Jim Penner, 1546 Loudoun Road, Winnipeg, Manitoba R3S 1A4* 1 December

Watch photographs

I enjoy reading *The Mennonite*. However, I do have one suggestion for change. Recently I have noticed that photos do not always coincide with the articles. The case which brought this to my attention was the article written by Joyce Shutt in the 4 November 1980 issue. Several persons made comments to me about the picture of "Joyce" on page 633. I believe that this picture is not of her. I also noticed this in the 7 October 1980 issue article about the Marple family and the article written by Russell Mast. This is not a great problem, but my recent experiences have indicated that a little more care should be taken to avoid this mixup. *Garth Isaak, 4616 NE Mallary, Portland, Oregon 97211* 1 December

Editor's note: You point up a good issue. Our budget usually prohibits trips to get photographs of actual persons referred to in articles. Therefore we use "model" photos. If we mean a photo to be the person referred to, we'll say so. Otherwise we credit "model" photos to their sources.

Can we get *The Mennonite*?

Last summer you visited India and met many of our believers. It was a great privilege for us also when you spoke to our evangelistic committee.

We requested to get *The Mennonite*. I like the magazine and would be ever grateful to receive it regularly. It would keep us in touch with other Mennonites.

This past crop year was good here, and our farmers are happy. Please remember India in your prayers. *Vinod Gardia, Mission House, P.O. Saraipali, Dist, Raipur, M.P., India* 3 December

Editor's note to readers: Last summer when I traveled in Southeast Asia, about 100 persons gave me their names and addresses in hopes of receiving subscriptions to *The Mennonite*. This would cost about $1,500.

We do not have this money in our 1981 budget.

Are there some readers who would like to contribute toward this project? We'd love to send subscriptions to these people in Asia.

You could send such donations to: *The Mennonite*, Box 347, Newton, Kansas 67114; or to 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

We would then start these subscriptions immediately. I have written brother Gardia about our dilemma.

Central human issue

I've followed with interest the discussion on the appropriateness of terms like "chairperson" in letters from C. B. Friesen, Lydia Amstutz, and your editor's notes.

You correctly note in the 25 November 1980 issue that if none of *The Mennonite*'s readers had problems with terms like "chairman" you would be willing to use it, but that "there are many women who disagree." I would broaden that response to say there are also many *men* who are concerned about the use of language, and more fundamentally, the assumptions underlying some terms.

Granted that "chairperson" is somewhat awkward, and granted also that "chairman" is often meant to include both male and female, there remains for me a question whether any term which is traditionally male — like "chair*man*" — can adequately and unambiguously represent both sexes.

I believe further that what may appear to be pickiness over terms is but one valid expression of a central *human* issue — that of "freedom and justice for *all*" (I've heard that somewhere. . . !). Both women and men, and the church and world communities, are in some ways made captive by the untested limits of traditional masculine language and male/female roles. *Eldon Epp, 2904B Benham, Elkhart, Indiana 46517* 8 December

Not afraid to be old

A letter (18 November 1980 issue) reflected the offense some people take at the sign "Home for the Aged." I am always astonished at the way people cringe at words "old" or "aged." Throughout life we should get used to them, for we say that the child is two years *old* or two years of *age*. If God then extends our life, we finally reach *old age*. So what?

One can dye one's hair or get a facelift, with which I have no quarrel, but one is still as old as the years one has lived. Some comforting words are often spoken to assuage the discomfort one might feel in growing old, such as "You are only as old as you feel." But no, when I look in the mirror I see an old woman of 88.

So long as God gives us strength of mind and body we should never doubt that there is some purpose in our life. This calls for continual growth intellectually and spiritually with an ever deeper commitment to God's guidance. It is healthy to retain a sense of humor and to be able to laugh at ourselves. To be interesting to other people it is imperative to be a good listener.

A lady once asked Henry Drummond how he grew old so graciously. He answered, "Madam, I work at it daily."

By no means am I a paragon of virtue in my effort to accomplish the above. Old age has its problems, but so does every age. A positive attitude makes one more content.

A church can do much in this area, and I feel that our church here does just that. Many projects are put forth to span the generation gap. It is a common thing for young folks of all ages to notice us as living people and to say "Hi!" as they pass us. And they often say it first. *Martha Habegger, Mennonite Memorial Home, Bluffton, Ohio 45817* 11 December

MEDITATION

He was with me in the valley

Sometimes we get the impression if we trust in God's protection no harm can befall us. Or if someone offends us — just forgive. I often wondered if I was really put to the test, would what I profess to believe and what I practice be compatible? It bothered me at times when I heard nonresistance being discussed. Could I actually practice it — nearing 80 years of age?

About a year ago I had an experience which was a real test. The terrifying experience of rape was my lot. I still felt God was watching over me, but it was hard to understand why he didn't prevent it. I most certainly prayed, and God is all powerful. I was badly shaken mentally, physically, and spiritually, and wondered, why?

As my thinking became clearer, my understanding increased. God did not desert me, and I was very aware of his nearness and comfort. And he worked through family, church family, and friends, who stood by and surrounded me with loving care, such as I never felt before. So I know we aren't protected from harm always, but we are tenderly cared for afterwards.

And he also took care of the forgiveness question. I felt fear but honestly no hate for the young man. For some reason — and I know that reason was the Holy Spirit within me — I felt only pity and concern for him. In fact, he asked me three times afterward, "Ain't you mad at me." I told him I was ashamed of him and sorry he messed up his life doing something he would be sorry for the rest of his life.

So two things have been answered for me. I do still trust God, and I am able to forgive. I have come to the conclusion that God permits real testings to strengthen our faith. Evil is all around us, and if affects the Christian too. If we were completely protected, we would remain spiritually immature. Fortunately not all are tested as severely as this case, but we must expect testings of some kind.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me."

Martha Kaufman

Meeting the unmeetable

When we get up in the morning many of us have to go forth to meet the unmeetable. We may at one time have thought we could arrange our lives and our world so everything would be sunny. But more and more we are confronted with the unpalatable, the unmanageble, the unspeakable. How do we meet the things we do not like but cannot change?

The writer knows at least three ways. When we see a flower is not blooming as we hoped and expected, we can try holding a shotgun to the plant and shout, "Bloom, flower!" This is a technique attributed to W. C. Fields, and should guarantee the maximum in comic frustration. We could play it for laughs.

The first method we might call the *Bloom or Boom school.* The second is the "Come back, little Sheba" idea. This comes from a play of the same name in which Shirley Booth played the lead. A frowsy housewife, she calls out repeatedly and pathetically for all that has abandoned her — husband, dog, youth, looks, romance — to come back to her. Little Sheba is the missing dog. It's great for pathos, but doesn't bring back little Sheba or anything else, except an echo.

The third approach is so simple, yet so deep, that it takes the Bible to bring it to us. It is being able to say, "Thy will, not mine, be done" to whatever happens, with the understanding of the dialectics operating behind those words.

These six words might sound like an invitation to be passive and reconciled to the inevitable. But fortunately the Bible gives us a valuable clue in another passage on how to proceed. We are advised not so much to conform to the uses of the world as to transform ourselves through renewal of the mind.

In other words, even though we cannot always help what happens to us, *we can help how we take what happens.* The Romans 12:1, 2 passage hints at how to do that without accepting events passively. By transforming things, renewing things, making them and ourselves fresh in our mind, we assume an active role even in what happens.

Method three will work, but not instantly. It takes a while for "thy will, not mine" to be recognized for what it is. Patience is required. *Juliana Lewis*

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EDITORIAL

To John E. Amstutz

It may be because I so loved my own parents and both have been dead for over a decade. Or it may be because I'm turning 46 on 30 January. I don't really know.

But I *love* older people. It has been a joy for me — over many years — to appreciate the unique wisdom, experience, relational qualities, and spiritual ripeness, among older persons.

I have never met John E. Amstutz. His "shaky handwriting" has come across my desk several times over the past years since I became editor. Others have told me about him. I have read some things of his ministry.

Can you imagine — 100 years? Some people regard me as old, but I have not seen half his years.

And note his concerns. In 100 years he has not turned inward.

Many older persons, frightened by the fast-changing world, want to jump off and forget the world, concentrate on their own well-being, and hope that the Lord will come soon. They are not sure how long they can stand this world.

Praise the Lord for exceptions. Life in Christ does not dwell in the "good old days" ("forgetting what lies behind," it strains "forward to what lies ahead" — Philippians 3:13). Life in Christ never realizes its potential on earth. It is designed for earth *and* heaven. There is always *more* ahead ("the upward call of God in Christ Jesus" — Philippians 3:14). When people discover this secret, you can feel it pulsing in their very being.

I sense it in brother Amstutz. He seems to be *one* of those who keeps on growing in wisdom and stature before God and his fullness. Such a person will never be overtaken by surprise and fear of the coming kingdom even as he lives on this earth, where the signs can be most confusing and frustrating. Such a person waits ts for the fullness of God's kingdom but notices the various ways — even now among us — that God's kingdom is already here and growing wherever Jesus' name is hallowed and followed.

For this kind of witness — and your decades of faithful witness — we love you, brother John Amstutz. *Bernie Wiebe*

My friend Palmer

Palmer Graber is a personal friend to me. He was probably the one person — among a group of beautiful people — who most affected our family's decision to spend three years at Freeman, South Dakota, where I was president of Freeman Academy and College. They were three of the most "growing" years in my life.

Palmer just walked up to me on a Sunday morning after I had preached at their church — Salem-Zion (better known as "North Church") — and asked, "Would you be interested to come to Freeman and help us at the Academy and College?" There was no fancy pitch and no subtle move to sway our decision. Straight on question. No detour answers either. Things are not too good, he said; there is need for a serious review, a fresh sense of leadership, a new search for support — lots of hard work — and you may need to tell us in the end that it would be better to close down.

That's Palmer Graber. Not once did I feel a sense of hard sell, false idealism, self-imposition, or over-demanding expectations. He was a chairperson who could lead without pulling; somehow he got people to push their share. I have rarely seen a chairperson who so competently facilitated a spirit of participation and consensus. Added to that, he never left any doubt about God's Spirit being the guiding aim for all our efforts.

When I decided to go back home to Winnipeg after one three-year term at Freeman, Palmer didn't hesitate to ask, "Bernie, are you sure it's the Lord's will?"

When I first heard of Palmer's cancer I could not believe it. Unassuming, relaxed, gentle, and devoted as any person I have met; it just didn't seem possible. Then I met Palmer, and he spoke with me as if nothing unusual was going on. Oh yes, he spoke freely of his cancer and their family discussions and the treatments. But I heard not a word of complaint.

Yes, Palmer, "you keep on living." Your witness lives with you and in the lives of many more. I probably never thanked you enough for what your witness means to my life. My soul praises God for your soul. *Bernie Wiebe*

A copy of the 1980 index is available to any reader requesting it from *The Mennonite*, Box 347, Newton, KS 67114, or 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

THE MENNONITE

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SEMINARIES

Robert Hull

Sabbatical service-1

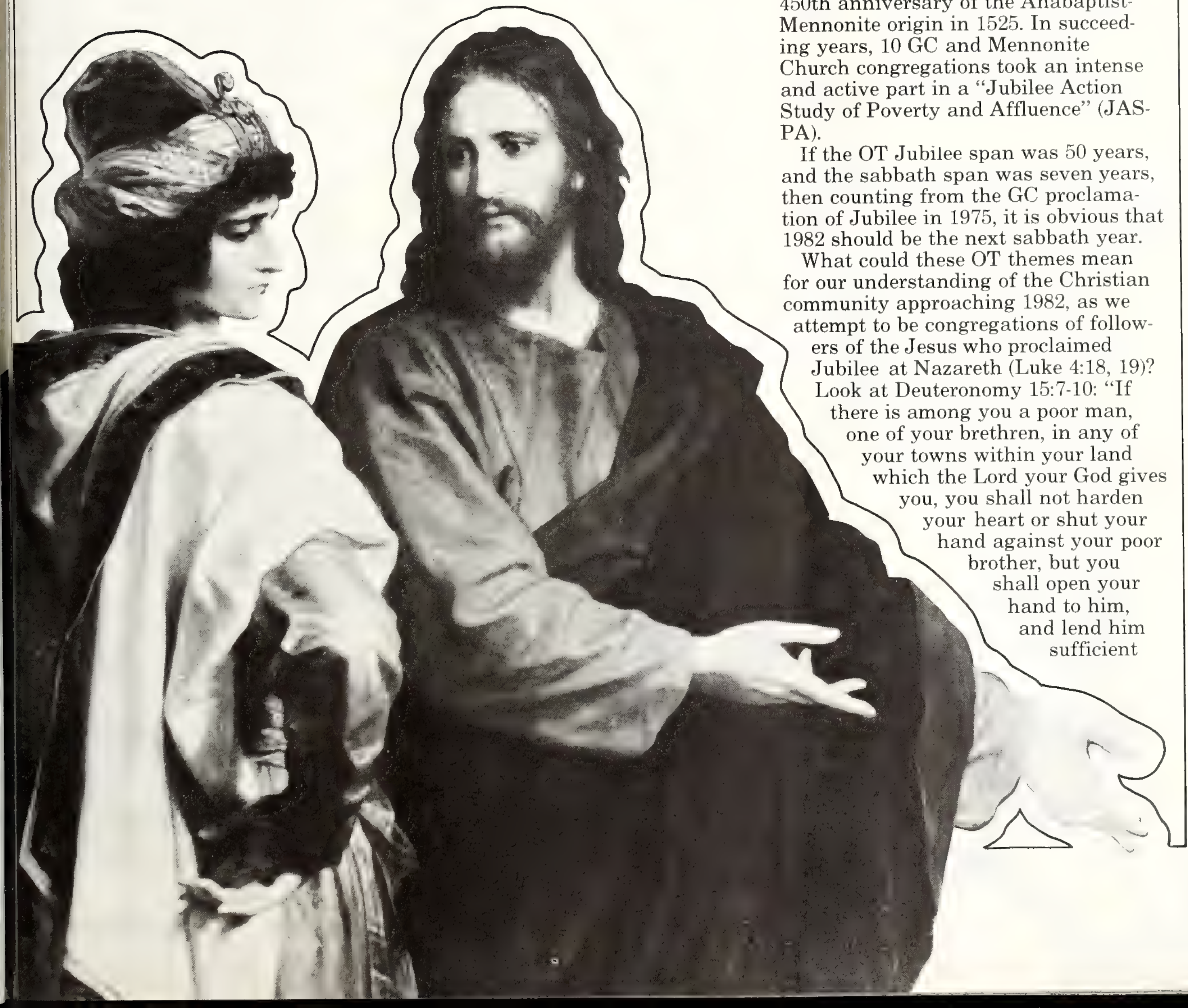
(A new form of congregational ministry)

In recent years several publications widely read by Mennonite people have explored the Jubilee and sabbath themes of the Old Testament (OT) as a central way of understanding the ministry of Jesus Christ. In 1972 John Howard Yoder's *The Politics of Jesus* appeared, and the book's third chapter, "The Implications of Jubilee," was adapted freely from Andre Trocme, *Jesus and the Nonviolent Revolution*, translated from the French and published in 1973 by Herald Press.

In 1974 the General Conference (GC) Mennonite Church proclaimed 1975 a Year of Jubilee (see Leviticus 25) on the 450th anniversary of the Anabaptist-Mennonite origin in 1525. In succeeding years, 10 GC and Mennonite Church congregations took an intense and active part in a "Jubilee Action Study of Poverty and Affluence" (JASPA).

If the OT Jubilee span was 50 years, and the sabbath span was seven years, then counting from the GC proclamation of Jubilee in 1975, it is obvious that 1982 should be the next sabbath year.

What could these OT themes mean for our understanding of the Christian community approaching 1982, as we attempt to be congregations of followers of the Jesus who proclaimed Jubilee at Nazareth (Luke 4:18, 19)? Look at Deuteronomy 15:7-10: "If there is among you a poor man, one of your brethren, in any of your towns within your land which the Lord your God gives you, you shall not harden your heart or shut your hand against your poor brother, but you shall open your hand to him, and lend him sufficient



Easter Sunday, 1970, Robert Hull, staff duty officer at a Strategic Air Command base, wrote out his application for discharge from the air force as a conscientious objector. It marked the end of a five-year career. It also marked the beginning of a struggle to explain his decision to his family, most of whom are career officers in the army or air force, and to discover a new vocation.

for his need, whatever it may be. Take heed lest there be a base thought in your heart, and you say, 'The seventh year, the year of release is near,' and your eye be hostile to your poor brother, and you give him nothing, and he cry to the Lord against you, and it be sin in you. You shall give to him freely, and your heart shall not be grudging when you give to him; because for this the Lord your God will bless you in all your work and in all that you undertake."

We may think of our gifts and talents as well as our money as we read this passage. We are called to serve our brothers and sisters who are poor without thought for whether or when we might be repaid. We are called to do this because God is like this (Psalm 82, Psalm 146, Matthew 25:31-46).

In OT Israel the institutions of the sabbath and the Jubilee were designed to periodically readjust the economy, so that those who in the meantime had become impoverished might have a release from their debts and receive again a new and equal opportunity to establish themselves with some security.

In the New Testament period Jesus makes absolute the imperative to lend to the neighbor, without any consideration of repayment. And this very specific form of love — lending money to the poor—is listed among several other forms. Bless them . . . pray for them . . . give them your cloak . . . give to those who beg . . . do good to them . . . be merciful (Luke 6:27-36).

This is the ground in which Christian service is planted and nurtured. We serve because Jesus served and asked us to follow him. We give service freely just as we choose freely to follow him. The two are inseparable and ought to be indistinguishable.

Yet too often we have separated and distinguished our "service" from our "Christian life." We have perhaps done "two years of VS" and now our Christian life consists of worship and church activities and family, with little contact with the truly poor.

Suppose, instead of this picture, we Mennonites in large numbers were to *covenant* with our congregations to perform voluntary service (VS) every seven years (on the average) between the ages of 21 and 63. Such VS could be performed by leaving one's occupation for a period to go elsewhere and perform direct subsistence-level service to the poor. Or it could be performed while continuing one's occupation and either receiving only a VS wage from one's employer (such as in a direct social service agency) or receiving one's usual wage and turning it over to the congregation or conference, to receive back a VS income. The difference between the "sabbatical" income and the usual income could be used to support another sabbatical servant who is able to temporarily leave his or her occupation.

If 100,000 working Mennonites were to covenant as sabbatical servants, on the average one-seventh, or 14,000 would be in service every year.

Such sabbatical service would require restructuring of our VS programs, for no longer would the majority of people "in service" be young adults. Perhaps, if the number of persons covenanting as sabbatical servants is large enough, the program should be organized through our congregations, with district/provincial or conference offices providing coordinating and facilitating support.

Let's consider how some sabbatical servant arrangements might work. College faculties are familiar with sabbatical arrangements, and other members of the department fill in for the professor who is away.

Neighbors might farm for an individual who was away for sabbatical service, or they might help find and assist a replacement individual for a person who is self-employed. In the process valuable experience might be offered to our young people as replacements and interns.

Is it possible that we could (as congregations) help individuals work out sabbatical service arrangements for leaves-of-absence with their employers? After all, various military-reserve-forces programs have been making such arrangements for many years. How much more willing might some employers be to release individuals for Christian service, knowing that the individual's congregation would provide and stand behind a dedicated young person. Perhaps our Mennonite Disaster Service experience might be helpful in conceiving such arrangements with employers.

As the sabbatical service idea took hold in our congregations, an atmosphere of mutual aid would flourish. Knowing that others are anticipating our sabbatical plans, and that we would anticipate helping as they planned for sabbatical service in their turn, we could learn a new meaning to Paul's plea to the Corinthians, "I do not mean that others should be eased and you burdened, but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may later supply your want, that there may be equality" (2 Corinthians 8:13, 14).

And notice that by the mechanism of sabbatical service, mutual aid within our congregations would be the generator for service to others outside.

Yet not all sabbatical service needs to be to others outside our congregations. The 10 December 1974 issue of *Gospel Herald* contained a plea by James M.

Tremendous! Let's all more creatively look for ways in which we can free one another for more service in our local congregation, community, and beyond. Among other things, in Canada the Registered Retirement Savings Plan could be used to set aside money for sabbatical service. MCC Canada is also exploring a few proposals to promote the concept of service, and involve more people in service living. Ray Hamm, MCC Canada director of Peace and Social Concerns

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Lapp, "Send us an apostle!" Lapp wrote, "Sometimes as a pastor I feel our congregation does not need any more resources to evaluate, or programs to consider, or goals to work at, or issues to study . . . we would benefit more if the 'consultant' could stay with us long enough to help us to develop some of our own resources and goals and programs that would arise from the body of believers in the local community, rather than provide us with materials from a board of experts."

A response by John Otto in the 31 December 1974 *Gospel Herald* reaches almost to the sabbatical service concept: "Why not ask, or better yet, gently insist, that each congregation discern its spiritual strengths and gifts? List the gifts and strengths in order of their effectiveness and usefulness. The persons having been the most helpful to the congregation in the past year would have their names along with gift classification sent to the district secretary and to the Board of Congregational Ministries. A compiled list would be sent to all the congregations.

"The persons whose names appear on the list would be required to make themselves available for one month of the year to any congregation that called them. The sending congregation would pay travel and regular monthly salary. Depending on the nature of the gift and the location of the calling congregation, this should generally be within a conference district to cut down expense. The person being called might spend one week each in four congregations during the year.

"This kind of interchange would require some genuine sacrifice. It would require soul-searching to make the discernment of whom we would offer from our congregation. The persons so chosen would have to sacrifice. Wouldn't this approximate the sending out of the 70 by Jesus?"

Consider the element of financial sacrifice involved. An individual or family whose annual income is comfortably above their immediate needs could plan to deposit one-sixth of their income each year into a Sabbatical Savings Bond program, which the Mennonite Foundation could manage. During periods when inflation was lower, such depositors could choose to forego their interest, thus making it available for high risk loans to poverty projects. During the sabbatical seventh year, these depositors' capital could be drawn upon for such things as home mortgages and the children's education.

Individuals or families whose annual income is not much above adequate for their immediate needs would be more direct recipients of their congregation's mutual aid during their sabbatical year. This in itself would be a form of equalizing the prestige we often give excessively to persons, based on their education and income. Let those who earn more share more, and those who can put another's surplus to better use receive it.

It is obvious that sabbatical service of this nature would reduce an individual's or family's personal financial security even while deepening their "community" security. By expressing the primacy of service over their careers, Mennonites would be acknowledging that these careers have their proper theological "home" when they are viewed as Christian vocations. Such vocations would be accountable to the body of believers who discern a member's gifts for service even as they provide support through mutual aid.

Then, like the Amish, our security would not rest in our governments' social security or our employers' pension plans, but in being a people who continue to care one for another through the years.

Perhaps what we have been calling retirement should really be called Jubilee. Jubilee occurs in the 50th year, following seven cycles (sabbaths) of seven years each. We can imagine that a person convenanting as a teenager to perform sabbatical service could serve seven "sabbaticals" between the ages of 21 and 63. Jubilee (retirement) could then mean a time of release from the sabbatical covenant, allowing additional time to pursue avocations and to make the pursuit and sharing of wisdom once again a valued role of the elders among our people. Servant-wisdom in such a context would be the fruit of a lifetime of obedience to the Lord who called us into servanthood (John 12:26); it would be wholly different in orientation from much of the knowledge available through university education to relatively young people. One thinks of such "jubilarians" of servant-wisdom among us at present: Henry A. Fast and Aganetha Fast of the General Conference, and Tilman Smith and J. C. Wenger of the Mennonite Church, for a few examples.

Let us pray that God will continue to raise up individuals and families and even entire congregations who in later life become blessed with such Jubilee periods of servant-wisdom. *First in a series of two articles* •

Since the colonial period in North America, the historic peace churches have carried a testimony to the gospel of peace in Jesus Christ which has from time to time put them in confrontation with the governments of the United States and Canada.

We are apparently entering such a time again. The US has reinstated Selective Service registration, and public officials are threatening to imprison persons whose conscience cannot allow them to comply. The peace churches are making public statements of support for the conscience of their members.

Through the decades of the 60s and 70s many peace church members found that their consciences would not allow them to pay the telephone surtax levied to finance the Vietnam War. Others recognized that almost half of their income taxes went for war preparations, and when they objected by nonpayment, their savings were seized.

In January 1980 Bruce Chrisman was convicted of war tax objection for reasons of conscience and faced imprisonment. Surprisingly, Judge Waldo Ackerman sentenced Bruce to one year in Mennonite Voluntary Service.

Did Judge Ackerman foresee the future of church-state relations for the peace churches? Is a renewed commitment to service in the name of Christ a fresh avenue to express the gospel of peace in our time? *from* God and Caesar, *October 1980*

The na

Brian Arbuckle

I had been asked to speak to children in our church's Vacation Bible School on the subject of worship. In one of those sessions I was retelling the story of Paul's encounter with pagan religion in the city of Athens (Acts 17). In Athens Paul discovered an altar with the inscription *To An Unknown God.* I was hoping to make the point that people have a basic need to worship, and if they do not worship the true God they will worship a false god.

The Athenians, like the Samaritan woman whom Jesus encountered in John 4, were worshiping in ignorance. Jesus instructed the Samaritan woman that the Father seeks those who will worship him in spirit and truth. And Paul declared to the Athenians the truth about the God they worshiped as unknown. For both of these instances the solution to the problems was divine revelation. The God of the Bible has made himself known and therefore can be worshiped in truth. Christians do not worship an unknown God.

Names in the OT. Throughout the Old Testament various names of God appear. These divine names reveal God's true nature and character. In our culture a name is often a mere label attached to persons and things for the purpose of identification. In the Hebrew culture of Bible times a name was no mere label. It signified the real personality to whom it belonged. In fact the name and the person were so closely bound that a change in the person's condition necessitated a change of name. Thus in Genesis 17 God renames the man Abram (exalted father) Abraham (father of many) because in the covenant blessing he would become the father of many nations. The renaming of Jacob in Genesis 32 is another example.

Elohim. The name *Elohim* was used by Eve in the Garden of Eden (Genesis 3:3). It was the first name of God to be uttered in history. *Elohim* is actually a Hebrew plural noun. It is usually interpreted as a plural of majesty. *Elohim* was used during OT times by kings in referring to themselves. This plural of majesty indicated the king to be more than an ordinary mortal. When used of God it signifies that he too is not an ordinary mortal. *Elohim* signifies God as bearing the fullness of divine life. It emphasizes his deity; he is the God who is God. Many Christians have sought to advance the doctrine of the Trinity on the basis of the name *Elohim*. This should probably not be done because Christians believe in only one God. Only pagans use the

> **". . . people have a basic need to worship, and if they do not worship the true God they will worship a false god."**

nes of God

name *Elohim* to refer to an actual plural when speaking of the true God (1 Samuel 4:8). The name *Elohim* properly emphasizes the divine eminence of God.

El. Another name of God which occurs frequently in the OT is *El.* This is perhaps the most general and oldest Semitic name for God. The name *El* emphasizes the power and strength of God and usually occurs with descriptive adjectives. In Genesis 17:1 God identifies himself to Abraham as *El Shaddai*, “God Almighty.” As God Almighty he is able to confirm his covenant and do that which is humanly impossible for Abraham. The name *El Olam*, “the Eternal God,” occurs in Genesis 21:33 and is probably the earliest indication of the eternity of God.

Jehovah. The most frequently occurring name for God in the OT is *Jehovah.* It appears over 6,000 times.

Jehovah is God's covenant name, pointing to redemption and signifying God as personal. This name carries with it the idea of God's nearness and concern for his people. *Jehovah* enters into covenant relationship with persons. He redeems, guides, and shepherds his people. *Jehovah* is the God who sustains faithful relations with his people. This is the specifically Israelite designation for God and marks them off as his covenant people. God revealed to Moses that *Jehovah* is his name forever, the name by which he is to be remembered from generation to generation (Exodus 3:15).

God's name *Jehovah* is usually rendered in English translations as *LORD* (note capitals). Like the name *El, Jehovah* also occurs with descriptive adjectives. When considering the name *Jehovah* with its descriptive adjective, we significantly see that everything said of *Jehovah* in the OT is said of Jesus in the New.

In Genesis 22 we see the name *Jehovah Jirah*, “the LORD will provide.” In this context God provided a ram to take the place of Abraham's son, Isaac. *Jehovah* provided the redemption price for Isaac. In the same way *Jehovah* provided our redemption price in the substitutionary death of his Son, Jesus Christ. In 1 Corinthians 1:30 Jesus is described as our redemption. Through his death we have redemption, the forgiveness of sins (Colossians 1:14).

In Exodus 15:26 the name *Jehovah Rapha*, “the LORD our healer,” appears. This name prefigures the great healing ministry of Jesus Christ as recorded in the Gospels. *Jehovah Nissi* (Exodus 17:8-15), “the LORD our victory,” also reminds us of Jesus' words in John 16:33, “I have overcome the world.” *Jehovah*, who gave his children victory over the Amalekites, also can be trusted to give victory over this present evil world which is hostile to him, his purpose, and his people.

In Ephesians 2:14 Jesus Christ is described as “our peace.” Through his death on the cross he has not only reconciled us to God but also to each other in the body of Christ. *Jehovah Shalom*, “the LORD our peace” (Judges 6:24), is the God who sees his people in affliction and takes the initiative to provide deliverance. He seeks peace with humankind and therefore sent his Son to die on their behalf to make peace. And making peace with them, he calls them into his flock. *Jehovah Raah*, “the LORD our shepherd” (Psalm 23:1), guides, protects, and nourishes his sheep. Because David knew *Jehovah Raah*, he lacked nothing. In the NT Jesus is the good shepherd who lays down his life for his sheep that they may have life to the full (John 10:10, 11).

There are three other names using *Jehovah* which correspond to the saving work of Jesus Christ. In Jeremiah 23:6 we find the name *Jehovah Tsidkenu*, “the LORD our righteousness.” In 1 Corinthians 1:30 Jesus Christ is called our righteousness. *Jehovah Shammah*, “the LORD is present” (Ezekiel 48:35), speaks of God's presence with his people. Just as Jehovah was present with his people throughout the OT, so Jesus Christ promises to be with his people “always, to the very end of the age” (Matthew 28:20, NIV). *Jehovah Mekaddaschem*, “the LORD our sanctification” (Exodus 31:13), speaks of God making his people holy. God calls his people to obedience to his law. Obedience to God's known will is a witness to our being his people. Once again 1 Corinthians 1:30 says Jesus Christ is our sanctification. Through his death on the cross we are his people, called to a life of holiness.

These various names for God found as they are in combination with *Jehovah* stress God's involvement with his people. They help us to see who God is and what God does for those who are his own. They also point out the continuity of God's work for his people in both testaments.

Adonai. Another name frequently used of God in the Old Testament is *Adonai.* This speaks of God as the one in charge. *Adonai* presents God as our Master, Ruler, and Lord. In English translations of the Bible it is usually rendered Lord. It first appears in Genesis 15:2, 8, where the NIV renders it “Sovereign LORD” because of its occurrence there with *Jehovah.* Frequently it is rendered “my Lord.” This has special significance in the Pentateuch and Joshua, where it is used by those who truly know God as their Lord, because they have been reconciled to him. In later OT writings it loses this significance and simply differentiates the divine Lord from human masters.

Father. Finally, in Deuteronomy 32:6 *Jehovah* is called *Father* (cf. Malachi 1:6). The fact that God is a *father* to his people emphasizes his approachableness. We are encouraged to enter into his presence. Our relationship with him is thoroughly personal. This too leads us to think immediately of our Lord Jesus Christ. Through faith in his finished work on our behalf we are adopted into God's family and become joint heirs with Christ. God has, therefore, “sent the Spirit of his Son into our hearts, the Spirit who calls out, ‘Abba, Father’” (Galatians 4:4-7, NIV).

Other names. There are other names of God in Scripture. These are enough to clearly show us who our God is and what he has done and will do for his people. Much more could be said about each of the names mentioned above. Enough has been said to indicate that God has not left us in the dark concerning himself. He invites us to worship and serve him. A God whose character matches the names we have examined is worthy of the same. •

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Church planters set sights on Houston

North Newton, Kan. — Representatives from five Mennonite and related denominations met at the Western District office of the General Conference here for a meeting on 7 January to determine the feasibility of a joint church-planting effort in the Houston, Texas, area.

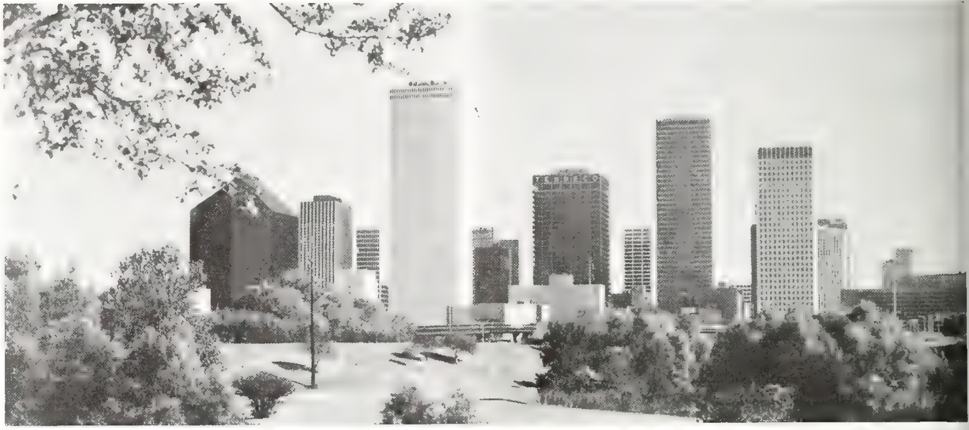
Denominational personnel will seek approval from their various commissions, boards, and committees over the next three months for participation in an in-depth study of the church planting, mission, and outreach possibilities in Houston. Participating bodies include district and area groups of the General Conference, Mennonite Brethren, Mennonite Church, Brethren in Christ, and Church of the Brethren.

In a short paper titled "A Proposal for Mission" David Habegger explained that "Houston will have the largest population of any city in the United States by the end of this century. Currently the population of the city and its suburbs is increasing at the rate of more than 1,200 persons per week.

"Because Houston will be the major metropolitan center in the US and because the need is so great and opportunities for witness so vast, Mennonites should have a strong, broadly based, united witness in this city. The opportunity to plan together and to marshal our varied resources for a vigorous ministry in a new and fresh way is almost unparalleled."

Habegger attributed the birth of his vision for Houston to a 1977 General Conference resolution which proclaimed that "every person in North America should have the opportunity to affiliate with an Anabaptist-Mennonite church or fellowship." Habegger currently serves as a church-planting consultant to both the General Conference's Western District and the South Central Conference of the Mennonite Church.

The proposal met with generally affirmative yet somewhat critical responses from denominational representatives. Edward Taylor, associate director of home missions for the Mennonite Church, challenged those in attendance to define the real goals of such a venture.


North America's fastest-growing city, Houston is the target of church-planting proposals.

"We have to think about the people in Houston," he said. "What do we want to reach them with? Let's think big about God's business. Let's not think about minorities; let's think about people."

Western District (GC) home missions committee member Leonard Wiebe emphasized the need to keep the existing Houston congregation informed and, if they so desired, involved in any projects undertaken there. The congregation has around 55 members.

Provided approval in principle is forthcoming from denominational committees, a detailed study of church-planting possibilities will be undertaken in Houston in late April or early May. Further action will then be planned at a meeting on 9 June. *Larry Cornies*

Canadian conference appoints general secretary

Kehler

Winnipeg, Man. (CMC) — The General Board of the Conference of Mennonites in Canada (CMC) has announced the appointment of Larry Kehler of Winnipeg to the position of general secretary of the conference, effective this summer, for a three-year term. He is a graduate of Canadian Mennonite Bible College, Winnipeg, Manitoba; Bethel College, North Newton, Kansas; and the University of Pennsylvania (Philadelphia), where he graduated with an MA in communications.

Kehler brings with him experience in editing, work in Native Ministries, and more recently, pastoral work (1977-80) in the Charleswood Mennonite Church, Winnipeg. Kehler served as editor of *The Mennonite* from 1971-76, His current assignment is with MCC Canada in the area of immigration and Kanadier concerns.

In looking forward to his new assignment Kehler states, "I'm unapologetically a member of the Conference of Mennonites in Canada, but I am also committed to inter-Mennonite and interchurch cooperation and understanding. We have things to learn from other conferences and denominations, but we also have some valuable things to share with them. I like our balance between deed and proclamation, between openness and orderliness, . . ."

Larry and Jesse Kehler and their children, Daryl and Faye, reside in Winnipeg and attend the Charleswood Church.

Kehler will be filling the position currently held by Henry J. Gerbrandt since 1971. Gerbrandt has held the office for three terms, plus an extra year at the request of the General Board.

War victims assisted by rehabilitation center

Akron, Pa. (MCC) — The fighting that helped bring about majority rule in Zimbabwe also displaced over a million of its citizens and left thousands more physically disabled. Mennonite Central Committee (MCC) worker Kristina Ediger of Enid, Oklahoma, was recently in Zimbabwe to help set up the National Rehabilitation Center (NRC), where war victims will receive the care needed to get them back into society.

Zimbabwe's department of social services established the center, based on recommendations made by the British relief organization OXFAM. MCC became involved after consulting with Bishop Ndlovu of Zimbabwe's Brethren in Christ Church. Located on a former farm 20 kilometers east of Salisbury, the NRC will offer physiotherapy and medical services, sports and recreational therapy, prevocational training, and job placement.

Former soldiers and refugees disabled by bullets and land mines will come in groups of 200 for five to six months. Says Ediger, "This center will be an excellent means of providing these people with the new chance on life they have waited so long to achieve." Eventually the center will treat disabilities of all sorts.

Ediger helped in setting up the physiotherapy department. There patients will receive hydrotherapy, various forms of individual and group treatment, and counseling.

Despite his disabled hand, this man teaches sculpturing to war victims at the center.

The Zimbabwean superintendent, who has a master's degree in hospital administration from Canada, heads a staff of approximately 50. Staff and patients are currently living in tents, but there are plans to put up 45 to 50 houses.

Ediger was at the center when the first group of disabled war victims arrived from a nearby repatriation camp. She reports, "After so much moving around from one place to another — refugee camps, hospitals, repatriation camps, even different countries, and now to this new center — you would think they would feel like an unwanted piece of luggage. But they seemed genuinely delighted to have arrived. It was one of my greatest pleasures to see this and to know that something is really happening for them."

She was particularly pleased to be able to reestablish contact with some of the Zimbabweans she had met at a refugee camp for disabled in neighboring Mozambique. She had gone there last March at the request of the Office of the United Nations High Commissioner for Refugees (UNHCR) to assess needs and make recommendations.

After the fighting had ended, the new government and the UNHCR arranged for the rapid return of disabled refugees along with thousands of other more able-bodied ones from Mozambique and elsewhere. Some had been away from their homes for six or seven years.

Ediger reports that after the initial euphoria, many found they had little to return to: "Many went back to find villages destroyed, homes burned, and their families killed or missing. Plus they had identified with a group for so long it was now hard to leave that security."

Ediger discounts fears that the center will experience some of the tribal and political tensions currently causing unrest in much of the country. "These others, the ones who went through it all, are tired of war. These are the ones who have felt a bullet, or lost a leg. It seems as if the NRC will be an example of national unity."

General Conference giving sees eleventh-hour surge

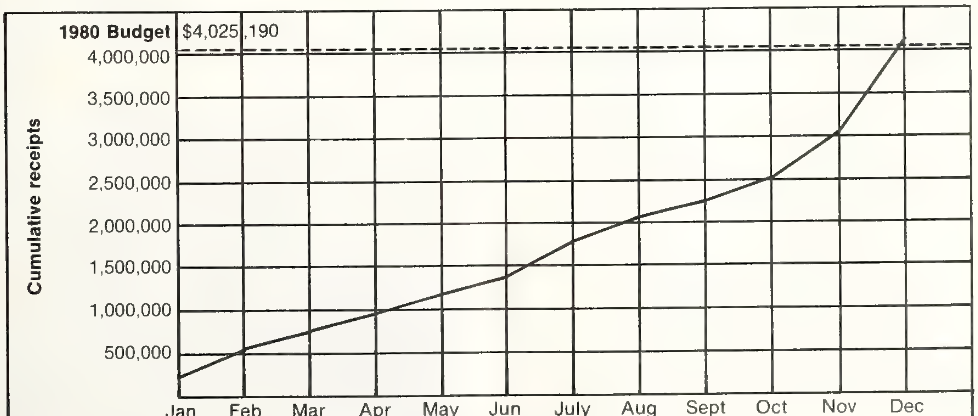
Newton, Kan. (GCMC) — December 1980 has gone on record as being the biggest single month in General Conference history, in terms of monies received for conference ministries.

Business manager Ted Stuckey reports that a total of $1,099,867 came into central offices in Newton from supporting congregations across North America, bringing the year's total receipts to $4,129,846, or 102.6 percent of the budget.

Each of the General Conference's commissions, as well as the seminary, received in excess of 100 percent of their 1980 budgets. A more detailed accounting of receipts and percentages reads as follows: Commission on Overseas Mission, $2,722,136 or 103.2 percent; Commission on Home Ministries, $738,567 or 101.5 percent; Commission on Education, $308,074 or 101.5 percent; and Mennonite Biblical Seminary, $361,069, also 101.5 percent.

Those numbers reflect an increase of 12.7 percent in total giving by General Conference members over 1979. The December surge in receipts dramatically relieved the concerns of staff within the Division of Administration, who only a month earlier reported that total monies received in 1980 stood at just 75.3 percent of budget.

December 1979 saw $836,187 enter conference treasuries, so the 1980 figures represent a sizable increase. Mailgrams had been sent out to congregations in early December in anticipation of a possible shortfall, asking that additional donations be designated for GC ministries.



GENERAL CONFERENCE GIVING: 1980

Attention: churches. Census sheets were mailed to all General Conference churches in November. Some didn't arrive in Canada until January; others may not have received them. If your packet has arrived late, it should still be completed and returned. If your church has not received a packet, please contact Leland Harder for a duplicate set at 7354 Milan, St. Louis, MO 63130.

The College-Seminary Student Conference will be held at Associated Mennonite Biblical Seminaries 20-21 February in Elkhart, Indiana. This conference for prospective students will focus on the theme "The Study of Theology and the Life of Shalom." Persons considering church ministries or seminary training are encouraged to attend. For further information and registration contact: Administration Office, AMBS, 3003 Benham Avenue, Elkhart, IN 46517; phone 219/295-3726.

Wengers honored at seminary dinner

Elkhart, Ind. (AMBS) — Mennonite historian and theologian J. C. Wenger will become the first lecturer in the newly created J. C. Wenger Lectureship at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, Goshen Biblical Seminary President Marlin E. Miller announced at a recognition dinner for J. C. and Ruth Wenger 19 December 1980.

More than 225 colleagues, friends, and family from northern Indiana, Michigan, Illinois, Ontario, Pennsylvania, and Virginia attended. Ruth Wenger celebrated her birthday 19 December; J. C. celebrated his 70th birthday on Christmas Day.

Wenger graduated from Goshen (Indiana) College in 1934, followed by study at Westminster Seminary, Philadelphia, and Princeton Theological Seminary. He attended the universities of Basel, Chicago, Michigan (MA in philosophy) and Zurich (ThD). Among Wenger's teachers in Zurich were Karl Barth and Emil Brunner.

J. C. and Ruth D. Detweiler were married in 1937 in her home area of Bucks County, Pennsylvania.

In 1938 Wenger began teaching at Goshen College and later at Goshen Biblical Seminary. Since 1958 GBS has been associated with Mennonite Biblical Seminary as Associated Mennonite Biblical Seminaries, since 1969 sharing a common facility in Elkhart.

Pastor needed

Zion Mennonite Church, Souderton, Pennsylvania, is seeking a pastor. Pastoral duties will be shared by two persons.

Send resume/inquiries to: Floyd Saner, Zion Mennonite Church, 149 Cherry Lane, Souderton, PA 18964.

Laos opening slowly to Western observers

Vientiane, Laos — The closed country of Laos opened up a bit in December to let a few Western outsiders observe celebrations commemorating the coming to power of the ruling Pathet Lao. The occasion gave Mennonite Central Committee (MCC) Laos workers Fred and Jan Swartzendruber of Washington, DC, who were also at last year's celebrations, the opportunity to note some of the changes taking place in that southeast Asian country.

The Swartzendrubers report buildings were painted and roads repaired to spruce up Vientiane, the capital city, for the fifth anniversary celebration. The Communist Pathet Lao came to power in December 1975 after toppling a coalition government.

Among the 10 Western journalists admitted to observe the 2 December festivities were Blair Seitz, a Mennonite writer based in the Philippines, a crew from CBS News, and the Swartzendrubers. The Swartzendrubers were told CBS was allowed in on the strength of its earlier association with the Mennonites. In May the couple had arranged for a CBS crew to visit MCC's ordnance-detonation project in Laos.

Distracting from the colorful processions and speakers on the celebration day were the very visible security forces, stationed in the capital city in force to ensure that no embarrassing incidents marred the occasion. The press missed the return of Vientiane to its more typical relaxed and unpolitical state, as most crews left as soon as the celebrations were over.

Commented the Swartzendrubers, "Any conclusions drawn by the press as to the regimentation of Lao life were thus premature — which will not prevent their being drawn anyway."

The Swartzendrubers believe Laos is probably more relaxed and organized than it was a year ago. As many as 300 people have recently been released from forced "reeducation" camps. The last harvest was said to have been excellent, reducing Laos' dependence on outside aid. A recent reorganization in the government should allow for more efficient utilization of aid in cases when it is still needed.

The Swartzendrubers also noted increased freedom of worship. They found the mood of a Sunday morning service they attended open and relaxed. Five persons were baptized followed by communion.

They were told by Pastor Saly of the Lao Evangelical Church that the government had announced a new policy of recognition of Christianity, putting it on a par with Buddhism.

Fred Swartzendruber attends services at the Lao Evangelical Church.

Camp director needed

Applications accepted for camp director for Camp Valaqua, Alberta, beginning 1 July 1981. For further information contact:
Mrs. Betty Brown
Route 1
Carstairs, Alberta TOM ONO.

Joan Wiebe, coordinator of Women in Mission, and Ivan Kauffmann, general secretary of the Mennonite Church (right) were among more than 40 top denominational leaders who met with American Bible Society officials 2-4 December 1980 in New York. The meeting resolved to urge all churches, denominations, and agencies in the US to become partners in the worldwide distribution of Scriptures. Alice Ball, an ABS general secretary, said demand for Scriptures was growing at a pace faster than the birth rate, and that Good News for New Reader programs was high on the agenda in developing countries.

The future of Columbia Bible Institute has been chosen as the topic of discussion at the special meeting of British Columbia Mennonite Brethren 21 February. Representatives from all churches will be served breakfast at the CBI cafeteria after which the group will gather in the chapel for a special presentation of possible projections for the future of CBI, including visuals and special music. A thorough discussion will follow.

Good participation at formerly marrieds retreat

Council Grove, Kan. — From Texas, Oklahoma, Missouri, and Kansas, 21 formerly married persons gathered at Camp White, near Council Grove, Kansas, 28-30 November.

Dorothy Payne led discussions, and Herta Funk led devotions in this "Celebration of Thanksgiving for Formerly Married Christians." An open invitation extended to clergy was accepted by one pastor, Ernst Harder of Dallas, Texas.

"It is Advent," Payne told her listeners. "Advent is the middle between the past of Thanksgiving and the promise of Christmas. In Advent we hope for something greater than we have ever known. There is new life in us."

In four discussions Payne led retreat participants from a forgiving and loosing of the past, through an exploration of our energy sources and an acceptance of our "middleness," to seeking potentiality for new life.

She talked about loneliness and new life. "You're lonely and you're hurting, and that's why you came to this retreat," Payne began. "Loneliness comes from a lack of companionship. We need to meet and talk and share; and we'll do that here. But loneliness is also an opportunity to get to know ourselves, to explore inner life, and to grow in confidence."

The formerly married persons, of whom 14 were female and 7 male, together with the two leaders and the one participating pastor began Friday evening with a sense of estrangement; men and women stood awkwardly in separate groups awaiting their first meal together. On Saturday evening, having risked and shared and affirmed and responded, they were unselfconsciously friends.

Evaluations showed that sharing with others with similar experiences was the highlight for most. Those living in Kansas arranged to meet again. *Nancy Kerr Williams*

Participants at the recent "Celebration of Thanksgiving for Formerly Married Christians"

Israeli CO imprisoned

Jerusalem (RNS) — A 19-year-old Israeli man has been sentenced to 18 months in prison for conscientious objection by a military tribunal here.

The youth, Gadi Algazi, was one of 27 students who announced their decision to refuse conscription on 26 December, the day before their induction, because they did not want to serve in the occupied West Bank territories.

The court expressed sympathy for the young man, but said it feared that if he were permitted to avoid military service, others would seek to follow his example for "less pure" motives.

However, the court was critical of the military authorities, pointing out that a compromise could have been achieved if Algazi had been offered the terms given several of his fellow students who were assured they would not have to serve on the West Bank.

The military prosecutor, recognizing that the young man's idea of Israel was the cause of his actions, said, "The accused has been a student in a house where he learned to love his country and all humanity at the same time. For him, there is no higher principle than that of treating his neighbor as himself which means that he loved both the peoples (Jewish and Arab) living in this country without any distinction."

Houseparents wanted

Swift Current Bible Institute is now receiving applications for the position of houseparents for the men's and women's residence. Abilities in counseling and a college degree are an asset. Starts 1 September 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

Peace Mennonite Church, Richmond, British Columbia, welcomed 135 founding members 30 November 1980. Of the members, 56 percent were transfers from the two sponsoring congregations, Sherbrooke Mennonite of Vancouver, and Prince of Peace Mennonite of Richmond. Another 34 percent transferred from other congregations with the remaining 10 percent coming in by confession of faith and baptism. Palmer and Ardys Becker were installed as the pastoral couple for the church.

Five General Conference-sponsored projects received approval for $13,000 in Fraternal Project Grants in late November. Approved by the Mennonite Mutual Aid board of directors, the projects met guidelines which include "to improve quality of life" and "strengthen the diaconate ministry." Included in the GC projects are research on the call and recall of pastors, Indian leadership education, Jubilee peacemaking/alternative service program, leadership skill development for pastors, and scholarships for seminary students. GC Mennonites also will share in nine inter-Mennonite projects.

Three young women and a youth were baptized into the congregation of Montreal Mennonite Fellowship 23 November. Rosalind Dueck, Corinne Dueck, Annette Reesor, and Paul Reesor committed themselves to a life of discipleship in response to questions by Bob Martin-Koop, who also performed the baptismal act. Because the congregation chose to baptize by immersion, the event took place in a neighboring Baptist church.

Vernon church marks official opening

Vernon, B.C. — On 23 November the conference coordinator, pastors, many friends, and visitors gathered to help the newly formed Mennonite Church of Vernon celebrate its official opening. Guest speakers for the day were Jake Tilitzky of Clearbrook, coordinator of the British Columbia conference, and Rudy Goerzen of Surrey, chairperson of the conference's missions committee. Ed Brandt, pastor of the newly founded Vernon church, chaired the services.

A more than capacity crowd helped to make the afternoon dedication service a joyous occasion. Both guest speakers challenged the congregation to the great task of dedicating their lives and efforts to the cause of God's kingdom.

Numerous visiting ministers brought greetings, and a local group presented various numbers in song. Harry Vogt, secretary-treasurer, gave a brief history of the church.

On 25 November the congregation officially welcomed the Brandts to Vernon. At the same time they bade farewell to Harry and Linda Vogt, who had been working with the group since its inception. *Anita Thiessen*

Jake Tilitzky addresses the Vernon congregation at the church's opening.

Congregation gives "pastoral care" a new meaning

Chouteau, Okla. — At the General Conference triennial sessions in July 1980 it was announced that Lillian Koehn, wife of pastor Levi Koehn of the Eden Mennonite Church in Inola, Oklahoma, had died.

Lillian Koehn entered the hospital emergency room in March 1979 because of severe abdominal pain. She was hospitalized, and cancer was found in her body. From that time on until her death she was in and out of the hospital many times and had several operations.

As Lillian's condition worsened, a hospital bed was necessary. The church board, together with the licensed nurses, decided to purchase an electrical hospital bed for her use. It is now stored in the church for any church member to use if needed.

During Lillian's illness Pastor Koehn's health became worse, and he was hospitalized on three different occasions. The third time a gall bladder surgery was performed. Each time he was in the hospital, ladies from our church stayed with Lillian day and night because she was bedfast.

The first two stays in the hospital for Levi were four or five days each. When he had surgery on 1 July he was in the hospital for 10 days. The first two times volunteers gave time; the third time one of the church ladies spent 13 days and nights, for which the church paid. Also approximately 100 hours of paid time were spent going into their home for Lillian's hygiene care. One registered nurse, one licensed practical nurse, and several experienced nurse aids did this. Also the county nurse came to the Koehn home once a week for two and one-half months.

Many volunteer hours were given to help the pastor with the housecleaning for about a year.

Lillian and Levi Koehn

After Lillian was taken to the hospital for the last time on 13 July it was necessary for someone to provide Levi with a ride to and from the hospital because he had not recovered enough from his surgery to drive a car. This help was also given by many in the church. Lillian's time to go home to be with the Lord came five days after she was admitted to the hospital.

We do not wish to have praise or honor for showing our love and concern for our pastor and Lillian. Truthfully speaking, when we look back we can say it was a joy, not to see them suffer, but to be able to help. We will probably never understand the "why" we have so many times asked. We know the Lord knows. *Hannah Rempel*

Business manager wanted

Swift Current Bible Institute is now receiving applications for the position of business manager. Starts 1 May 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

Ventriloquism—A God-given talent

"You can say things with a dummy that a regular person just couldn't say," says ventriloquist Greg Claassen. "The key to ventriloquism is not really being able to speak without moving your lips, but rather making an inanimate object appear real."

This is not to say that learning to be a ventriloquist is a snap. Claassen, now a farmer near Whitewater, Kansas, has gone through extensive discipline in order to get his act together.

It all started when he was in the eighth grade. He and his father went to a pork producers' convention in Indianapolis, Indiana. There Greg saw a ventriloquist advertising for a commodities marketing firm. He stayed at the booth all day.

When he got home he talked about his experience with his mother. She happened to see an ad for the Maher School of Ventriloquism in *Popular Mechanics* magazine. The school had a correspondence course operated by a Mennonite Brethren named Clinton Detweiler. At the time, however, Greg did not know if he should trust something like that. "I laid it on the back burner for a while," he says.

Ventriloquist Joe Shultz told Greg that the school's course was a good one, so he ordered it. For three or four months he practiced. The course suggested a number of exercises on breathing, lip control, and voice projection. "You have to learn how to breath for two people," Greg says. "When you are switching voices, you sometimes go for a whole minute without taking a breath."

By the time he had finished his training, Greg was a sophomore in high school. On 1 April 1974 he gave his first show in an assembly at the Berean Academy, the high school he was attending. With encouragement he went on to do a few church programs.

In July 1974 Greg got his first professionally made figure. He named it Jess Malarkey after a *Reader's Digest* caption "just malarky." The $400 dummy was built in California from composition wood and has a movable head, mouth, eyes, and eyebrows.

The Kansas Farm Bureau sponsored a talent contest in 1976, and Greg won the county, district, and state contests. The national contest was in Hawaii, but not enough funds were available to send him there. "That was one of the biggest disappointments in my career," says Greg. But the Farm Bureau did send him to Missouri and elsewhere to some of their functions.

Greg Claassen with Louie (left) and Jess Malarkey (right)

Greg went on to Kansas State University in Manhattan that year. He paid his expenses through ventriloquism. In his junior year he did 120 shows.

In 1977 Bob Hope sponsored a national talent contest for college students. Every college that entered had a local talent contest. Out of the 20 contestants, including vocalists, bands, stand-up comedians, and magicians, Greg won this first competition.

A local radio station, KJCK in Junction City, Kansas, sponsored Greg for the next steps of the Bob Hope contest. At the district (Kansas-Nebraska) contest at Creighton University in Omaha, Nebraska, he won first prize, while a music group from Venezuela came in second.

At the sectionals, covering a five-state area back at Kansas State, the Venezuela group won, and Greg was second. But since the Venezuelans were going home for Christmas vacation, the time of the national contest, Greg entered as their alternate. He was not one of the eight finalists, and it turned out the planned TV show never materialized, again because of lack of funds, but Greg felt the process had been good for him.

Something concrete came out of the contest experience, however. Someone suggested that Greg work at a tourist attraction. He wrote to Silver Dollar City in Missouri, and they offered him an audition in February.

Greg decided he needed another dummy for the audition, but it would have to be done quickly. He called a craftsman in New Jersey who said he would do it for $1,200, but it would not be done in time for the audition. Not long after that Greg discovered Foy Brown of Lawrence, Kansas, who could do it in time. He carved two old men, let Greg choose one, and charged only $285.

Greg set about to develop the character and voice for the dummy, which he called Louie. The result was that Silver Dollar City offered Greg a job.

He worked there from the end of May until August and did 500 shows during the summer. "I enjoyed the last day more than the first," he says. An added bonus was that Greg met Elizabeth McClendon, a tour guide, who became his wife.

In the fall he went back to Kansas State, graduating in 1980 in agricultural economics, then returned to the farm that his parents own. He and his wife renovated the old farmhouse on the place.

Greg's ventriloquism continues. He and his wife travel all over the state of Kansas and in neighboring states. About 25 percent of the shows are church-related; others are for youth groups, high schools, colleges, and banquets. He continues to use people in his act, tailoring his program to fit the organization for which he is performing. Elizabeth says, "I've seen a lot of shows, but I've never gotten tired of them."

Greg, who attends Emmaus Mennonite, sees his ventriloquism as part of his Christian life. In reflection he says, "When I first started out I knew it wasn't on my own strength that I could do it. It was through my relationship with Jesus Christ that I stuck with it. I really believe it's a God-given talent."
Marion Keeney Preheim

Rates to Rise for MMAA Health Plan Members

This report paid for by the
Mennonite Mutual Aid Association

Members of all Mennonite Mutual Aid Association's health plans will notice an increase in rates this year. The largest block, members of the Medical Expense Sharing Plan (MESP), will see a 45 percent average hike. Each MESP member's increase will go into effect on his or her anniversary date of enrollment after March 31, 1981.

Factors in the rate hike are inflation, rates that were initially too low, and the rising cost of claim benefits. The last two are especially apparent under the generosity of MESP.

Between 1979 and 1980, MESP has shown, on an annual basis, a 38 percent increase in the cost of claims per adult.

MMA actuaries, who study the health plan risks to ensure proper balance between claims and premiums, say reasons for the increase in claims are not clear. Commented Sid Richard, actuary, "Either people are becoming more conscious of what MESP will pay and are turning in claims they would have paid themselves under the 'old plans' or they are making greater use of medical services or both."

In either case, members' increased use of MESP benefits now cause MESP developers to realize that rates, especially for Medicare participants, were too low when MESP began in April 1979. Based on studies of the Comprehensive Health and Medicare-Supplemental Plans, 1979 MESP rates still seemed almost adequate by 1979 year-end when premiums were increased slightly for 1980.

It was not until after 1980 rates were set that observers of the plan saw a dramatic upswing in the "claims experience" as members continued to make claims for medical expenses incurred in 1979 as well as for new medical expenses incurred in 1980.

Although final MESP rates are still pending approval of state insurance departments, it is clear the hike will hit MESP's over-age-65 members hardest. Projected increases for MESP-Medicare range from 45 percent to 115 percent.

Less steep will be rates for the largest portion of MESP members, people of ages 19 to 64 who have chosen the $100 deductible plan. Those rates may rise an average of 41 percent with even lower averages for MESP members with larger deductibles.

The range for under-age-65 members varies from a maximum 75 percent hike to an actual 13 percent reduction (possible only among higher deductible plans).

The wide range in increases is due to a number of variables. An individual's rates will depend on age, deductible plan and state of residence.

The 45 percent average increase is projected to compensate for past experience as well as 1981 inflationary trends.

MMA plans to release reserves no longer needed under the older plans to reduce rates. This will keep the average increase from jumping beyond the 45 percent figure.

Members of MMAA's older plans, which offer limited coverage, Medicare-Supplemental, Comprehensive, and Major Medical Plans may expect increases of 25 percent, 36 percent and 51 percent respectively. New rates for these plans are effective April 1, 1981.

Premiums Reflect National Trends

The cost of health care in the United States is increasing at a rate in excess of the overall inflation rate, according to the Health Insurance Association of America (HIAA). MMAA premiums reflect the trend.

Factors causing the increase include 1) inflation 2) new, improved machines and complex, expensive medical treatment and 3) employer-furnished benefits.

The last factor removes the employee from direct financial responsibility tending to result in increased use of medical health services, said HIAA.

Rising costs have particularly affected the MESP-Medicare Plan. "We've seen professional charges escalate rapidly," said Richard Miller of Church Relations and Field Services, "but Medicare has not kept up in the 'eligible expenses' it will pay."

That has meant increasing claims expenses for the Plan. Between 1979 and 1980, MESP-Medicare has shown, on an annual basis, a 65 percent increase in the cost of claims per adult.

New Rates Follow State Lines

With the April '81 increase, costs to Medical Expense Sharing Plan members will vary depending on their state of residence, a first at MMA.

In a desire to keep MESP affordable for everyone, MMA considered MESP's two-year "claims experience" and the need to remain competitive.

Claims experience reveals that states with higher health care costs show consistently higher claims than do states with lower costs.

That difference in benefits becomes a problem at the point when members from low-cost states begin to look at available insurance with lower rates.

"Some church institutions from low-cost areas have told us we should be reasonably competitive for them to be able to stay with us," noted Karl Sommers of MMA actuarial services.

If MMA were to raise rates beyond what those groups could afford, yet at a level which continues to attract applicants from high-cost states, the overall cost of the plan would increase.

"You can't have a plan with only poor health risks or high-cost risks," pointed out Sommers, "or soon you'll have a plan which no one can afford."

Pending approval of state insurance departments, the range of rates among states will vary from California and Minnesota among the highest, Iowa and Virginia the lowest, Pennsylvania slightly higher, and Indiana and Kansas at an average level.

What You Can Do

To help members cut their health care costs, MMA offers the following suggestions:

1) choose a higher deductible plan. Could you, for example, afford to pay a $500 deductible each year? It will mean a decreased premium for you. It will also mean you are responsible for more of your own medical expenses so consider carefully.

2) stay healthy. Are you generally a well person? Keep it that way with proper exercise, good nutrition and happy relationships.

3) ask for drugs by their generic name, if you need medicine. Brand names often cost more.

4) write for the 269-page book *Take Care of Yourself*. It will guide you in using professional care more economically. You will also learn to recognize and treat some common sickness at home. Write: Mennonite Mutual Aid/Box M/ Goshen, IN 46526. P.S. The book is free if you are an MMAA member.

A modern psalm

Katie Funk Wiebe

Some days I step into my door shaking, angry, wanting to shout and rail at the mountains of suffering I have become aware of during the day. They pile up, hard and sharp, boulder by boulder. A friend is suffering depression. A young couple married just two years ago is separating. A student feels rejected. A young wife is killed in an auto accident. An older friend must cope with a new illness in addition to a longstanding disease.

I want to cry, "Lord, make it stop! You've got the power! You're God! Why does life have to be so hard?"

I cry with Edna Wong in her modern psalm *Turn Over Any Stone*, written after the birth of a retarded grandchild: "What are you—Creator or Father? If Creator, are [the retarded] your image? Do you, then, have a monster head? Are you hunchbacked, clubfooted? . . . If Father, then what happened to all the fatherly virtues. . . ? Answer me, you who claim to be both Creator and Father."

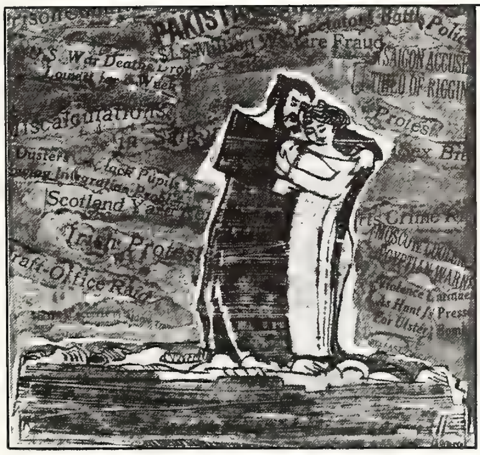
But I don't say the words. I withdraw into isolated silence and hide my pain. I find many Christians do likewise. Sometimes the curtain hiding the pain lifts a little, but it soon drops again. They, like me, have received the message that Christians suffer softly and serenely, disturbing no one. Christianity is not for lamenters.

But in the silence of my room, I find comfort in those psalms seldom read personally or publicly. These are psalms which echo Edna Wong's words, demanding God to speak. They are the psalms we're a little embarrassed to have in the Scriptures and would like to explain away. They are not considered the model for prayer or for handling difficult problems. They hurl hatred at God and humans. They dare to question God's actions. They demand vengeance: "Requite [the wicked] according to the evil of their deeds" (28:4).

Countless Christians find comfort in them because they are the human language of persons in deep distress.

Persons have shared with me from time to time how hard it is to find someone who will allow them to grieve, or lament openly, without passing judgment on them or shutting them up with "cheer-up" words: "God will be with you; it's going to be okay. Ruthie may have died, but you can always have another child"; or, "Some people have worse illnesses than cancer"; or, "Your ex-husband isn't worth the agony you're going through." The intentions of the comforter are good, but the words are not freeing.

True faith dares to exress feelings to God and to ask questions of him.



In response the sufferer moves the hurt deeper inside. To suffer at all is painful; to suffer alone is sheer agony. To tell the sufferer that such strong feelings are wrong hinders the healing. Before a sore can heal, the pus must ooze out. Before a person can be spiritually healed, the anger, hurt, frustration must be released.

Such lament passages allow the person struggling for emotional survival to symbolically identify with someone who has known deep hurt. "The waters have come to my neck. I sink in deep mire," said the psalmist, and the contemporary sufferer echoes, "I too am sinking." Daniel J. Simundson in *Faith Under Fire* states that faith is as essential to admitting the pain as to arriving at a solution. True faith dares to express feelings to God and to ask questions of him.

Simundson recommends that pastors read these laments of the psalmist, often called imprecatory psalms, before the congregation, despite their harsh language. Passages such as, "Let them be put to shame and dishonor who seek after my life!" (35:1); "Why sleepest thou, O Lord? Awake!" (44:23); and "My God, my God, why have you forsaken me?" (22:1), give Christians today — wondering if they are alone in their misery — a chance to hear their thoughts expressed without censure.

Faith, however, doesn't stay with lamenting. Although it may take time and several readings of such psalms to move beyond the anger, despair, and vindictiveness, faith always moves on to praise, even as the psalmist does. Though such psalms begin with hatred, after sorting things out, the speaker sees life once again in perspective and praises God. "We, thy people, the flock of thy pasture, will give thanks to thee forever" (79:13).

Likewise, Edna Wong, in her moving prose poem about her long and arduous spiritual journey, comes to terms with what seems like a senseless birth and finds words to praise God and accept this new life.

To share pain is to be freed from the terror of the loneliness accompanying the pain and suffering. Reading the psalms written by a person facing this terror who has moved through to submission and praise helps toward this next step.

open your bible

Gothard's problems not clear

I first want to tell you how much I appreciate your editorials in *The Mennonite*. "Confusion and Hope" (18 November 1980) was outstanding. It seems to take about four weeks for *The Mennonite* to reach Hilo. My husband is pastor of the Haili Congregational Church.

I was disturbed by "The Heroes Keep Falling" (28 October 1980) in which you included Bill Gothard in the list of "falling heroes." I do not go along with all of Mr. Gothard's methods, but I have confidence in his personal moral integrity. I think your including his name without mentioning the nature of the problems he has faced was most unfortunate.

I have a copy of Mr. Gothard's letter to my husband, dated 22 July 1980, in which he discloses the serious problems involving some of the members of his staff. He tells how he dealt with those problems, following his own methods of discipline. A "cover-up" would have been much easier for him.

Would a note of clarification in a future magazine be in order? *Mrs. Charles H. Svendsen, 206 Haili Street, Hilo, Hawaii 96720* 23 November

Editor's note: If you read "The Heroes Keep Falling" once again, you will note that I documented my comments most carefully and thoroughly when it came to Bill Gothard. I know Bill has many devout and loyal friends. His alumni threatened Christianity Today *to keep quiet about Bill. I also know that Bill asked for a leave of absence to "clean house." And he does confess to some of his own sins, such as neglect and a false set of priorities.*

Isn't there enough reason here to warn people who put trust in persons? We did not condemn Bill or anybody else. We said they are "human" heroes who fall, and we should all realize that.

The letter from Bill has been helpful. But you and I have not seen the letters from those who were neglected and offended by Bill. For forgiveness to be genuine, there needs to be some reconciliation from both parties, if possible.

I was not interested to hurt or deny any of the spiritual good done by heroes (God uses all us vessels of clay). My hope was to remind us all to focus our eyes on Jesus — the Author and Perfecter of our faith.

Analyzing Jimmy Carter

Your editorial "Confusion and Hope" (18 November 1980 issue) rightly stated that when Carter was elected there was joy and relief that perhaps a modicum of sanity had returned to Washington. But it was not to last. Decency and honesty seemingly cannot compete with chicanery and double-dealing.

In my opinion Jimmy Carter made his first bad mistake when he bowed to speaker "Tip" O'Neill's roar of outrage when Jay Solomon fired O'Neill's protege from the General Services Administration. Instead of backing Solomon (Carter's appointee to this agency to clean up the mess), he appointed the fired man to a position on the White House staff at $50,000 a year. This unsavory episode was a 10-day news story over our entire country. It was a signal to Senator Kennedy and Speaker O'Neil that they could intimidate the president. From that time on it was almost a certainty that Kennedy would oppose the president's reelection. This opposition split the Democratic party at the convention in New York. Kennedy and his supporters, including O'Neill, were not much in evidence in their support of the president's reelection.

Then there was the length of the campaign on television. People are being conditioned by the TV networks to believe that everything has to be entertaining. Twenty-four hours a day we *must* be entertained. Politics, news, yes, even religion has to be entertaining, with its chorus line of beautiful women backing up the preacher on TV while he makes his pitch for money. The Roman emperors, with their bread and circuses, were pikers compared to what is happening on today's TV. And even General Conference, like the fabled Norwegian lemmings, follows the trend by using entertaining drama to teach religion. At least this is an impression I gathered from reading reports of the triennial conference at Estes Park.

In spite of his protests to the contrary, John Anderson was the spoiler encouraged by those people who wanted Jimmy Carter defeated. While the number of votes he polled (7 percent) would not have changed the outcome, it would have made a difference in the electoral college votes Reagan received. The popular vote was quite close in a large number of states.

Carter helped assure his own defeat by the manner of his campaign. Harry Truman, in a similar situation, never spoke in the first person in his campaign speeches. He emphasized the advances in social justice sponsored by the party and urged his listeners to elect Democrats so these programs could continue.

Carter, in his pleas for reelection, never included any of the good men running on the same ticket. This was an oversight for which Carter and advisers must take blame.

The president's early TV acceptance of defeat hardly enhanced his image as a leader.

To sum it up, I am afraid that Jimmy Carter did not live up to the image he projected when he ran for president in 1976.

It was hardly a landslide for Reagan. While Reagan received 52 percent of the votes cast, it only adds up to 27 percent of the eligible voters of the country.

Now we can only wait and see what will happen, always hoping and praying that as president Reagan will not try to do some of the things he said he would do when he was campaigning. *Holmes H. J. Raudenbush, 3015 French Street, Erie, Pennsylvania 16504* 15 December

Discipleship and salvation

I deeply appreciate the care with which Timothy Sprunger read and reviewed *Mission and the Peace Witness* (11 November 1980 issue). However, the first sentence in the last paragraph of his review, "*Mission and the Peace Witness* is a valuable reminder that in mission we must call people to faithful discipleship as well as a saving relationship," would seem to indicate a misunderstanding of the main point of the book.

Faithful discipleship and a saving relationship to Jesus Christ are not two different things, but two ways of looking at or describing one reality. Properly understood, discipleship *is* a saving relationship with Jesus Christ. And there is no faithful discipleship which does not include the way of peace. *Robert L. Ramseyer, 23-22-105, Furuehigashi-machi, Niski-ku, Hiroshima-shi, Japan 733* 18 December

MEDITATION

My parents' witness for Christ

The writing paper I needed was kept in a desk in the living room. Should I go in to get some? It was nine o'clock in the evening. Maybe I would just push open the half-closed door and peek in. Yes — the usual scene around that time of night when there was no company — Mother and Father were on their knees by the couch, in prayer to their heavenly Father. I pulled the door back, almost shutting it, and waited for the stir which indicated the prayer time was over. Now I could get what I needed from the living room.

I don't remember my parents uttering an audible prayer at any time in my childhood, but I knew they prayed. Their actions, their attitudes, their conversation conveyed to me the contents of their prayers.

Nine children were raised in the fear and admonition of the Lord, as they believed was right in their time. Remembering the struggles of their own youth and knowing their own weaknesses, they continually cautioned against falling into bad habits. "Breaking a bad habit is much harder than forming one," Dad warned, "so think before you start something." Some of us experienced what he meant. We had curfews to keep us from the sins of "darkness." Some of us fell in spite of these.

We were taught consideration for others. I distinctly remember Mother saying to Father, "Isn't the old car good for a few more years? Our neighbors have never had a new car, and I just don't want to be the cause for someone else's envy or jealousy." Mother did not enjoy that first ride in the new Pontiac.

The bracelet I wanted to wear to church one Sunday morning sparkled in the sunlight, and I was proud of it. Dad saw me admiring it and said, "Mary, I wish you would not wear that to church. It is so flashy it could offend Mr. ________." In anger I retorted, "I will not take off the bracelet for that narrow-minded Mr. ________." I can still hear Dad's voice kindly asking, "Would you take it off for me then?" I took the bracelet off for my father.

Everyone who had occasion to drive past the 80 acres of peas remarked at the fantastic crop. Surely this would increase the owner's assets considerably. Then one day the hail came and flattened the beautiful promising crop. Now everyone talked about my father, who showed no bitterness. When asked about his loss, he replied calmly, "I guess the Lord didn't think I needed it." Father reminded his family how minor this loss was in comparison to the blessings we had received.

Before we sat down to mealtime Mother would put on her kerchief. Dad would sit at the head of the table. When he bowed we knew it was time for silent grace. We children were always finished before the parents. But we wouldn't touch a fork till they too had raised their bowed heads. It was a quiet, sacred moment, in gratitude to God.

I never heard my parents pray, but I know they prayed. I know they were deeply grateful when they prayed. I know they had experienced the saving knowledge of Christ through God's grace, and pleaded for the souls of their children. I know they wanted a simple lifestyle and asked God for guidance in doing what was pleasing to the Lord. I know they prayed for other people, because of their constant awareness of the needs of the sick and poor.

I know they trusted God in and for everything. Many of their prayers have been answered. Six years ago at the age of 82 my father's prayer time ended. He went to be with the Lord. Today at the age of 87 my mother is still lifting her silent prayers to heaven. God is still hearing them. He is still answering.

Mary Friesen

Reflection

You
Manmaker in your own image
When you looked in the mirror
did the pre-dawn darkness distort
perception
or is the dawn still
coming?

Peter J. Ediger

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Brian Arbuckle served as assistant pastor at the East Swamp (Pennsylvania) Mennonite Church until last Christmas. Currently he is beginning a church-planting assignment and studying at Mennonite Biblical Seminary. Brian, like Robert Hull, left a military assignment to join a "peace" church. The Arbuckle family resides at 4104 Homestead Road, Fort Wayne, Indiana 46804.

Katie Funk Wiebe, 103 East B, Hillsboro, Kansas 67063, writes regularly in many Christian periodicals.

This week's meditations come from Mary Friesen, Box 9, Gretna, Manitoba R0G 0V0 (written just after a hospital stay); and from Peter J. Ediger, 5927 Miller Street, Arvada, Colorado 80004.

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A choice we must make

Robert (Bob) Hull, who works for the General Conference as secretary for peace and justice, does not come of Dutch-Swiss-German-Russian ancestry. But he may be one Mennonite prophet for the 80s.

Bob comes out of a military career and a different church background. He chose to become Anabaptist/Mennonite. It meant giving up a career and going contrary to his family's beliefs. That choice was made in 1970.

Bob Hull is a refreshing new breeze in our conference. He is able to look at us without generations of our peculiar hang-ups (I'm sure he has some of his own), without blinders from our over four centuries of pilgrimage (not to suggest history of itself is bad), and with the new look that Christ's "first love" once gave to most of us (but which — like the believers of Ephesus cited in Revelation 2:1-7 — we are so easily tempted to neglect or abandon).

And I hear Bob Hull calling our "bluff." Mennonites have said for 455 years that we believe in a life-changing salvation. When Jesus comes into our lives, he makes us "new creatures" (2 Corinthians 5:17).

We have said for 455 years that our salvation is never complete unless we follow Christ *daily* in our lives. To that end we have corporately committed ourselves to an unusually large emphasis (compared to most other Christian denominations) on missions, evangelism, and service. And that is never to be minimized.

But there is a step which Mennonites — especially of the GC variety — have found difficult. We are good givers to many causes. We speak for peace and justice. But is it really making a difference in our personal lives? How many of us missed one meal — sacrificially — in 1980? How many of us made one personal witness — at risk of ridicule — in 1980?

Neither Bob Hull nor I are in the "guilt-peddling" business. But we cannot keep ignoring the realities of our world, nor the fantastic spiritual opportunities.

The most recent UNICEF report, *The State of the World's Children* (released 11 December 1980), says, "Of the 122 million children born last year (1979) — the International Year of the Child — one in every 10 is now dead. . . . Almost all of those 12 million . . . died on the knife of poverty . . . 10 million more will starve before they reach five. . . ."

Latest reports show that 65 percent of the world's confessing believers are from the southern hemisphere. And Christianity is growing rapidly in some of those countries. What they lack most is spiritual nurture and leadership.

Money talks and it helps. Our missionaries, MCC, MVS, and other Christian professionals also help. But there is a missing ingredient. You and I — all believers — must become more directly and more personally involved.

No, this will not make us all preachers or agriculturalists. But it makes you and me fully responsible for our share of witness and service. We cannot pass it off with prayers and dollars.

Most of us do not spend much time agonizing in prayer unless our own families are affected. We don't give time or money — to a point of sacrifice — until our own are involved.

According to Scripture — cited in this issue by both Hull and Arbuckle — we are one global family. God created us all. The persons in India, Zaire, Colombia are part of us. We are part of them.

Sabbatical service is a call to put up or. . . . It is a challenge to *all* to live what we believe. Most of all, it is an *opportunity* for you and me to share more directly in building the body of Christ all over the world.

I believe it's a choice we must make affirmatively. I believe it is God's great *Open Door* for us Mennonites in the 80s. We can make a new difference in today's world. Such a light will enlarge the hopes of millions.

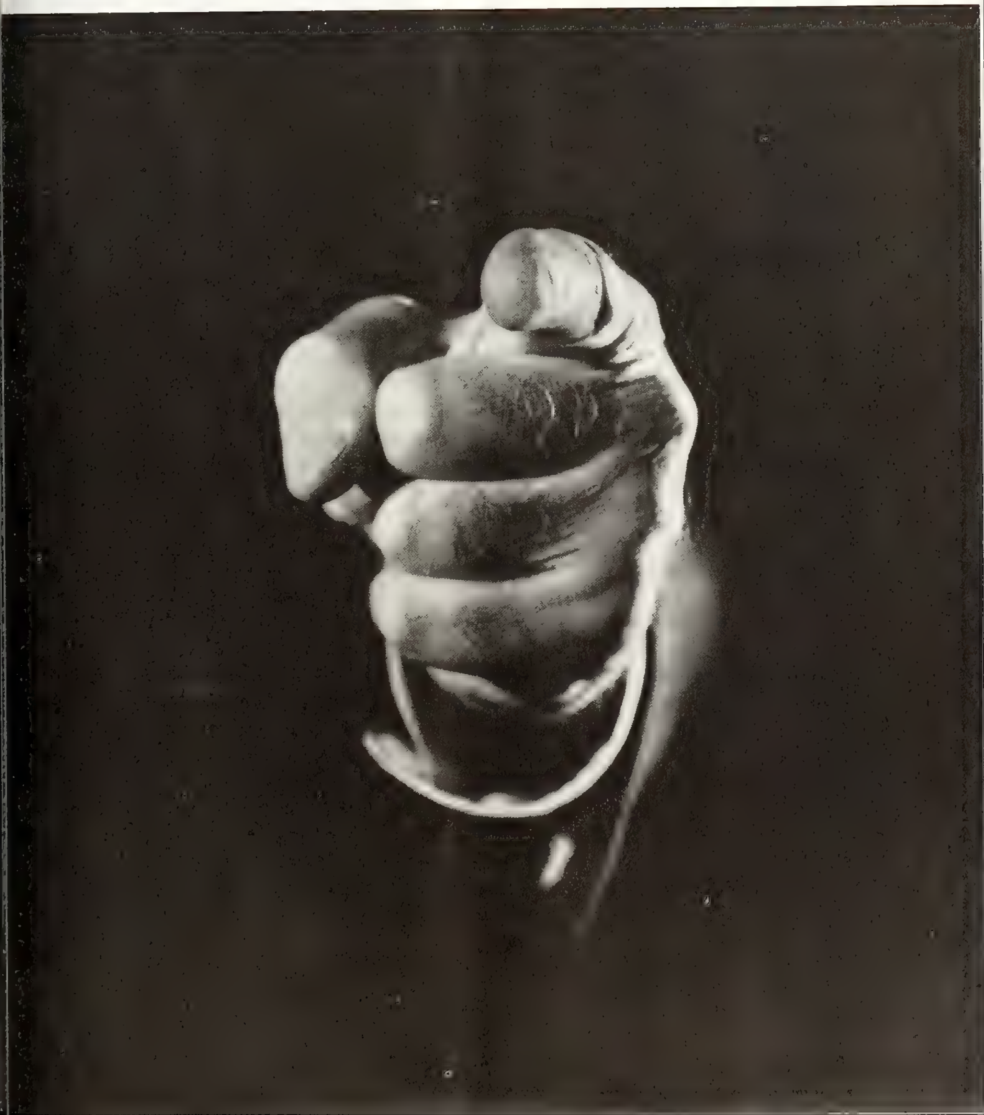
It's not a radically new concept. It is a new choice to carry through more fully and more personally in our commitment to Jesus as Savior and Lord. *Bernie Wiebe*

An important notice to our readers: With the next issue of *The Mennonite* (3 February), computer-printed address labels will replace our old Addressograph system. We hope the mistakes will be few. Please inform us promptly if your copy of *The Mennonite* does not arrive as usual.

The Mennonite, WM Edition

FEBRUARY-
MARCH 1981

Window to Mission



the open window

Do you know where you're going with your life?

Have you ever, in prayerful consultation with God and others, written down spe goals for your next day, week, month, or year?

Do you ever let God suggest in your daydreams ways in which you can work in kingdom?

Have you ever felt God might be calling you to a particular task or responsibil

Have you ever affirmed the gifts of another person?

Did you recently encourage someone to enter the ministry or go into volunt service?

Answering the above questions can be painful. The quest for God as a reality in o life and the search for his will can be painful, but this pain brings with it great joy fulfillment. God can work great miracles in lives and wills surrendered to him.

Might serious consideration and response to these questions be part of the answe the big question, Where are our workers—our new ministers, missionaries, voluntary service workers?

Think on these things!

—Jeannie Z

COVER

For years citizens of the United States have seen army recruitment posters show Uncle Sam with extended arm, clenched fist, and firm pointing finger stating, U Sam Wants You. Our cover photo might say it better for us as Christians—God W You. He is in the recruiting business for a far greater cause with opportunities for service, and the best retirement benefits found anywhere! Why not enlist today

WM

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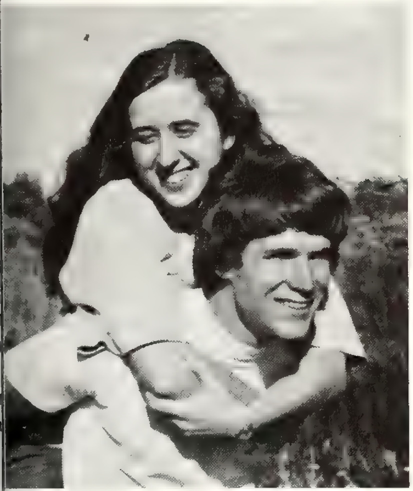
Responding In Faith

Mary & Peter Graber



O NOT CONFORM any longer to the attern of this world, but be transformed y the renewing of your mind. Then you ill be able to test and approve what od's will is—his good, pleasing, and erfect will (Rom. 12:2, NIV).

We always assumed that God's will for ur lives was a puzzle to be solved, but in ooking backward we realize that God as revealed his will to us in his own time.

Our understanding of God's purposes as come through his spirit within us as e have responded faithfully to life's ituations and choices.

God's messages have come to us rough our experiences, talents, and the dvice and encouragement of friends and elatives. Our decisions were not sudden evelations, but grew out of our fundaental beliefs concerning what living a hristlike life means.

As Mary considered entering medical chool we were encouraged by many iends as well as by her abilities in the eld. Though all the consequences of the ecision remained unclear for a time, we elt confident that we were being faithful this decision. God has been faithful to s as we deal with the problems of limited time together, limited energy for church activities, and the postponement of a "normal" family life.

Peter's career goals had always been nebulous at best, and for his first four semesters of college he was undecided about his major. However, as he found himself in more demanding roles, especially leadership positions, formal education became more attractive.

Parents and friends eventually convinced Peter that a degree would broaden his opportunities, not restrict them, and he chose to begin a program in elementary education. As he completes his schooling, we are being made aware that a formal degree provides increased flexibility for serving God.

One question with which we struggle is where and how to use the professions for which God is equipping us. Do we seek the "best" job opporunity or do we seek a community of believers, commit ourselves to them, and use our training as an outgrowth in that community.

We look forward with uncertain hope to when we will leave Indianapolis with degrees in hand and face the decision of where to live and work and how and when to raise a family.

Meanwhile, God has the most immediate claim on our lives. Through our struggle with daily choices, prayer, and study of the Scriptures, we wait in expectation as God slowly unfolds his will in our lives.

QUESTS

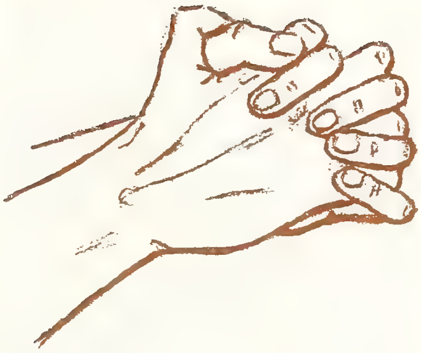
Douglas Krehbiel

contemplating existence
i speak to YOU
MAKER of
stars and atoms
light and dark
good and evil
pain and healing
life and death
the universe and
me

i have no doubt that YOU ARE but
WHAT are YOU?
WHO are YOU?
WHY WHEN WHERE HOW ARE
YOU:
so complex?
to atheists?
allowing misery?
doing?
saying?
feeling?
coming?
invisible?
quiet?
to me?

SPEAK to me
i want ANSWERS
even if death is
the only medium
that brings open communication
for in my tormented confusion
all seems insignificant compared to
YOUR GREAT SECRET

Creator of goodness
righteousness peace
let me feel these things
as real as i feel my hands pressed
together in prayer
as powerful as i have known
pain and confusion
let me know
healing and understanding
God You can see all things
all possibilities and options
from your perspective
i ask for some of your sight
for i can't find the path
in this darkness
of my humanness



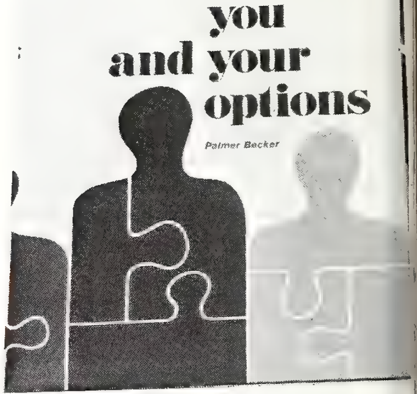
this is a message to let You know
I want You by me wherever i go
like the wind's song for the day
blowing my cares away

You're the flower on a hill
a deep, green forest
an ocean still
the roll of thunder come to say
"Let me take you away"

i know i'm a dreamer
but this is what i'm dreaming of
something that lasts forever
i'm looking for Your love

a love undying
filled with care
one that reaches everywhere
a gentle whisper come to say
"Let me take you away"

We Tried It



You and Your Options by Palmer Becker (Faith and Life Press, 1979) is a self-study tool for personal goal setting especially helpful for use by senior high through mid-career persons.

Richard Simmons
Hereford Church, Bally, Pennsylvania

When I was asked to teach this class I was skeptical because there didn't seem to be much to work with, but when we started sharing our homework we didn't have enough time.

As the class progressed, the following goals were revealed: one young man felt led to be an intercessory prayer leader; another to work with church families; one to visitation and lay ministry; another woman to work with small children in Sunday school; another to have a "bike-a-thon" for a mission project; and one to administer a mission group.

One person commented, "More than anything this course has shown me that great things are not accomplished by just sitting around waiting for things to happen, but by working hard toward the goals we have set. Christians must work and fight hard for the kingdom of God."

Brian Epp, Youth Pastor
Bethesda Church, Henderson, Nebraska

Personally I thought the material was fantastic. It really gave us as a group the ability to find out what we are to do with our God-given gifts.

Many involved in the course were surprised by how much they learne about who they are as persons. We hear comments such as, "Now I know why act as I do," or "Now I have a purpos because I know what is important to me.

The eighteen-year-olds were a littl immature to handle all the question because they just didn't know themselve well enough to answer part of the study

Marvin and Delores Bartel
Eighth Street Church, Goshen, Indian

We used it with a high school Sunda school class. The materials provide structure. We sent one section hom weekly for preparation. It was better f the juniors and seniors than for freshme and sophomores.

We ended the series with seven Su days of adult guests—men and wome who were interviewed about their voc tions, what they enjoy or find borin preparation, whether the vocation inte feres with family life, and how it hel society.

We feel *You and Your Options* shou be used mainly to enlighten and bui self-awareness.

PROGRAM 4 Where Are the Workers?

osella Wiens Regier

ANY MENNONITES today have oncerns about leadership within our hurch. We notice congregations who on't have pastors. There are fewer and wer missionaries available for itineraon. Many persons in Mennonite Volunry Service are non-Mennonite.

Do we have reason to be concerned? hat are the trends and problems, the ew challenges facing church leaders? I sked leadership people in our conference ome of these questions. In the following ages I want to share with you parts of at conversation.

Jacob Friesen is in charge of ministeal placement. David Orr and Jean rahn are with Mennonite Voluntary ervice. John Sommer works with the ommission on Overseas Mission and otential mission personnel.

R: SHARE SOME FACTS ABOUT ERSONNEL IN OUR SERVICE ROGRAMS.

S: In overseas mission workers we have d a reduction of almost 30 percent in e last ten years. In 1971, we had 198 orkers, and now there are 140.

O: In MVS we are seeing some increase terms of people, but the disturbing ing is the proportion of people coming om the General Conference. In 1975, 75 rcent came from General Conference urches. Now that figure is just under 50 rcent.

S: MVS is always asking questions relating to radical discipleship. That may have something to do with the decline. Those are the right questions, but many times they do not make MVS programs popular.

JF: In the course of a year, thirty-five to forty churches are looking for pastors.

RR: CAN YOU SHARE SOME REASONS FOR SOME OF THESE DECLINES?

JF: We have been planting churches and need more pastors. Also, college-age people in the '60s didn't go to seminary thereby creating a shortage now. Also, there are more opportunities now for religious and professional church positions. There are other options which attract persons who might have considered pastorates.

JK: We expect pastors to do everything. Is it any wonder that young people are not interested in pursuing church work after seeing that kind of role model?

RR: WHO IS BEING ATTRACTED TO OUR SERVICE PROGRAMS?

DO: A lot of non-Mennonite, young, evangelical, social-concerns-type people come into our program. Our problem is not that they don't have Anabaptist perspectives, but that they expect *us* to have Anabaptist perspectives. They can rechallenge us.

JS: I think career orientation is a key point. Many people want to know where

What we need in the Christian life is to get believers to want to do God's will as muc as other people want to do their own will.

—Hannah Whitall Smit

---

they can fit service into their careers and where they can make a contribution. How will this help *me* down the road, they ask.

DO: In MVS we wrestle with that too.

RR: WHERE ARE OUR YOUNG PEOPLE AND POTENTIAL LEADERS HEARING THE CALL TO SERVE? HOW DOES GOD SPEAK?

JF: We have gotten bogged down talking about needs. The Spirit is moving. God does speak. That's the affirmation we are looking for!

DO: A lot of credit goes to the colleges. Young people come in contact with professors and people who are encouraging them to consider voluntary service.

Also, some congregations are really supportive and responsive to calls for service. Sometimes meetings are planned only for smaller groups. That kind of encouragement from a congregation pays off.

One congregation single-handedly identifies people by saying, "You should be in service."

JK: A service emphasis must come from home, church, school—anywhere!

RR: DOES ANY PARTICULAR TYPE OF CHURCH SUPPLY MORE WORKERS THAN OTHERS?

JS: I don't think you can fit that concern into a theological mode. Churches which are known for the servants they produce differ from each other. I think it is the commitment they have to service and our conference programs.

Good things can happen when we have creative thinking and are willing to try pizza suppers and fifth-quarter meetings (post ballgame meetings) instead of only trying to turn out 300 people for a weeknight meeting.

DO: I agree. If some in the church have a vision for service they will help others ge excited too.

JF: I haven't gotten very far in trying t identify factors in a local church whic presumably produce ministers. Ever conceivable motivation and circumstanc is represented.

What we know is that there is some thing miraculous about a call, about th way interest is created. How can w identify precisely what happens? Wha really is the call? Should we not redisco er the mystery, realizing that the Spir moves where it pleases?

JS: You have to have a blending of th scientific and the mysterious. Sometim we think we can program things t happen in mission and it will take of What room is there for the Spirit then

DO: Amen to that, with a counterpoin We need to be more active in calling fort leadership.

RR: HOW DO WE DO THAT? HO DO WE CALL LEADERS?

DO: As administrators of programs w must take our jobs more seriously. talked with a young woman recently wh was willing to do anything but thoug she had to have a master's degree.

We need to make people aware needs, and of the opportunities to serv There are an awful lot of people like h out there who know the army wan them, that the schools want them, a that different organizations want the but they aren't sure that the church wan them.

JS: Gift discerning can't be an end. Af you understand the gifts, you have to through the process and link it someho That linking ministry is the one we a weak on.

JK: One of my revolutionary ide would be for some person to work a regular, paying job half time and in similar role as an outreach worker in the congregation the other half, paid or volunteered. We would be calling forth workers from among us.

RR: HOW CAN WE MAKE BETTER USE OF LAY LEADERSHIP? IS THIS A WAY TO SOLVE OUR CRISIS?

JK: MVS of course has always used a great variety of lay people. Interestingly enough, about 55 percent of VSers were women in 1979.

JF: In Canada there are a great number of lay leaders—people who farm and pastor. Why don't you try it in the United States? they ask.

Professional pastoral ministers need to be more conscious that they are really team people. Lay people must be incorporated into leadership. Potentially this could make them available for calls to other churches.

Twenty-five years ago pastors were trained to show strong leadership. Now we are trying to retrain ourselves not to do it all.

DO: Domestically, people who are strong and go out and do it all do a disservice to the people they serve. It is difficult for volunteers in those situations to draw out leadership, to help local people take ownership in their church.

JS: Another example of lay leadership is that of women pastors. Women who have had hands laid on them, who have planted churches overseas, those women come home and are very unsure of their roles. We struggle both with the sending of women into roles like that *and* with what it means to come back and try to relate to this society.

RR: LET'S TALK ABOUT THE CONTRIBUTION OF WOMEN TO OUR LEADERSHIP CRISIS.

JK: I think the church is realizing more and more that women must become a vital, *acknowledged* part of the church and church work.

Women in Mission is a prime example of women working behind the scenes for years, caring for needs of hurting people and raising conference-budgeted money.

DO: After coming through a MVS experience, some women feel they need more of a spiritual foundation before making themselves available for further service. They go to seminary and think of many options except the pastorate. Why? They are aware that they would just be swimming upstream in our typical congregations.

JS: About 50 percent of the students at the seminary now are women. Where is the church going to challenge these persons to serve?

Historically, women served in a variety of overseas mission situations. The way we got around that biblically was to say it was okay until a man was available or trained.

JF: In some districts we now have various specific models of women pastors, some single, and some are minister couples.

I feel a bit like the disciples who said, "Come and see." If this is not of God then tell me what it is. My approach to congregations considering women is, "I'll give you some models. You ask these women to share what they are doing and let that be the reference." I think we have made some very significant progress.

Attitude more than any other factor determines success. It is the attitude at the beginning of a task or venture that more than anything else determines its outcome.

Persons who have achieved . . . generally have good attitudes. They do not have their attitudes because of their position or achievement; they have their position or achievement because of their attitudes!

—Palmer Becker
You and Your Options

JK: I am concerned about women's gifts being used, but I am equally concerned about people gifts. We need to emphasize helping each person become what each can be.

JS: We have noticed some very beautiful things happening as we attempt to free ourselves from thinking that positions have to be filled by a man or woman, either one.

RR: HOW DOES SALARY AFFECT LEADERSHIP?

JF: Our seminary graduates see the incredible insecurity represented by our system. Nobody can place anyone. Nobody can predict salary, benefits, pension, if you'll get mileage, if your household effects will be moved.

DO: And you get voted on every three years. I am not in ministerial leadership, but the way we deal with pastors in some cases is shameful. Persons thinking about the ministry could well be discouraged.

RR: WHAT CAN WOMEN IN MISSION DO?

JS: I often tell people that I am happy that I am paid to meddle in people's lives because it's exciting and fun. But we don't do that as North Americans. We are individuals. It's a private decision, what you do with your career and what you continue to do.

I think women in mission and men in mission need to start meddling with each other, asking each other questions, challenging each other's allegiances and commitments. Working like this is hard because it's that private domain. We need to do that tapping on the shoulder.

JF: I think the church should do more career counseling. We have the awareness but have let the public school do the job.

We need to care about our young people, about the work they are going to do. The world is overwhelmingly complex; the options are so many. We need to stand by, ask questions, and test. When they get discouraged and depressed, we need to be there.

DO: Just having an opportunity to dialogue with people is very special. People in home congregations can do that without an excuse.

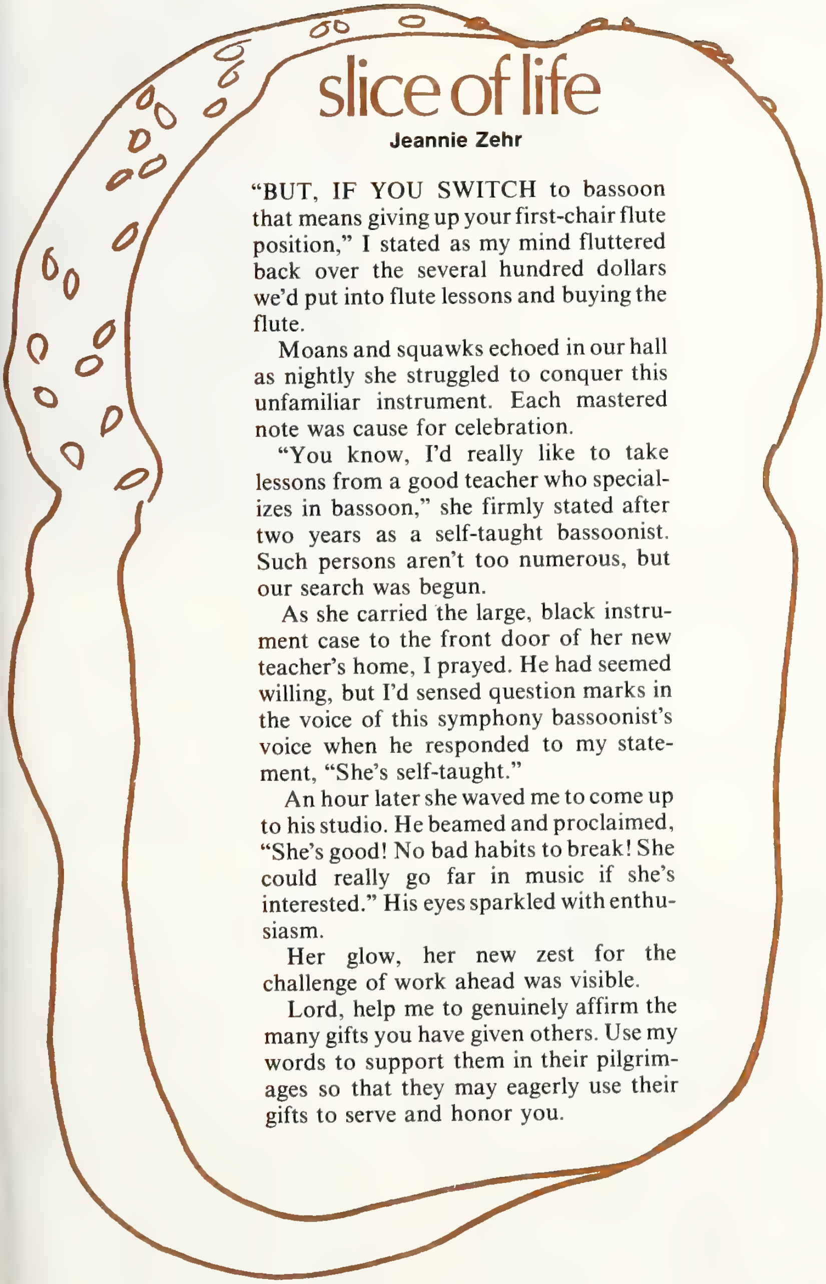
JF: In the local congregation, I wish we could be more aware of identifying people where they are, find with them a place where they can serve, and not talk about seminary or training until they have discovered excitement in ministry. It would be exciting to affirm people we know well and say to them, "Yes, you are the person. God can use you."

JK: We need to identify, nurture, and affirm gifts. Let's put our dreams into action by encouraging service locally.

Young people ask tough questions. Let's be open and concerned. Often we are so busy with service that we don't share our experiences, motivations, and calling. Let's be good models.

Also, we all need to be praying for each other, those now leading, those with potential, and those who might need a push to go out and serve.

1. Use Matthew 11:28-30 for worship and/or discussion. Think about yokes (our calling) and burdens (our tasks). Identify, perhaps in small groups, one gift each woman possesses which is being used in service.
2. Stage a mock interview. Wear appropriate name tags and, in your own words, stress the parts of Program 4 which are important to you.
3. Ask several persons in your congregation to share with your group about how God called them to a local ministry or church vocation.
4. For devotions use "Where Are the Workers?" from the "Devotional and Resource Packet" for 1980-81 which is available for $1.00 from the WM Office, 722 Main Street, Newton, KS 67114.



slice of life

Jeannie Zehr

"BUT, IF YOU SWITCH to bassoon that means giving up your first-chair flute position," I stated as my mind fluttered back over the several hundred dollars we'd put into flute lessons and buying the flute.

Moans and squawks echoed in our hall as nightly she struggled to conquer this unfamiliar instrument. Each mastered note was cause for celebration.

"You know, I'd really like to take lessons from a good teacher who specializes in bassoon," she firmly stated after two years as a self-taught bassoonist. Such persons aren't too numerous, but our search was begun.

As she carried the large, black instrument case to the front door of her new teacher's home, I prayed. He had seemed willing, but I'd sensed question marks in the voice of this symphony bassoonist's voice when he responded to my statement, "She's self-taught."

An hour later she waved me to come up to his studio. He beamed and proclaimed, "She's good! No bad habits to break! She could really go far in music if she's interested." His eyes sparkled with enthusiasm.

Her glow, her new zest for the challenge of work ahead was visible.

Lord, help me to genuinely affirm the many gifts you have given others. Use my words to support them in their pilgrimages so that they may eagerly use their gifts to serve and honor you.

Which Way, Lord?

Anna Dyck

WE STOOD LOOKING down over the city of Saito from the road leading back into the mountains. We were searching for the Lord's will.

We visited the local Baptist pastor, a friendly little man still clad in the padded kimono-type dress because April winds can be chilly. He informed us that there were already three churches in Saito. He wished someone would start one in Sadowara.

Sadowara is a rapidly growing town on the main highway and railroad with no church for its population of 27,000. We drove on.

My heart was very unsettled. After fourteen years in Takajo, circumstances said it was time to move. A young Bible school graduate had come home to help in our church for a year. I had gone home to Canada for three months, hoping that he and the church would "take to each other."

I felt that he was ready now to stay if asked, however the church wasn't ready to let me go. I was ready to move on, but you need to know where you are going before you take to the road!

We need Christian workers badly to extend the work of the church, but we also need specific places of work for them when they become available. Workers are hard to come by, and if left unclaimed, other groups pick them up quickly. Yet, felt that to move on without the church' blessing would be a grave mistake.

At a women's meeting, one lady praye somewhat as follows: "Lord, it is difficul to let Dyck Sensei go, but if others will b saved by hearing her as we have, then w pray that your will may be done."

This was what I had been waiting for. felt I was released. We went back to loo at Sadowara again. It looked right. It fel right. We recommended it to the churc conference as the logical place to begin new work. They gave an affirmativ response. I cried when I moved out Takajo for so much of me clung to it.

Over a year has passed and I have bee invited back to Takajo. The visits in th parsonage living room are delightfu The last time I was there the congregatio gave me a gift with the character for *lov* written carefully on the outside.

The love of the Lord is so deep, and s wide, and so full. He has given me genuine love for the people here. I'm s happy the Lord led me to Sadowara.

God's Daydreams

Lotus Troyer

MUCH IS MADE OF DREAMS and isions in the Bible. God must have ntended that we use them to go on to igger and better things than we have nown before.

Dreaming, and especially daydreamng, is important. We need times when we mply prop up our feet and let the rest of he world go by.

Let me share some of the dreams I have een come true in my lifetime. Last August, we at Flanagan Church commisioned Curt Roeschley for a two-year oluntary service assignment in Chicago nder the General Conference. How many of us take MVS for granted? I emember when young men were dreamng about such a program during World War II.

I recall dreams about the possibility of mental health facility in Elkhart, ndiana (Oaklawn), and dreams about Mennonite Central Committee relief ales in Illinois and Ohio. I recall dreams f an MCC clothing center in Congerville, Illinois, and dreams for building programs at Oak Grove Church in Ohio and Meadows Church in Illinois. I recall dreams for a holistic health center in Bloomington, Illinois, and dreams for a church camp of our own in Central District which were realized in Camp Friedenswald. I recall many more dreams, too numerous to mention.

I have also dared dream about the possibilities that existed in the lives of people who have been a part of my ministry. Some have gone on to exceed even my wildest dreams in the service of the kingdom of God.

Others have apparently failed to live up to my dreams for them. I leave these in the hands of God who gives us the ability to dream and finally brings them to reality if they fulfill his will and purpose.

Dreams have come true because first of all someone dared to share the dream and, secondly, others joined in rolling up their sleeves and by the grace of God and the leading of the Holy Spirit were able to work to bring them to reality.

Dreams do come true. Time passes, and I am now semiretired. Many people ask, "What do you do with your time?" That's no problem as there are still dreams and plenty of things to do to keep me involved.

May dreams continue to come true!

Love is ageless

WM office jottings from Joan

I wish you could leaf with me through the "talent bank" responses which were collected at the WM meeting at the Estes Park General Conference. It doesn't take long to realize that there is a richness of gifts and a great diversity of abilities in our congregations. (And these responses are only a small sample.) It makes me wonder if it is possible to have too high a concentration of a good thing in some of our Mennonite communities. Maybe we need to challenge each other (men and women alike) to respond to new avenues of service—to go and serve in places where the needs are even greater.

Could it be that "the workers are really *there*" but that we need to listen more intently to the voice of God—to be more sensitive to the leading of the Holy Spirit and to become more bold in calling each other to service in order to move to needed areas of ministry to others?

The WM talent bank reveals "high interest." I suggest that we not put too much in savings and, at least in this area, risk large investments and become big spenders for the sake of the kingdom.

We solicit your prayers as the Women in Mission Council meets February 5-7, 1981, at Newton, Kansas. This annual meeting provides a time of evaluating past programs and makes plans for the future mission of our work in the church.

March 27-29, 1981, are the dates set for the fifth inter-Mennonite Women in Ministry conference to be held at Bethel College in North Newton, Kansas. The weekend will consist of speakers, workshops, worship, a Saturday evening banquet, and a communion service on Sunday morning. Send the registration fee of $10 to Rose Buschman, 928 S. Ash Newton, KS 67114, by March 15 (Phone 316-284-2595). For additional information please check your church periodicals.

A new brochure explaining WM programs and projects is available from the WM office upon request. Copies may b ordered in bulk.

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to help you serve

- Mennonite Biblical Seminary is unreservedly committed to the historic evangelica Christian faith. Our WM budget for MBS is $9,000. Part of this goes fo scholarships, and a small amount is designated for furnishings.
- The Personal Growth Fund helps pastors' wives "retool" through short-terr continuing education experiences. The budgeted amount is $2,000.
- The American Bible Society provides Scriptures for comfort and healing t countless people in many nations. The budgeted amount is $1,000.

U.S. contributions should be sent to Women in Mission, Box 347, Newton, KS 6711 Canadian contributions should be sent to Anne Neufeld, Box 704, Coaldale, Albert T0K 0L0.

contributors

Mary and Peter Graber (Responding in Faith) are nembers of First Mennonite Church in Indianapolis, ndiana, where they are youth group leaders.

Peter was raised at Camp Friedenswald in Michigan. He is currently a student at Indiana Jniversity-Purdue University in Indianapolis.

Mary grew up in Berne, Indiana, and graduated rom Goshen College. She tentatively plans to take a amily practice residency after completing medical school at Indiana University School of Medicine.

Douglas Krehbiel (Quests, and artwork, pp. 4-5) is a 979 Bethel College graduate living in North Newton, Kansas. He works about twenty hours a week for Mennonite churches in Goessel and Halstead, basically as a youth worker. He also gives guitar essons and writes and performs music with the olk/rock band *Plowshare*.

Rosella Wiens Regier (Program 4: Where Are the Workers?) lives with her husband, Harold, and two hildren at 1404 Axtell Road, Newton, Kansas. She is kindergarten teacher and on the side enjoys redoing ntiques and serving in various ways at Faith Church. She currently serves on the Western District Program Committee.

eannie Zehr (Slice of Life) edits *Window to Mission* rom her home at 4226 Maplecrest Road, Fort Wayne, Indiana. She and her husband, Marvin, are the parents of two teenagers. She serves as chairperson of the Central District Program Committee and is actively involved in the Maplewood Church.

Anna Dyck (Which Way, Lord?) went to Japan as a missionary in 1953 and has worked in the churches in Kobe (during language study), Miyakonojo, and Takajo before going to Sadowara. Her home church in North America is the North Star Church at Drake, Saskatchewan. Her address is 20733-27 Shima Tajima, Sadowara Cho, Miyazaki Ken, 880-02, Japan.

Lotus Troyer (God's Daydreams) is pastor of the Flanagan Church in Illinois, and recently retired after eight years as director of pastoral care and social services at the Meadows Mennonite Nursing Home. Last May he spent eleven days in Washington, D.C., as a member of U.S. Representative Edward Madigan's staff. He was one of 230 people from 47 states in the Congressional Senior Citizens' Intern Program. One of his primary duties was answering the mountains of mail Madigan receives from his constituents.

Joan Wiebe (WM Office Jottings) works at 722 Main, Newton, Kansas, as coordinator for Women in Mission. She is active in Faith Church where her husband, Leonard, is pastor. She and Leonard are the parents of three children.

Douglas
Krehbiel

Rosella
Wiens Regier

Jeannie
Zehr

credits

PHOTO: Cover, Harold M. Lambert Studios, Inc.; p. 6,

ARTWORK: Pp. 4-5, Douglas Krehbiel.

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forecast

"She's Not Heavy; She's My Sister," a look at peer counseling, will be featured in the April-May issue of *Window to Mission*. Hopefully this will be a resource to help us become more effective listeners and carers. Several General Conference women will also share their experiences of having someone really listen to them.

Printed in U.S.A.

bright ideas

A "BRIGHT IDEA" from the Allentown Church in Pennsylvania centers around eight "Women in Mission" who are learning to pray. Viola Weidner says, "None of us are exceptionally smart, exceptionally talented, or exceptionally creative. We are eight very ordinary women from about thirty-three to eighty-three years of age. We are married, unmarried, and widowed.

"We are eight women who have believed and practiced prayer most of our lives. We have prayed hesitatingly, hopefully, eagerly, doubtfully, desperately, painfully, and faithfully. Sometimes we knew that God heard and answered our prayers. Sometimes we prayed and forgot to expect an answer. Sometimes we felt God had shut the door and plugged up his ears."

Last summer they discovered *The Workbook of Living Prayer* by Maxie Dunnam (*The Upper Room*, 1974). The eight women committed themselves to at least ½ hour every day with the workbook and in actual prayer.

Later they continued with *The Workbook of Intercessory Prayer* by the same author. Viola says, "We are finally beginning to learn how to pray. The workbooks have become a journal of our journey into the realm of exciting communication with God and earnest concern for those lives we touch. A bonus benefit is the unity and intimacy the members of our group share."

During the past year the Bethlehem Mission Society of Bloomfield, Montana, enjoyed their devotion times led by Sarah Arn. She led them in a study of *What Happens When Women Pray* by Evelyn Christenson.

We'd like to hear about special devotional ideas you've used in your groups. Send ideas to Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, IN 46815.

When missionaries visit or speak at the Bethel Church, Wolf Point, Montana, they can help themselves to needed items from the Lend-A-Hand Stitchers missionary box.

Recently when the box of supplies was depleted the group planned a Tupperware party to restock it. They have found that these products are of real value to missionaries. Other items that are put in the missionary box are: embroidered tea towels, sheets, pillowcases, pot holders, and other miscellaneous items.

Sounds like an idea worth trying for some other WM groups.

The Wolf Point ladies have also adopted patients in a state institution. They have the sizes and clothing needs for each of their adopted friends. They made stuffed animals as Christmas gifts. They also planned to make toss pillows and pictures for the walls to help make their quarters more attractive.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:05 3 FEBRUARY 1981

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GENERAL CONFERENCE VISION FOR THE FUTURE

General Conference vision for the future

Vern Preheim

Does the General Conference Mennonite Church (GC) have a vision? What is it? Hopefully each of the 63,000 members, each of the 324 congregations, each of the 78 elected officials, and each of the 61 staff members have a vision. Is it possible to put these visions together into a composite picture?

When our forerunners organized the GC in 1860, they had a vision of union for mission at home and in foreign places. They sensed that mission unites. The dream — that GC might become a missionary conference to bring all Mennonite groups in North America together — has been an illusion. But the GC mission vision has kept us together 120 years and will be one of the key factors determining our future. We must keep a mission vision in sharp focus. To regard all we do as *mission* provides a positive integrative factor, but it may also dilute mission. When everything we do is thought of as *mission*, we may no longer have a mission.

The unity pursuit had mission at its core, but from the start leaders recognized the importance of allowing for diversity. Freedom and liberty — rather than uniformity — were to permit and characterize our unity. That need continues to this day. "In essentials unity, in nonessentials liberty, in all things love" must remain our aim. The Jerusalem translation of Philippians 2:2 is appropriate: "Then be united in your convictions and united in your love, with a common purpose and a common mind."

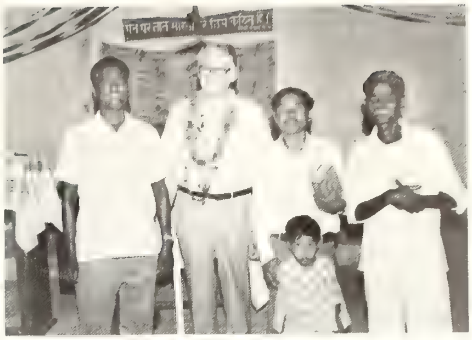
> "Then be united in your convictions and united in your love, with a common purpose and a common mind" (Phillippians 2:2, *Jerusalem Bible*).

A nonessential to one person may be an essential to another. Not all problems are automatically solved with the above formula of unity, liberty, and love.

The union vision was unrealistic, but unity and cooperation are on the increase. We must nurture them with sensitivity to the Holy Spirit's leading. There are unity/cooperation frontiers to be pursued. What are they? Mennonite periodicals continue to proliferate with much duplication. Do we need to wait for the pressure of economics to bring consolidation? We have worked together overseas in MCC for 60 years. Gradually more mission work overseas is done jointly. Many new congregations in urban areas are inter-Mennonite. Talk of inter-Mennonite regional conference structures in increasing. Let us be open to the possibility of new cooperative efforts and the formation of new inter-Mennonite entities on the local, regional, and denominational levels.

In 1860 our leaders were concerned about the welfare of scattered, isolated Mennonites in rural areas. In 1981 we continue to be concerned about the scattered isolated Mennonites in rural areas, but today we also have Mennonites scattered and isolated in cities. It matters where we scatter and how we gather. The long-term GC future may well depend on our ability to build fellowships and churches in the urban areas. To do this effectively requires a commitment to evangelize, a sense of peoplehood, and a clear theology of the church. These three elements at times may be in creative tension.

In the past six years, 18 new fellowships/house churches have joined the GC. Another 38 have been formed and are listed in the GC *Handbook of Information*, even though they have not yet joined the GC nor one of the district or area conferences. The formation of so many new fellowships is good news. Will these grow and multiply? If our membership in the older established congregations in rural areas continues to decrease as predicted, will the losses be offset by gains in the new urban fellowships? What will be the shape of the GC in the year 2000 in view of these



The GC was founded to promote missions at home and abroad. For 120 years this witness has gone forth. Results are today evident in many places. Above, left, is one of the Mennonite churches in Taichung, Taiwan.

Right, Bernie Wiebe has preached at one of the India village Mennonite churches near Jagdeeshpur and is shown with several of the area pastors and a young child.

Mennonite Biblical Seminary opens its doors today not only at the Elkhart campus but also in several more local centers.

and other changes now in process?

Probably few of the new fellowships will be able to afford full-time leadership in the near future. Some of the older congregations may reach a point with dwindling population and financial resources that they also may not be able to continue to support full-time pastors.

We have idealized congregations with 250-plus members. Groups of 50 and less also can be effective but on a different pattern. As a conference we must think more positively of congregations which are dwindling in size. It is especially important for those in such situations to focus on the advantages of small groups.

The shape of the pastoral ministry in congregational leadership is changing. This has many implications for congregations and schools, especially for Mennonite Biblical Seminary (MBS). Could and should our colleges and MBS do more training of leaders for the small churches? MBS is offering seminary-level courses in decentralized regional locations. Such local instruction is a timely enablement of emerging new models of pastoral leadership and training for that leadership.

Some congregations do not use GC resources, do not contribute to GC programs, do not attend triennial sessions, and do not provide data for the annual *Handbook of Information.* These are, in a sense, noncooperating members.

We operate on a voluntary system. Congregations and individuals are neither told what to believe nor what to do. In 1980, 56 congregations were not represented at the Estes Park triennial conference, and 20 of these have not been at any of the last three triennial conferences. For the current *Handbook of Information*, 46 groups failed to send in data. Of the 294 congregations who sent data, 44 show no financial contributions to GC programs. It is likely that individuals sent contributions directly to the GC office. But why is it so many congregations have so little GC involvement?

Many individuals in most congregations generously support the GC. Overall support for our denomination is good compared to most denominations. My hope is that some of the fringe churches could come into the circle of GC involvement. Realistically we cannot expect uniformity of participation, but we do expect some participation from every group.

Another vision I have is that in the 1980s each congregation would call forth and send out at least one missionary and one pastor for GC work. We need more pastors. As of January 1981 some 30 congregations are searching for pastors. COM needs more missionaries. We need on the average one new missionary and one new pastor from every congregation every 10 years. From another perspective, in the 1980s we need one pastor and one missionary from every 200 members.

In the 1970s COM sent out 219 new workers. These came from 103 congregations. What about the other two-thirds of the congregations? Of course, the larger groups should provide more personnel than the small ones. However, those who don't send forth workers miss out in the joy of close personal identification in the larger kingdom work of the GC.

Our numerical growth in the past has been principally from older existing congregations joining rather than through evangelism and church planting. But new churches are being established each year. There is evident a new dedication and determination to do better in church planting and evangelism in the future.

In 1979, 89 congregations reported 180 baptisms of persons other than children of members. Can we improve on that record? What will it be in 1981 or in 1985?

Calls for help come to us as a conference. Doors open to us. We have needs amongst ourselves. Our neighbors near and far have needs. We live in a world of needs. We are a people of God with a mission responding to these needs. We are a people who care for people. That is our vision both for today and tomorrow. •

Robert Hull

Sabbatical service-2

(A new legislative proposal)

In part one (27 January issue) sabbatical service was considered as a congregational ministry. Hopefully, sufficient detail was suggested to indicate the many ways in which such a congregational covenant program could relate to other more familiar congregational ministries, such as mutual aid, gifts discernment, and community outreach. Your biblical study of the sabbatical and Jubilee themes would suggest other related potentials of such a covenant.

This part of the proposal will consider sabbatical service from another view. In attempting to develop a biblically motivated program, we must always ask ourselves about the context in which we as a biblical people find ourselves.

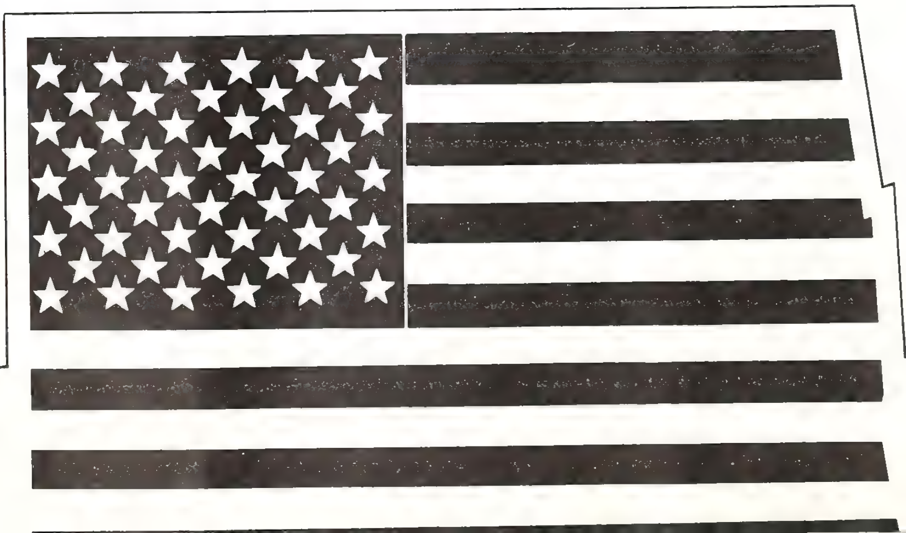
Two of the most obvious characteristics of Canada and the United States today are (first) our affluence and (second) the extensive and increasing militarism of our societies. The US is foremost in the world in terms of military spending compared to the (per capita) Gross National Product, while Canada ranks 22nd of 140 nations by the same measure (Ruth Leger Sivard, *World Military and Social Expenditures*, 1979). The US has with Selective Service registration taken the first step toward resumption of conscription.

Conscription for military service occurs in 1981 in the context of a growing understanding that militarism in both US and Canadian societies is supported far more directly by the ongoing conscription of income taxes for war purposes than by the induction of a few hundred thousand young people out of several millions eligible. The military significance of training an additional US Army division at Fort Riley, Kansas, for example, pales in comparison with the potential devastation of the Titan II missiles in place near Mennonite farmland around Wichita, Kansas. Those missiles were bought and paid for by the US taxpayers of 20 years ago. Today's taxpayers have bought such awesomely more destructive nuclear weaponry that even Kansas's hawkish Senator Robert Dole has questioned whether the 1,054 Titans aren't "superfluous." The same is true for the BOMARC air defense missiles formerly scattered across Canada.

The central problem in 1981 is not the draft; it is militarism. Our understanding of this reality is crucial to a review of our 20th-century Mennonite history in North America. Failure to recognize the root problem of militarism may bring us dangerously close to believing that the previous patterns of conscientious objection expressed in alternative service will automatically suffice in the present situation.

The danger we face as Christians is we have allowed ourselves to believe that the alternative service we have done as conscientious objectors under the compulsion of conscription is Christian service. It is not. Service by Christians is service and not servitude only if it is freely given in response to the grace of God in Jesus Christ.

This statement is not meant to deny that acts of Christian service to individuals can, and did, *frequently* occur in



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"In attempting to develop a biblically motivated program, we must always ask ourselves about the context in which we as a biblical people find ourselves."

every situation, even that of alternative service compelled by conscription. Ephesians 6:5-9 calls us to precisely such service, even if the situation is that of slavery to a human master: "Slaves, be obedient to those who are your earthly masters, with fear and trembling, in singleness of heart, as to Christ; not in the way of eyeservice, as men-pleasers, but as servants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to men, knowing that whatever good any one does, he will receive the same again from the Lord, whether he is a slave or free. Masters, do the same to them, and forbear threatening, knowing that he who is both their master and yours is in heaven, and that there is no partiality with him."

Christians are always called to subject themselves in service to one another (Ephesians 5:21), and even to persons who are not Christians, "for the sake of conscience" (Romans 13:1-7). "Conscience" here means "co-knowledge." "Aware of God the Father of all, of Christ the reconciler of all, and of the Spirit's irresistible power, the Christians are free to serve, to bear, and to stand." Note that our willing subjection, or respect, is to the *person*, not the office or the law behind the office. Romans 13:7 says "honor to *whom* (not *which*) honor is due." (I am indebted for my comments on Ephesians [and Romans] to Markus Barth, *The Broken Wall: A Study of the Epistle to the Ephesians*, Judson Press, 1959, pages 169ff.).

A misplaced honor or respect to the institution of conscription or laws requiring universal military training fails to let the rulers and authorities know that war is not the will of God. Paul says in Ephesians 3:7-12: "Of this gospel I was made a minister according to the gift of God's grace which was given me by the working of his power. To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God who created all things; *that through the church the manifold wisdom of God might now be known to the principalities and powers in the heavenly places.* This was according to the eternal purpose which he has realized in Christ Jesus our Lord, in whom we have boldness and confidence of access through our faith in him."

If, accepting alternative service restrictions under governmental regulations, we do not have the "boldness" to let the ruling authorities know that peace is the will and the plan of God, then we have come dangerously close to following "the way of eye-service," and becoming "men-pleasers" (Ephesians 6:6).

Can it be that this misplaced respecting of institutions and laws rather than persons has come about because we have put the burden of Christian witness on 18-to-20-year-olds, who are perhaps least prepared through experience to detect the difference?

Can it be that because of the risks to ourselves and our security, we who are older have failed to acknowledge that conscientious objection to military participation and conscientious objection to war taxation are Siamese twins? Just because we may have become too old to be liable to the draft does not mean our contribution to warfare is ended. We continue to serve the military through conscription of our taxes.

In fact, governmental draft boards could, for reasons of administrative efficiency, take the position that everyone who is nonconformist enough to request a conscientious objector classification should be granted it, so long as he or she continues to work and pay taxes.

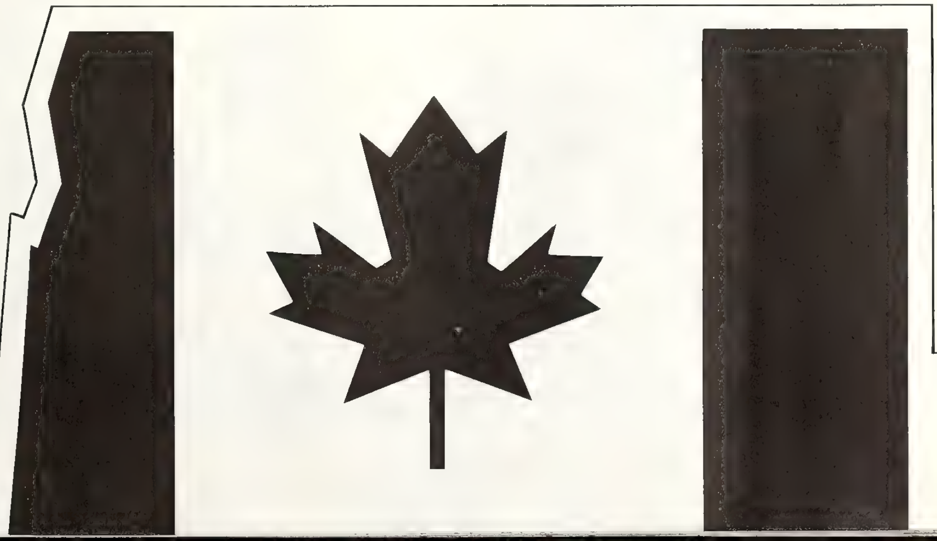
So our rush to prepare our sons and daughters as Christian peacemakers to face the draft board and seek alternative service may be leading them only to "men-pleasing eyeservice" if we do not wrestle with our command to "make known the wisdom of God to the principalities and powers."

The difficulty which faces us in 1981 is that those among us who have recognized this danger have so far been given no option but noncooperation with conscription, and jail or emigration. (And let us recognize in due honesty the Christian service and witness that has frequently been given in these situations.)

What we are called upon to propose in 1981 is a new option, a new model for Christian service in the midst of the demands of militaristic societies. Our proposal must be directed first to the church, and secondarily to the US and Canadian governments. It must strike a new stance in the political arena where the demands of the state and the call of God overlap and frequently conflict.

The congregational ministry of sabbatical service as outlined in part one would seem to be such an option. It would involve the whole congregation, including people at every stage of life, and would remove the particular burden of responding to militarism now largely borne by 18-to-20-year-old males. By acknowledging that we as Mennonites ought to face together the Siamese twins of military conscription and war taxation, which spring from the parent, militarism, we can unify the generational differences in our congregations.

How can this be accomplished? Currently the World Peace Tax Fund bill is pending in the US Congress, and efforts are being made to introduce a similar measure into the Canadian Parliament. By diverting from military to peacemaking uses an amount (equivalent to the military proportion of the annual federal budget) from each "eligible" taxpayer's income and estate taxes, the peacemaker's burden of conscience with regard to paying for war would be satisfied. (This does not answer the political problem of swollen military



"Service by Christians is service and not servitude only if it is freely given in response to the grace of God in Jesus Christ."

budgets themselves, of course, but only whether peacemakers shall contribute to them.)

So the Peace Tax Fund bills speak effectively to the war taxation twin. They speak to the military conscription twin as well by defining as "eligible" taxpayers those classified as conscientious objectors.

If it is true, as General Lewis Hershey and numerous US Selective Service documents have claimed, that the CO provisions of 1940-75 were a good accommodation strategy for the US government (by avoiding a direct confrontation with the peace churches as in World War I), then one wonders why the US legislators and Canadian MPs have not rushed to establish Peace Tax Funds and thereby avoid confrontations with the war tax objectors.

Certainly one part of the answer is that our governments know that the peace churches are not unified on this issue, and they can continue to deal with individual objectors quietly and piecemeal in Internal Revenue Service and Revenue Canada offices.

But perhaps the stronger reason is that taxation is more important for a high-technology military establishment than manpower. Peace Tax Fund bills allow the taxpayers some choice in directing the spending of their taxes. This could, as the minds of many legislators conceive, "open the floodgates" to a deluge of what they look upon as "special interest legislation." Most of such tax legislation, or "loopholes," is written to financially benefit individuals, groups, or corporations.

One answer to this mindset of legislators is to point out the distinct history of conscientious objection and its recognition in both legislative acts and judicial decisions. This argument is usually helpful but not sufficient. Many legislators and MPs still see little distinction between CO alternative service and "draft dodgers," despite its legal status. It seems to them a special interest provision, the "easy way out."

If a young person were to covenant as a sabbatical servant, pledging to perform subsistence-level VS periodically throughout his or her working life, and willing to undergo repeated financial sacrifice for this purpose, would this help change the mindset that "these COs are parasites on the US (and Canadian) economic system"?

For this reason, a "Sabbatical Service Act" may have considerable appeal in the US Congress or Canadian Parliament where the Peace Tax Fund bills alone have not. How can one consider that a people who are willing to accept seven years of service spread throughout their working lives, and thus accept substantial limits on their income growth, are seeking "special interest legislation"? Are such a peculiar people unpatriotic, who are willing to reduce the benefits they receive from North American economic systems in return for recognition of their conscientious objection to military service and military-purposes taxation?

How could this be done? A "Sabbatical Service Act" could be introduced into the US Congress and the Canadian Parliament which would provide legal recognition for persons who covenant with their congregations (or agencies established for the purpose of receiving such sabbatical service covenants from conscientious objectors). In other words, a form such as the Christian Peacemaker Registration, which has become familiar among US Mennonites in recent years, would then be *the* registration. Congregations or conferences would then simply report those who so covenant to the appropriate government, and they would then be *omitted* from military conscription rather than registered, and their beliefs classified by the governments.

The "Sabbatical Service Act" would further incorporate the Peace Tax Fund provisions (which may differ in Canada and the US). When a sabbatical servant performed his or her periodic VS, their income would be below taxable levels. During the six intervening years, when their income would be taxable, the Peace Tax Fund mechanism would operate to divert the military-equivalent proportion of their taxes to peacemaking efforts (such as National Peace Academy, funding an Ambassador for Disarmament, conflict resolution research, economic conversion plans for military installations, etc.).

The concept of sabbatical service thus envisions a response to militarism (represented by military conscription and war taxation) which is voluntary in the sense of being self-chosen by peacemakers, yet structured into enabling legislation by governments. It is a proposal which could be both faithful and legal, with the potential for generating a Jubilee of enthusiasm for service in the name of Christ. *Second in series of two articles* •

Chinese congregation emerges in San Francisco

Berkeley, Calif. — San Francisco, which has the largest Chinese community in North America, is also the home of the first Chinese Mennonite church in the United States.

Sunday, 9 November, marked the first worship service for this new congregation. Seventy-nine people attended, including representatives from the Pacific District Conference. Approximately 70-80 Chinese people in San Francisco have participated in Bible studies and are now involved in this new venture. The congregation is renting a meeting place from a Presbyterian church in order to hold weekly worship services and develop a Sunday school.

Leadership for the Chinese Mennonite Church is being provided by Joshua So, pastor, and his wife, Anita. In preparation for pastoral leadership, Joshua was educated in Hong Kong and in the United States, where he earned a Master of Divinity degree from Golden Gate Baptist Seminary. Anita has been working as a teacher in San Francisco, but she will now devote her time to assist the development of this congregation.

Joshua and Anita have developed contacts with numerous new Chinese immigrants. Their ministry will involve assisting these new people with settlement needs (education, health, and employment) as they develop the resources of the congregation.

In an interview Joshua indicated that he did not grow up in a Christian family but attended a neighborhood Sunday school. In that context he made his decision to follow Christ and eventually became the assistant teacher in the Sunday school.

After attending Bible college in Hong Kong, he came to the United States to attend seminary. While in the Bay Area he developed a desire to work with the Chinese people in this country and feels called to serve as a pastor, stating, "I want to be a pastor instead of following other types of ministry."

The vision for a Chinese Mennonite church is important for So. He expressed a commitment that the congregation symbolize Christian unity, that it provide worship experiences, a Sunday school, and remain sensitive to the needs of the people. In the interview he spoke of the church as "friends who are dedicated to live the will of God."

The needs of this congregation sound similar to a shopping list that most new churches could provide. A vigorous new group needs pastoral leadership for worship, Bible study, and organization tasks. The space they now rent is small, so Joshua is already looking for more.

The General Conferences's Commission on Home Ministries (Newton, Kansas) and the Pacific District Conference have both decided to assist this new mission outreach. CHM is helping to raise funds for the pastor's salary.
Lauren Friesen

Pastor Joshua So (left) of the San Francisco Church and Stephen Lee (right) of the Vancouver Chinese Mennonite Church with a recent baptismal group from So's congregation.

National workshop planned on dispute mediation

Winnipeg, Man. (MCC) — A national workshop on program implementation of Mediation Services is being planned for 10-12 April in Saskatoon, Saskatchewan.

The workshop, sponsored jointly by MCC Canada and the Solicitor General of Canada, is designed to provide practical assistance to persons involved in planning and operating mediation programs; however, it is not a training session in mediation skills.

Pretrial dispute mediation programs currently operate in Beauval, Halifax, Kitchener, Montreal, Moose Jaw, Quebec City, Winnipeg, and Regina. Additional projects are being proposed for several other cities and small communities. These programs employ a variety of program models, training approaches, and organizational structures in dealing informally with conflicts that might otherwise lead to litigation.

At some of these projects, mediation is conducted after criminal charges have been filed. At others, such as the programs in Kitchener and Halifax, a preventative role has been adopted by attempting to mediate disputes before they escalate to the point of formal charges. Both orientations are encompassed in the term "pretrial."

These pretrial mediation programs have been operating quietly and with little fanfare. Consequently there exist pockets of information about planning and implementing dispute mediation programs in scattered communities across the country.

The experience gained in one project is highly valuable to other projects, particularly to those which are still in the planning stages.

Inquiries should be addressed to Dean Peachey, program coordinator, 27 Roy Street, Kitchener, Ontario N2H 4B4.

You and Uncle Sam: If your income was $15,000 last year, your federal tax averaged $1,200. Of that, $362 went for national defense, $23 for energy programs, $6 to subsidize the post office, $19 for highways, $66 for welfare, $20 for general revenue sharing (to state and local governments), $132 for interest on the national debt, and $92 for medicare.

Mennonite Central Committee US Peace Section's "Taxes for Peace" fund experienced an increase in contributions during 1980. The fund was established in late 1972. "Persons whose consciences forbid them to yield money on request to the government's death-by-technology militarism are contributing the military portion of their income tax instead to the life-supporting work of MCC US Peace Section," says John K. Stoner, executive secretary of the section. "They see it as a way of fulfilling the scriptural command to owe no one anything, except to love one another."

Stendahl named spring lecturer

Elkhart, Ind. (AMBS) — Krister Stendahl, New Testament scholar and preacher, will give spring lectures at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, as part of the schools' special events in 1981.

Stendahl will give four lectures 26-28 March on "Jesus Preached the Kingdom," "The Church Preached Jesus Christ," "How Shall We Then Preach?" and "How Shall We Then Act?" Stendahl teaches New Testament and the arts of preaching and worship at Harvard Divinity School.

Ordained a priest of the Church of Sweden in 1944, he has worked as a pastor, student chaplain, and president of the Student Christian Movement in Sweden.

The New Testament scholar has published a number of books and numerous articles and essays in Swedish, German, and American journals and encyclopedias, including "The Gospel of Matthew" in *Peake's Dictionary of the Bible* (1962).

NEED SUMMER MEETING FACILITIES?

The campus of Bethel College is available this summer for conferences, conventions, workshops, retreats, family reunions, athletic and music camps, etc. Facilities include residence halls, auditorium with audiovisual and musical facilities, seminar rooms, classrooms, two gymnasiums, tennis courts, track and football/soccer field.

For information about facilities and rates contact: Karl Swartz, Director of Summer Conferences, Bethel College, North Newton, KS 67117; (316) 283-2500.

Producer chosen for *Living More With Less* special

Chicago, Ill. (IMMG) — The Inter-Mennonite Media Group has selected David Tapper of Tapper Productions, Inc., to produce its planned television special. The special, currently under development, will be based on Doris Janzen Longacre's *Living More With Less* and will be designed for release in prime-time.

Tapper, who lives and works in New York, is a broadcast-film veteran. He has produced programs for all the major US TV networks.

Tapper's work has specialized in films which explore human values. "[I'm] very impressed by the style and penetration of Doris Janzen Longacre's text," Tapper stated, after examining the book. "[I'd] like to be able to convey the message of *Living More With Less* in an effective and dramatic way. There is no more meaningful message for North Americans," he said.

"We're quite pleased with our selection of a producer with the level of David Tapper's commitment to this project," said Barth Hague, IMMG project director. "IMMG representatives will work closely with David in examining the book, developing the concept, and filming the program.

IMMG is made up of representatives from the Mennonite Church, General Conference, Mennonite Brethren, and Church of the Brethren.

The current TV project has been under development by IMMG since 1979. Costs to produce and broadcast the program are estimated at $400,000. A 1982 release is planned throughout the US and Canada.

Pastor required

Thompson United Mennonite Church invites applications for a pastor. Our congregation is small, young, and dynamic. Direct inquiries to Mr. Arne Schellenburg, chairman church council, 114 Arctic Drive, Thompson, Manitoba R8N 1G9.

Bangladesh study team wanted

Mennonite Economic Development Associates has entered into an agreement for implementing a two-year rural development study project in Bangladesh in cooperation with the Canadian International Development Agency to identify and design projects in irrigation, rural industry, training, and physical infrastructure.

Applications are invited by qualified persons who will form a three-member team to be placed in Bangladesh for two years. Team members will have training and experience in the areas of business management, economics, agriculture, engineering, and sociology or anthropology. Experience in international development is essential.

An administrative secretary is also required with proven ability in office administration, organizational skills, typing, and basic accounting.

Salaries negotiable and commensurate with qualifications and experience. Duties to commence summer 1981.

Send inquiries by February 28 to: Neil Janzen, MEDA Human Resource Service, 201 - 1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8; telephone 204/475-3550.

The annual poll of Who's Who Among American High School Students indicates that student leaders are today more hawkish than dovish and give high priority to self-interest. Some 57 percent said civil disobedience is justified in defense of one's life and property — but only 15 percent would justify it to protest social and economic injustice. Some 36 percent favored and 57 percent opposed a US "open door" policy for refugees faced by political and economic repression. The five areas in which leading teenagers would allocate their tax dollars are: public schools/education (chosen by 85 percent of students), energy resource development (71 percent), defense budget (69 percent), energy conservation (66 percent), environmental protection (58 percent). They said the new administration should place its priorities in domestic affairs on reduction of inflation (88 percent), reduction of unemployment (70 percent), energy programs (62 percent), balanced national budget (54 percent), improve public education quality (54 percent). If there had to be a tax cut in their communities, the majority said they favored cutting back or eliminating welfare services and public transportation. Some 83 percent said they are members of an active religion.

New church in Topeka. If you would be interested in joining a new evening inter-Mennonite fellowship in the area north of Topeka, Kansas, please contact by phone or in writing either: Calvin or Ruth Ann Hershberger, 4945 Northeast Kincaid Road, Topeka, KS 66617, 913/286-1217; or Larry or Barbara Callahan, 5430 Northeast Shaffer Road, Topeka, KS 66617, 913/288-0727.

GC youth council convenes

Newton, Kan. (GCNS) — Youth workers from various General Conference districts and provinces met at conference headquarters here 6-8 January to share resources and perspectives on their work.

The development of a sense of collegiality and an understanding of the workings of the larger General Conference were additional goals for the three days of meetings, according to Lois Bergen, director of youth education.

Personnel from different commissions met with council members for the purposes of sharing information and exploring ways whereby youth could become more involved in the development and transaction of conference program.

The group identified stress, peer pressures, and relationships between parents and youth as three issues commonly faced by the young people with which they worked. These issues will serve as agenda for future meetings.

Perry Yoder, professor of Bible and religion at Bethel College (North Newton, Kansas), led the council in Bible studies on the theme of salvation.

Council members include (left to right) Mark Miller (Central), Jim Laughlin (Central), Linda Winter (Ontario), Lois Bergen, Jenny Harms Martens (Western), and Robert Baerg (Alberta).

An open letter
to the
General Conference churches

We thank God and all of you for the generous outpouring of financial support in December. We asked for $995,000 and we received $1,099,000. This gives us better fund balances to start this year.

We have many opportunities for ministry and mission in and through the General Conference. Inflation forces us to increase budgets annually to maintain the same level of work. We anticipate strong support in 1981. Suggestions, questions, or expressions of concern are always welcome.

Continue to pray for the work of the congregations and the conference. Remember in a special way those meeting in Newton, 5-10 February, for Council of Commissions. May the Lord guide and bless.

Gratefully yours,

Jacob Tilitzky Vern Preheim

Jacob Tilitzky
President

Vern Preheim
General Secretary

Four hugs a day keeps the doctor away, according to a recent article on "hug therapy" in the *San Francisco Examiner*. The article quotes several physicians and pain control therapists as advocating the warm, human, nonsexual hug as a good way to reduce stress, diminish anger, and foster a feeling of self-worth. Many Americans find it difficult to become huggers because they have been conditioned to believe that touching is only for sex or violence, the article says. Helen Colton, family therapist and author, says, "Our need to be touched, caressed, and cuddled is as basic as our need for food."

Pastor needed

Zion Mennonite Church, Souderton, Pennsylvania, is seeking a pastor. Pastoral duties will be shared by two persons.

Send resume/inquiries to: Floyd Saner, Zion Mennonite Church, 149 Cherry Lane, Souderton, PA 18964.

"Managing the Future: Adapting Old Skills to New Issues" will be the theme of a two-day gathering of home economics teachers at Mennonite Central Committee in Akron, Pennsylvania, 27-28 March. Sponsored by the MCC Hunger Concerns office, this meeting will provide teachers from the eastern US and Ontario the opportunity for input and interaction. Friday afternoon's program will examine connections between current issues and our North American living patterns. Saturday's workshops and group sessions are planned to provide practical ways to implement these issues in the classroom.

Washington '80 accents needs of poor in urban setting

Washington, DC — "We must join hands, pray, and work for our cities in a nation that seems bent on suicide. We must join hands and search for those who are lost in the cities," a black San Diego pastor told 1,100 college students, urban leaders, and pastors at Washington '80. The four-day urban conference 30 December 1980 to 3 January 1981 was sponsored by Inter-Varsity Christian Fellowship (IVCF).

Students were addressed by pastors, educators, and urban leaders. A highlight of the conference was a special "emancipation service" on New Year's Day. Black, Hispanic, and Asian freedom documents were read by members of each group in celebration of the work of God in their histories.

A common theme of concern for the poor and the oppressed emerged from the speakers. Delegates were told that the church has a vital place in America's cities in the 80s.

"The only urban solutions that really appeal to me are ones that include race and class. That's where the church comes in. Fundamental change must be in individuals. That can only come through Christ," said Ozzie Edwards, director of urban studies at Harvard University and academic coordinator for the conference.

Chicago pastor William Leslie said economically secure Christians who minister to the needy must "first learn what it is like to be poor." He said the church needs to act in the role of reconciliator.

To do this, he said, "Christians must not only help the individual, but also work to change the power structure which oppresses him."

Of the 1,100 delegates, 30 percent were black, and 5 percent were Asian, Hispanic, or Native American. Delegates came from nearly all the major denominations and major universities. Nearly half the delegates registered to receive academic credit for attending seminars on various aspects of urban life.

In the keynote address Congressman Walter Fauntroy (D—District of Columbia) told delegates the poor in America face some serious problems because of anticipated cutbacks in city, state, and federal budgets.

He encouraged them to become involved in urban areas and help change the plight of the poor. But he warned socially minded students against an activism that doesn't grow out of their faith in God.

Experts in various areas of urban life addressed students, then they scattered to various sites in Washington to learn about their topic. They visited places like the Office of Consumer Affairs and the Department of Housing and Urban Development (HUD).

Do you know how much it will cost you to see your doctor by the end of this year?

Professional health care costs are rising faster than the rate of inflation. And when medical costs go up, so do health insurance premiums. Even Mennonite Mutual Aid Association has to raise health plan rates as we share higher medical bills.

But it's possible to limit these expenses. If we all work hard to stay healthy, we won't need as much medical care. That will keep insurance costs down, too. Let's do all we can to maintain our health and keep medical care affordable for everyone.

This year let's take better care of ourselves. It's one more way we can care about each other.

Mennonite Mutual Aid Association
1110 North Main Street Goshen, IN 46526 (219) 533-9511

Billy Graham will be chairperson of the third annual National Safety Sabbath, scheduled for 13-15 February. The National Safety Council of the US sponsors the event, which is an annual union of persons of all faiths in an observance which emphasizes the need for everyone to act in safe ways to reduce accidents which claim more than 100,000 American lives each year. This third event has been scheduled to coincide with the observance of St. Valentine's Day weekend, when Americans traditionally express their care and concern for others.

Goshen Biblical Seminary President Marlin E. Miller and his family left the US in early January for a seven-month sabbatical in France. The family lives in Molsheim, a community close to Strasbourg. Miller will continue research on 19th-century theology at Strasbourg, a project which he began during earlier residence in Europe. He plans to teach a short course at the European Mennonite Bible School at Bienenberg, Switzerland, and serve as resource person for weekend seminars with German Mennonite university and theological students.

David and Ida Weaver, home missions workers among the Choctaw Indians of Mississippi, were featured in the 15 December issue of *US News and World Report.* They have been associated with Mennonite Board of Missions since beginning their ministry in 1957. "The Weavers provide both practical help and spiritual guidance," wrote reporter Sarah Peterson. A Choctaw leader was quoted as saying the Weavers "have been able to do more effective work with the soul because they deal with the body first."

Relief service formed in response to Indonesian riots

Akron, Pa. (MCC) — Responding to human disaster occurring in their midst the last 10 days of November, Christians of the Muria (Mennonite) Church of Indonesia (GKMI) have formed a disaster and relief service called SAMARIA (*S*esam*a* *Ma*nusia *R*epublik *I*ndonesi*a*, roughly translated, Neighbors in Indonesia).

Within two weeks of riots directed at property owned by ethnic Chinese living in Indonesia, over $11,000 and much clothing and food already had been collected for distribution among the needy, but the needs of those affected were far greater.

The SAMARIA effort is directed not only at church people, many of whom suffered severe property losses, but to others as well — both those having suffered direct property loss and many laborers, vendors, pedicab drivers, and the like, who have lost their jobs or sources of income because factories and businesses were destroyed.

Mennonite Central Committee has sent $5,000 to help victims of the November riots and will make available further assistance if requested. In addition, MCC secretary for Asia Bert Lobe will visit Indonesia in March to discuss the situation with church leaders and consider other ways MCC might assist.

The Muria Church is making every effort to minister to those in physical need, but the losses the church itself has sustained, both spiritual as well as physical, are great. Physical losses include minor damage to some church buildings, which the government immediately helped to repair, and the burning of two buses owned by the Dorkas Foundation, the church's fund-raising agency. Those two buses were part of a fleet of 12 operated by a church member, 10 of which were burned in the riots.

The spiritual and psychological wounds sustained are of much more far-reaching consequence. The consequences are serious both for the Chinese ethnic community as a whole and the Muria Church. During the last two decades the church has taken decisive steps to move beyond its earlier strictly Chinese ethnic identity to work among and include people of other ethnic groups. The reaction and response of the present generation will make a deep impression on the next generation now in its childhood and youth.

The strength of love for enemy and the witness of the suffering servant are not themes that have had a central place in the life and ministry of the Muria Church in the past. But being face to face with overt acts of hatred and violence has forced church leaders to delve deeply into scriptural passages like Romans 12:17-21 on love of enemy. But questions, worries, and uncertainty also set them to pondering passages like Luke 12:49-53, which speak of discord instead of peace.

Christmas is usually the time for elaborate festivals and celebrations among Christians in Indonesia. But this year the people of the Muria Church laid aside plans for such celebrations.

Needed

Associate Director for Mennonite Voluntary Service, Newton, Kansas; with responsibilities for personnel office and MVS unit and program administration. Position open June 1981.

Submit applications to: MVS, Box 347, Newton, KS 67114, by March 1981.

Piano instructor wanted

Swift Current Bible Institute is now receiving applications for the position of instructor of music and piano. Should have Grade 10 ARTC or above (Toronto Conservatory), as well as training in rudiments, accompaniment, and history. Starts August 1981.

Send inquiries to: David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

5 Spring Seminars for Mission Up-[illegible]

MARCH 16-20
The Africanization of the Gospel.
Dr. David Bosch, General Secretary, South African Missiological Society.

MARCH 23-27
Leadership Development in Third World Churches. Dr. Harvie Conn, Westminster Seminary, and Rev. Samuel Rowen, Missionary Internship.

MARCH 30-APRIL 3
Christian Mission in a Secular Age.
Dr. C. René Padilla, International Fellowship of Evangelical Students, Buenos Aires, Argentina

APRIL 7-10
When Faith Meets Faith.
Bishop Stephen Neill, Oxford, England.

APRIL 21-24
The Fullness of Mission: A Latin American Perspective. Samuel Escobar, President, Latin American Theological Fraternity, Lima, Peru.

Registration: $25 per course.
For application and more information write:
Gerald H. Anderson, Director
OVERSEAS MINISTRIES STUDY CENTER
Ventnor, N.J. 08406

A Swiss-Mennonite heritage study tour to Switzerland is being offered by Bluffton (Ohio) College. Bluffton librarian Delbert Gratz will lead the August 1981 tour. Highlights of the tour will include visits to Frankfurt/Main, the Black Forest, Zurich, Lorraine, Alsace, Basel, Bienenberg, Jura, and other cultural and natural wonders of Switzerland, Alsace, and south Germany. The three-week tour is open to non-Mennonites and non-Bluffton College students, and will be limited to about 30 persons. Cost is about $1,725. For more information contact Delbert Gratz at 419/358-8015, ext. 114.

For the first time a coast-to-coast bicycle hike across Canada is being offered in 1981 by Out-Spokin' of Mennonite Board of Missions, Elkhart, Indiana. The 3,800-mile experience begins 15 June in Vancouver, British Columbia, and concludes 12 August in Saint John, New Brunswick. The dates and length of the annual US coast-to-coast hike are the same as the Canadian one, except that this time bikers will carry all their personal belongings on their bikes. For more information contact: Out-Spokin', Box 370, Elkhart, IN 46515; telephone 219/294-7523.

RECORD

CALENDAR

19-21 February — Conference on Conscience and Registration, Bethel College, North Newton, Kansas

27-28 March — Women in Ministry Conference, Bethel College

Canadian

13-15 February—Conference of Mennonites in British Columbia, Kelowna

20-21 February—Conference of Mennonites in Manitoba, Winnipeg

20-21 February—Conference of the United Mennonite Churches of Ontario, St. Catharines

27-28 February—Conference of Mennonites in Saskatchewan, Drake

Central

2-5 April—Central District Conference, Illinois State University, Normal

Eastern

30 April - 2 May—Eastern District Conference, East Swamp Church, Quakertown, Pennsylvania

Pacific

11-14 June—Pacific District Conference, Reedley, California

Northern

18-21 June—Northern District Conference, Salem-Zion Church, Freeman, South Dakota

Western

20-21 February—Friendship evangelism workshop, Hesston (Kansas) Inter-Mennonite Church

23-27 March—Project: Teach, Bethel College, North Newton, Kansas

DEATHS

Esko W. Loewen, former Mennonite pastor and former dean of students at Bethel College, North Newton, Kansas, died in Newton, Kansas, 10 January at the age of 63. Loewen had served as pastor of Bethel College Church from 1968-77, and more recently had been pastor of Zion Church, Souderton, Pennsylvania. He had served earlier at Topeka (Indiana) Church (1948-53) and at Johannestal Church, Hillsboro, Kansas (1959-60). Loewen was director of the Mennonite Central Committee program in The Netherlands from 1953-56, and was dean of students at Bethel College from 1960-68.

Vernon Sprunger, former General Conference missionary, died 27 December 1980 at the age of 76. In 1931 he and his wife, Lilly Bachman, sailed for the Belgian Congo (now Zaire), where he served 42 years. During his service in Africa he was an evangelist, teacher, school inspector, and for more than 20 years the legal representative of the mission to the government. Following his retirement in 1972, he moved to Berne, Indiana, where he served as minister of visitation for First Church.

WORKERS

Karen Bachman, Mennonite Voluntary Service secretary, has terminated her position to become a full-time mother. She and her husband, Ron, expect their first child soon. Bachman has served the conference office since July 1976.

Robert Hinshaw, chairperson of the department of anthropology at Beloit College in Wisconsin, will become academic dean at Bethel College, North Newton, Kansas, 1 August. Hinshaw, who has an MA and PhD in social anthropology from the University of Chicago, served five years as president of Wilmington (Ohio) College.

Holly Keller, Bethel College Church, North Newton, Kansas, has been appointed secretary for Christian education and literature development with the Commission on Education at the central offices of the General Conference.

Hinshaw

Keller

Krahn

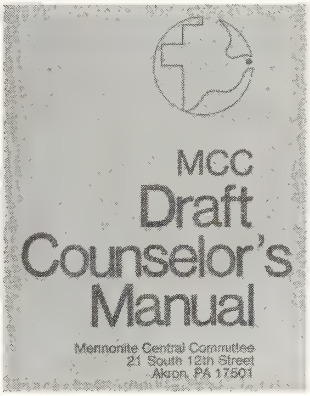
Schmidt

Jean Krahn, associate director of Mennonite Voluntary Service and that program's personnel director, has submitted her resignation effective this summer. Krahn, who plans to be married and enter Kansas State University, Manhattan, later this year, has served MVS for the past four years.

Jane Schmidt, Faith Church, Newton, Kansas, has become secretary for Mennonite Voluntary Service. A graduate of Bethel College, North Newton, Kansas, Schmidt served with MVS in Portland, Oregon, and worked as secretary for the Commission on Education.

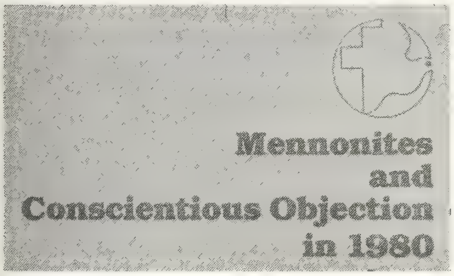
RESOURCES

A new *Draft Counselor's Manual* is available from Mennonite Central Committee US Peace Section. Information on draft counseling, conscientious objection, national service, and counseling resources is included. An additional book, *Mennonites and Conscientious Objection in 1980*, is covered in the $5 manual price, along with a subscription to "Draft Counselor's UPDATE," a monthly newsletter for draft counselors. Send orders to: Jim Amstutz, MCC, 21 South 12th Street, Akron, PA 17501.



MCC
Draft
Counselor's
Manual

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501



Mennonites
and
Conscientious Objection
in 1980

The Commission on Overseas Mission has cassette/slide presentations available to churches on a first come-first serve basis. The three sets include Fritz and Ellen Sprunger's Japan set entitled, "It's Still a Big, Big World"; David and Sara Letkemann's report on Bolivia; Ed and Linda Enns's Colombia set entitled "Light of the World." Bookings may be made through the COM office, Box 347, Newton, KS 67114.

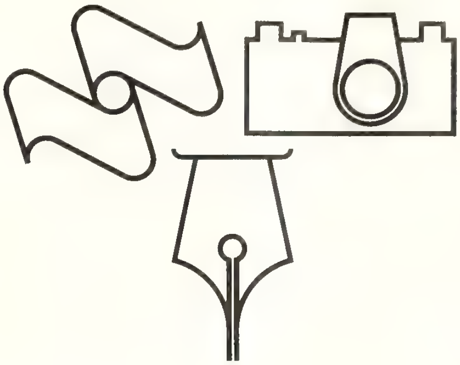
Greg: A Conflict of Love is a 30-minute film produced by a team of young communicators which won a certificate of merit from Unda-USA, the professional Catholic association for broadcasters and allied communicators in the US. The film is a made-for-television movie that focuses attention on some of the reasons pressured parents at times abuse their children. *Greg* was written, produced, and directed by Jim Bowman, Ron Byler, and Dan Neidermyer. To schedule a showing of the film write: Media Ministries, Box 1252, Harrisonburg, VA 22801, Attention: Ron Byler.

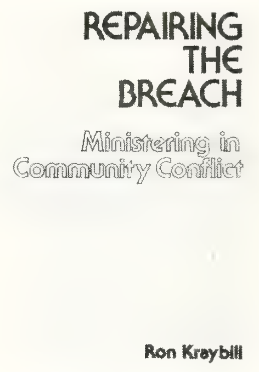
Student and Young Adult Services, a department of Mennonite Board of Missions, Box 370, Elkhart, IN 46515, has the following resources available: *Ministering with Students and Young Adults* (50¢, postage prepaid); *Mennonite Lawyers Symposium* contains the paper "Witnesses to the 'Law of Christ'" by Marlin E. Miller and notes from other presentations at the Lawyers Symposium in Washington, DC, in January 1980 ($1.25, postage prepaid); *Professionalism: Faith, Ethics & Christian Identity* ($1.00, postage prepaid); and *Conflict in the World of Professions* ($1.75, postage prepaid).

Acceptable Risk? The Nuclear Age in the United States is a new information program now available from the Mennonite Central Committee audiovisuals library, Akron, PA 17501; phone 717/859-1151. The program gives a step-by-step look at the nuclear fuel cycle, from uranium mining to commercial power generation, from weapons production to the transportation and storage of radioactive wastes. It highlights the corporations which manage the nuclear industry. The show may be booked in a filmstrip or slide-set version. There is no rental charge.

"Growing with Television: A Study of Biblical Values and the Television Experience" is a 12-week, ecumenically-produced curriculum offering courses for five age groups ranging from younger elementary through adult. For information about ordering the materials contact: Stuart A. Johnston, Cooperative Publication Association, Box 179, St. Louis, MO 63166; telephone 314/371-6900.

Two recent publications on mediation and resolution of community disputes are now available from Mennonite Conciliation Service (MCS). *Repairing the Breach*, a new booklet, is a collection of accounts of attempts by church groups and individuals to be reconcilers in conflicts in their communities. It is written by MCS director Ron Kraybill. The second publication is a collection of essays and articles entitled *Mediation: A Reader*, coedited by Kraybill and Lynn R. Buzzard, executive director of the Christian Legal Society. *Repairing the Breach* is $1.00, *Mediation* is $8.50, postpaid. Orders may be sent to Mennonite Conciliation Service, c/o MCC, Akron, PA 17501.





REPAIRING
THE
BREACH

Ministering in
Community Conflict

Ron Kraybill

A new monthly Bible reading magazine, aimed at guiding readers to a regular Bible reading program, is now available at no cost as a ministry of the Christian Bible Society. To receive *The Bible Today* free of charge, write the Christian Bible Society, Nashville, TN 37210.

In Favor of Growing Older, the book recently completed by Tilman Smith with the assistance of John Bender, will be published by Herald Press and released this May. The book is a project of the Health and Welfare Committee of Mennonite Board of Missions, Elkhart, Indiana.

LETTERS

Identified with articles

This letter is to encourage you to continue in your good work. We appreciate *The Mennonite* very much, and it usually gets good attention in our home.

Of particular interest to us was the article by Frank H. Epp, "When Defeat Is Not Defeat" (9 December 1980 issue). We could understand and identify with that article so well, and it did something quite constructive for us.

We appreciate the editorials very much. The content and the tone of the editorials is much appreciated. We appreciate also the General Conference news items, especially those that relate to COM. *Peter and Helen Peters, Killarney, Manitoba R0K 1G0* 22 December

Support electronic church

With most TV programs unfit to watch and enjoy, I was shocked to see the selfish concern expressed at Western District (11 November 1980 issue, page 650) at the explosion of the electronic church. How selfish can we get? Is not this one way of carrying out the command "Go ye into all the world"? Does Walt Neufeld begrudge the churches' mission programs? My church responsibilities and giving have improved *because* of the electronic church. It has filled a great void in my life, one that my church never filled.

My father became a "born again" Christian at 92 because of TV. How many elderly or disabled people have their spiritual needs met by these programs? Church membership has increased by leaps and bounds in churches that support TV programs. The giving has increased in many churches too.

What value did Jesus Christ put on a soul? The angels rejoice because of one soul.

What value does the church put on a soul? Again I say, "How selfish can we be?"

Compare the souls saved by the electronic church to the souls we Mennonites have saved, and I'm sure we would all be shocked. It's a sad world when fellow Christians knock such helpful programs. Money talks again! *Mrs. Dennis Klopfenstein, R.R. 1, Wayland, Iowa 52654* 23 December

Editor's note: I have made my position known earlier that I believe we all must accept responsibility if people turn to a machine for spiritual food instead of to the living, dynamic spiritual fellowship all congregations are called to be. The problem is not TV; it is us. We need to examine the magnetism of all our congregations. Where God's Spirit is in control, new people are being drawn in all along, just like in the book of Acts.

Sermon grading a laugh

I appreciated the sermon grade card (25 November 1980 issue). . . . Best laugh I have gotten from *The Mennonite* in three or four years. *John W. Senner, 205 5th Avenue, Lake Oswego, Oregon 97034* 5 January

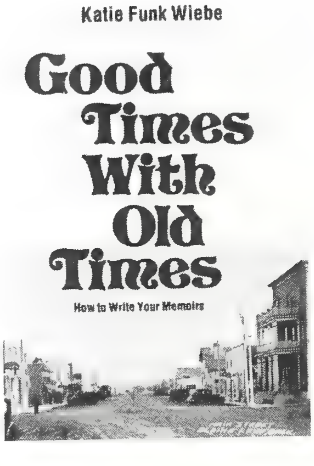
books

How to write memoirs

Good Times with Old Times, *by Katie Funk Wiebe (Herald Press, 1979, 176 pages), is reviewed by Gladys Goering, 205 South Washington, Moundridge, Kansas 67107.*

"This is a book about writing for people who don't write much, to encourage them to write more." Wiebe's opening sentence sets the theme for her book, an endorsement for the good times that follow remembering and writing.

Wiebe uses three approaches. First, she makes a strong point for the merit of family stories and experiences. Where does today's TV-oriented child find a "root system," she asks. Fragile and temporary relationships result from families having to move frequently. Wiebe encourages older persons to write down what they recall of their own foundations for the children but also for their own sense of worth. Everyone loves a story, and there's no better way to keep alive one's heritage.



Second, she provides helpful techniques. Emphasize the persons in your life, she advises. Don't moralize. Begin with just one episode. When you're finished with an incident, quit writing. Dialogue with the past; don't just gawk at it. Don't try to impress. Write about your own set of values, not your denomination's. Don't alter the past; accepting it as it was brings a freedom to be yourself. In each chapter she asks a battery of questions to stimulate one's memory.

Third, the author illustrates with vignettes from her own early life in Blaine Lake, Saskatchewan. For the many readers who have become familiar with Wiebe's writing through the years, these autobiographical bits are an added bonus toward getting to know her better. The graphic excerpts suggest that she was having good times with old times, just as she was recommending to others. Two of the appealing sketches were written by Katie's daughters. One wishes that she had offered more incentive to the young to write their own stories as well, instead of addressing the book to older readers only.

To all who have a secret yen to try their hand at writing, Wiebe's book offers resounding affirmation that now is the time to begin.

MEDITATION

In mysterious ways

The wrong people were present. Due to sickness, a stolen bicycle, and an overdue baby, regular members of our "free to be" Bible study were absent. Instead, other people came. They didn't even know the topic of our lesson. In fact, one person brought the wrong book.

The topic was "witnessing for Christ." I promised to role-play a gospel presentation learned in Evangelism Explosion (a program developed by James Kennedy teaching lay persons how to share the gospel).

Marilyn Parker timidly volunteered to be my role-partner. She just returned to our Bible study after dropping out for one year.

Marilyn posed good questions: "How do I trust God? I have temporary faith — like trusting God when we need money — but will that faith save me?"

Marilyn said, "I want to go to heaven and I'm trying to obey the Golden Rule, but sometimes I fail and wonder, 'Am I good enough to go to heaven?'"

I explained that no matter how much good we do, our good deeds and sin are all mixed together like a rotten egg mixed with good eggs in a bowl. One bad egg can ruin the whole mixture. "Wow!" Marilyn exclaimed.

My stomach turned as fast as beaters in a mixer because I sensed something genuine happening to Marilyn. Did the other women sense the same thing? They listened as reverently as if we were sitting in church instead of around a picnic table.

I outlined the four points in the gospel presentation: (1) Each of us is a sinner, and we cannot save ourselves; (2) God is merciful and does not want to punish us; but God is just and must punish our sin; (3) God solved that problem through his Son, Jesus Christ, who died on the cross to save us from our sin and is alive to show he provides a place for us in heaven; (4) He offers heaven to us as a gift which we receive through faith. (Outline from *Evangelism Explosion* by D. James Kennedy.)

By now it was 11 o'clock and time to dismiss. Our children were coming home from school in exactly 35 minutes. It was important that we dismiss on time. "This ends the gospel presentation," I said.

The women's voices rang like a chorus, "Don't stop now. Suppose the person wanted to accept Christ; what would you do next?"

We were at a crucial point. Should I ask Marilyn if she were role playing? Doing so could kill the rapport I had with her at this point. I simply asked, "Marilyn, do you want to continue answering questions?"

"Oh, yes, don't drop me now," she begged.

I hurriedly continued. "Would you like to receive the gift of eternal life?"

"Yes." She gleamed.

I explained to the women that I would pray with Marilyn now and she would repeat what I said.

During our prayer I had difficulty concentrating. I still wondered if Marilyn were role playing. I paused unusually long after each sentence, wondering, "Is there something I know about Marilyn from her previous attendance in our group that could be included in the prayer to help her?"

That morning "Amen" meant get home and fast. As we departed, Marilyn called to me saying, "I feel as though a big load is off me. It was like I was carrying a big burden and now it's gone."

Walking out the door I thought, "Marilyn is still playing that role — or is it real?"

I decided to telephone her to find out. Each tick of the clock grew louder as the telephone rang at her house and no one answered. Meanwhile I kept wondering what to say when she did answer.

I kept dialing her number until three o'clock that afternoon, when she answered. "Marilyn," I said, "I want to thank you for cooperating in the demonstration this morning."

"Thank you!" she exclaimed. "You really did clarify things for me."

"Then you weren't role playing?"

"No, that was the real me. I didn't know how to trust God and wondered if I would make it to heaven."

In his mysterious way, God had taken this role-play and made it real. The angels must be singing even as my heart began to sing.

Donna Lehman

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EDITORIAL

To buy or not to buy

Jake Tilitzky

Would you come shopping with me today? The Christmas rush is over and the pressure — to find something for someone who has everything — has eased. Our purchases are for the *General Conference Mennonite Church.* Not luxuries but necessities.

First stop — an *antique shop.* No, we're not looking for an ancient rocking chair. Perhaps, somewhere under the rubble, we can find an old rusty *tongue screw*; the type they used on Mayhen Wens to silence her testimony when she was burned at the stake in Antwerp. Or a *spiked barrel* in which some of our Anabaptist forefathers were placed and rolled down the street until death released their pierced bodies from that torturous capsule. We need these items to remind us of our foremothers and forefathers who took discipleship — the way of the *cross* — seriously, even to the point of a torturous death.

They are to serve as an antidote against that easy, affluent, success-oriented, bubbly Christianity that is threatening our survival. We need these articles of our spiritual heritage to counteract an increasing emphasis (at least in Canada) on the ethnic and cultural heritage of *some* of our Mennonites.

Next stop — a *sign shop. Our* signs will have to be custom made. They are to be signs of *identity* and *communication*: signs of the kingdom to which we belong. Sign #1: the *turned around* sign. Jesus came preaching: "repent (turn around), the kingdom of heaven is near" (Matthew 4:17). The citizens of this kingdom are people whose lives have been radically turned around through faith in the Lord of the kingdom — Jesus Christ — who gave himself for us.

Sign #2: The *turned off* sign. Throughout the story of God and his people we find individuals hearing the call of God, ready to let go, to turn off things of the world that would hinder them in their walk with God — attitudes, things, relationships (Matthew 4:20, 22).

Sign #3. The *turned toward* sign. The Christian is not only turned off to live in a void but to turn toward Jesus, following him and pointing to him as the absolute Lord of our life. ". . . and they followed him" (Matthew 4:20, 22).

The last identity sign: The *turned on* sign. Jesus said: "Follow me and I will make you fishers of men" (Matthew 4:19). What he meant with that he showed so clearly (4:23-25). He went about *teaching* and *preaching* and *healing.*

Signs of the GCMC — not printed in bold letters on wood or stone or fashioned in flashing neon, but indelibly engraved in the parchment of our lives.

Next — a *shoe shop.* True, our genuine leather English oxfords are still okay. But we're in search of a different type. We need some real *Indian moccasins.* Perhaps once it sufficed for certain missionaries to make these purchases. The native people were "safely" out there on the reserve somewhere, and the "heathen" were comfortably removed on the other side of "Greenland's icy mountains." We could give of our surplus dollars so missionaries could adapt to the lifestyles of the people they went to evangelize. But that is no longer the case, if ever it was. The "other" cultured people are right here *in great numbers* (Hispanics, Chinese, East Indian, Indo-Chinese, etc.) on our farms, in our offices, in our schools, in our businesses. Why are not more of them in our churches and in our friendship circles? Is it because the "foots" haven't learned to walk in another cultured shoe?

Hey — our shopping trip is getting heavy. Just one more article to get — a *barometer.* It measures atmospheric pressures and gives a clear indication of the weather conditions to expect. We don't always appreciate the barometer; especially when it plummets lower and lower the day before our outing. But it performs its prophetic task.

We need spiritual barometers. People who — through the Spirit of God — can discern the conference "pressures" and indicate what lies ahead. Spiritual barometers will not always be popular either. But they can save us from ways that lead to ruin.

Articles from our spiritual heritage to remind us from whence we come; *signs* of identity to show what kind of people we are; *moccasins* to signify what we are here for; and *barometers* for our prophetic role as we face the future. "Can we afford to make these purchases?" you ask. My rebuttal: "Can we afford not to?" They are not luxuries; they are necessities.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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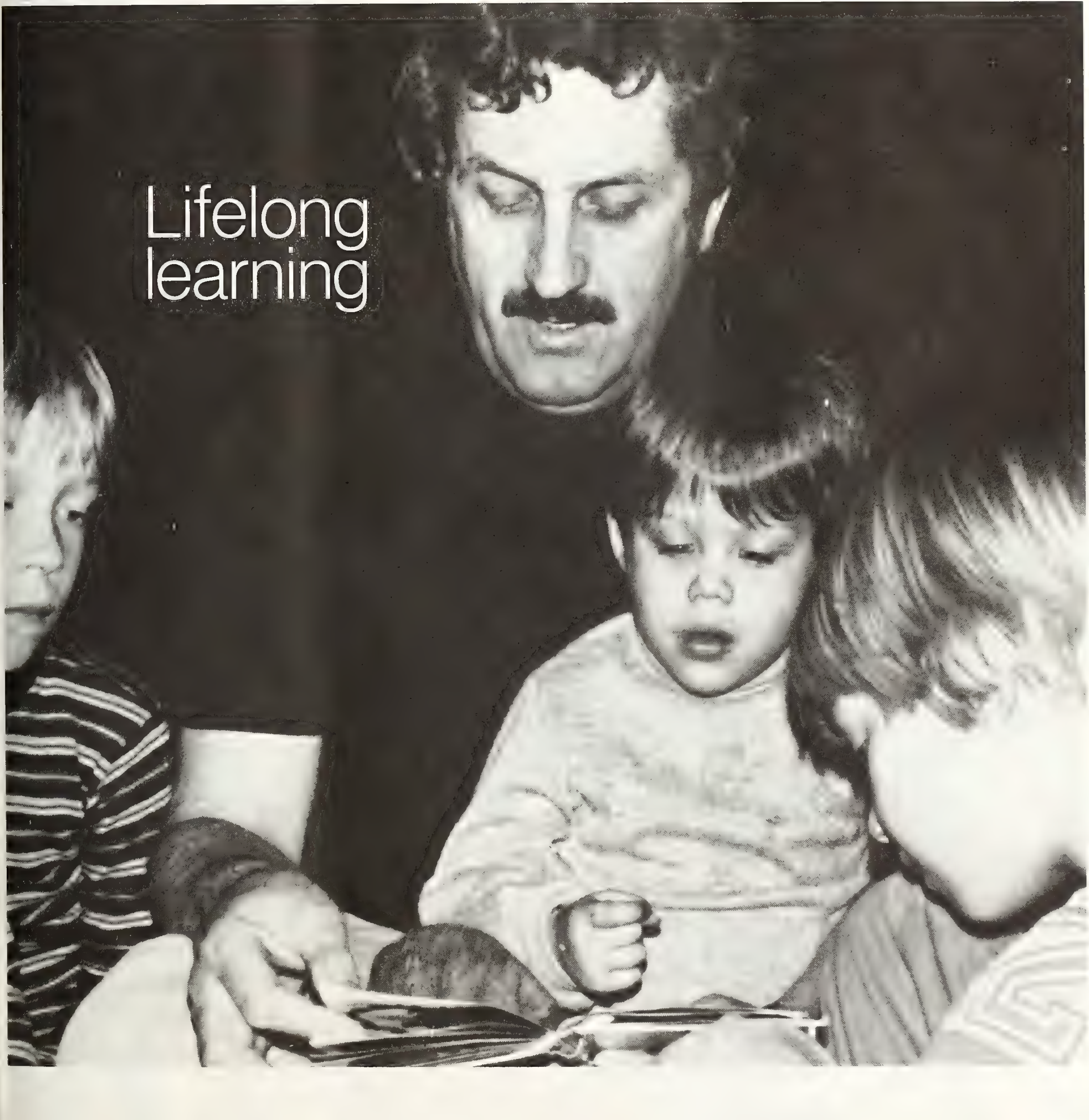

Lifelong learning

Approaches to Bible study

John A. Esau

"Yes, to this day whenever Moses is read a veil lies over their minds; but when a man turns to the Lord the veil is removed" (2 Corinthians 3:15).

The incident referred to in this passage has to do with Paul's evaluation of how his people read and understood their Bible. Even though they held it in high honor, even though they often read and studied it, they failed to understand its message.

I would claim that we as adult Christians are today in a similar position relative to Scripture as that which Paul says the Jews were relative to their Torah. That is to say, we too have a veil over our eyes when we seek to read the Bible, and we have effectively lost our ability to understand its message.

It is easy to offer criticisms and to suggest reasons for the problem. But the far more difficult task, the more important task, and the more exciting task is to work at solutions. What are the approaches to adult biblical study which offer hope? I suggest the following five.

1. *Approaches which offer historical integration.* Instead of an emperor who has no clothes, we have a Bible which has no skeleton. For several years I have used a device for showing would-be Sunday school teachers that they

> "Our task is to give people sufficient handles by which they can take hold of the Bible for themselves, rather than our interpreting it for them."

have no biblical skeleton. I have asked them to place into a time line some of the important persons of the biblical story, a few outstanding events of the Old Testament, and several of the major world powers affecting that story. With rare exception, the response is total chaos and utter failure. I call it "education by embarrassment."

Lacking the historical skeleton, we grasp for others to make sense out of this complex and extensive collection of ancient writings. But it doesn't work. History, I am convinced, is the essential skeleton without which all our attempts to teach the Bible to adults will continue to confuse and confound even the most eager learners.

What is needed is not some heroic memorization of the kings of Israel and Judah or any other kind of absurd detail; rather we need a simple framework which will give us some clue to where we are in history and to which we can relate persons and events. If revelation comes from the acts of God in history, as George Ernest Wright has taught us, then it behooves us to know that history in some measure.

2. *Approaches to the Bible which are essentially inductive.* There has to be a certain amount of irony that a generation of pastors who were trained in the inductive method of biblical study have done so little to share that approach with those whom they teach. Perhaps it is because we want to maintain the role of privileged authority, however much we may deny it. I am more inclined to look for less sinister reasons. It seems to me that it has not occurred to those of us involved in adult religious education that our task may be more in teaching skills and methods than in sharing the profound insights which we have ourselves gained via these methods. I have long felt that our task is to give people sufficient handles by which they can take hold of the Bible for themselves, rather than our interpreting it for them.

It only occurred to me recently how similar is the inductive method of Bible study to the scientific method. I would even suggest that it is the scientific method applied to the study of literature. Given the scientific framework in which almost all of us live and the domination of the scientific method in all of our thinking, it should be easy to apply that to our study of the Bible.

Perhaps our problem is with the apparent slowness of the process; after all, it means that each generation must learn and rediscover for themselves. It seems so much easier to pass on the discoveries made by others. But if faith is the rediscovery made afresh by every generation, is that not what needs to happen?

3. *Approaches which focus on the book study as the basic unit of understanding.* There is really nothing new in this; it is a tried and true method of biblical study. But it bears repeating, especially in an era when thematic approaches seem to dominate.

Part of the task of all learning and teaching is to break down materials into units small enough that the learner has some chance of grasping an understanding. In the case of the Bible we are indeed fortunate that it is already broken down into units which we call books, of varying size and difficulty.

There is a multitude of advantages which suggest the book study method. One is the availability of a multitude of existing resources to supplement an inductive approach. I think we are far too inclined to think that we must always publish something new.

A book study forces us to ask additional questions. What about the author? For what need and purpose in the church was the book written? What about the world of that day? What were the issues which dominated their attention? And how does the author deal with them? The list goes on and on. What it means is that the book study approach helps us to attach ourselves to the historical skeleton.

4. *Approaches which move in the direction of elementary critical comparisons within the biblical materials.* I would not want to claim that everyone in the church must suddenly become a scholar of higher criticism in order to grasp the Word of God or the good news of life in Jesus Christ. But neither is it unreasonable to expect that our typical members can notice interesting differences between the Synoptics and John or among the Synoptics themselves, and ask why.

It is not beyond our ability to grasp the issues arising out of the Creation accounts of Genesis. It is not beyond the imagination of our members to recognize the contrasts between the wisdom literature, the prophetic writings, and the apocalyptic tradition.

I have been appalled at times at the ignorance of even college graduates to elementary forms of these questions. The discovery that issues such as these can be examined honestly and forthrightly has been a pleasant and liberating surprise.

Having used the book study approach offers dividends when it comes time to make comparisons, even the most basic and simple comparisons. If our ultimate concern is to make the spiritual resources of the Bible available to adults, then we must help them know where in the Bible they may find help. The ability to make some critical comparisons and broad knowledge of the literature available is essential to this.

5. *Approaches which enable us to enter the ancient world of the Old Testament and first century A.D. for the New Testament.* Perhaps this is enlarging on the historical issue, but I mean more than that. Soren Kierkegaard used the term "contemporaneousness." What I suggest is that we must be able to move ourselves empathetically into the psychological, sociological, and spiritual worlds of ancient times in order to live and walk with them. We must become their contemporaries in order to allow them to become contemporaries of the 20th century.

Some of the more creative writings dealing with biblical interpretation today are coming from scholars who have schooled themselves in the disciplines of sociology and psychology along with the more traditional theological and historical disciplines. I think there is much to learn there.

Fortunately, biblical study has become one of the central features drawing us together as Christians. May the Word get out to the members of our churches and enrich their lives and enrich their study of the Bible •

The charisma of adult

In his book *A Hard Look at Adult Christian Education*, John R. Fry was critical of adult Sunday school classes that digress into discussions of almost anything and fail to teach adults to think deeply about their faith in relation to personal dilemmas and the desperate problems of the world. He believes that adult education in the church should be a mini-seminary in which Christians voluntarily enroll in classes dedicated to the mastery of a specific book of the Bible or a good text in the history, theology, or ethics of the church.

The enigma in Fry's vision remains how to move from head knowledge to a corporate life of faith and discipleship. The gap between Bible knowledge and discipleship is still the watershed 460 years after the Reformation. Erasmus of Rotterdam was a splendid example of how close to the pure clear radical way of Jesus one can get by diligent rational study of the Scriptures; but his pacifism and respect for the ethical teachings of Jesus remained largely an enterprise of the intellect and intellectuals and did not touch the predicament of the masses. For all the risks involved and under considerable influence of Erasmian humanism, the Anabaptists took the task in hand, formed into free churches of true believers, and taught the radical Jesus way of life to the masses; and to this day they give us one of our best historical models of lay Bible study groups that have changed lives and made things different in everyday living style. These groups usually contained one or two "readers" whose superior knowledge of the Scriptures enabled them to select a timely passage and read and interpret it to the other members of the group who were less biblically knowledgeable. Mindful that from an evangelical point of view the opposite of ignorance is not knowledge but faith, these readers were not as concerned as we about intellectual correctness. They were more concerned about enabling the others to discern what it really is supposed to mean to follow Jesus in the fellowship of believers.

The church of the apostles and the church of the Anabaptists had a charismatic basis of organization. This refers not to whether the leaders had dynamic personalities or whether anyone spoke in tongues, but to the New Testament concept of charisma, meaning "grace-gift," or as Howard Charles translated it, "service-ability." In the words of Romans 12:6-8, "having *charismata* [gifts] that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching," etc.

What would a charismatic style of adult education in the church be like? It has to do, first, with the nature of authority in the church and how it is exercised by the members, and second, with the curriculum of the adult church school class.

A. Charismatic authority

1. *Authority comes from God.* It is not essentially vested in the person with the most knowledge or education or popularity, but is given by God to a group of Christians by a process of continuing revelation, discernment, and consensus (Matthew 16:19). God's word on any

> "The prophetic leader who truly teaches God's Word in the adult class, whether as teacher or member, will not always be understood or followed."

education

Leland Harder

subject under discussion is a discernible message, not a compromise between alternative points of view in the group. Alternative points of view need to be expressed, but it should readily be assumed that differences of opinion indicate that somebody is not discerning God's truth. It may mean that everybody is grasping part of God's truth, but not all of it. Or it may be, even when everyone is in agreement, that nobody is discerning God's truth if the hard work of searching for God's way has been short-circuited. But if the members are truly open to know God's truth, have searched the Scriptures, studied their history, recalled their theology, listened to testimony, they can trust the Holy Spirit to enlighten their minds, helping them to discern the mind of Christ.

2. *Authority comes through each one.* In the discernment process in the church every member is a participant according to the grace-gifts and service-abilities that God has bestowed. One can make a contribution on several levels of participation, related to how much one is enabled by the Holy Spirit to mediate the Word of God and speak with its authority.

At the most common level of discernment one can share an opinion. It is important to let the group know how an idea under discussion hits you on "first bounce." At the same time, it is important to acknowledge that God's truth is always greater than we grasp on first bounce, and our first opinion might be wide of the mark. It is also important for the group to allow (tolerate?) individuals to state an opinion without prejudging them for it or holding them to it as though they are too bullheaded to change their minds and grow. To be sure, all of us carry a considerable resistance to change, and sometimes that resistance takes the form of dominating the discussion time; but in an atmosphere in which the Holy Spirit is active, God can turn a person around.

At a higher level of discernment members can appeal to their theological convictions (Acts 15:11) or share testimonies about their Christian experiences of dealing with the problem under discussion (Acts 15:12) or refer to the earlier experiences of the church (Acts 15:7).

At the highest level of discernment members can exercise the service-ability they have from God to move the group toward consensus (1 Corinthians 12:7). One service-ability that is needed is to reflect another person's statement of opinion in one's own words to test whether or not he is being heard correctly and then to enable the group to test the validity of his opinion. The first person will often restate his position in better terms when he is helped by others to see how he was being heard in the first instance. Another service-ability is to discern common or contradictory points of view of others and especially to help to explore the differences to see whether they are complex or superficial. Still another service-ability is to hold the group to the exploration of one strand of thought until the discussion has reached a point of greater clarity or resolution.

All of these vital service-abilities are offered to the group without immediate concern to further one's own point of view but to elicit the image of God in others. It is almost impossible to speak for oneself and facilitate the contributions of others at the same time. Unselfish service to the discernment process will often require a humble willingness to postpone one's own expressions of opinion until others have been helped to incorporate theirs into the discernment process. These people are offering their "gifts of the Spirit for the common good" (1 Corinthians 12:7) and thereby indirectly preparing the group to discern the mind of Christ.

3. *Authority comes through prophetic leaders.* Leadership in the discernment process is a special service-ability bestowed by God, a special type of authority through which God's authority is mediated. To some (not all) are given the gist of speaking directly for God in the name of Jesus concerning the subject under discussion. Jesus did this superbly and was uniquely enabled to speak "as one who had authority and not as the scribes" (Mark 1:22). Today certain persons emerge in every congregation who bear his likeness to speak God's Word on a certain question and to help the rest of us be faithful disciples. They may do this as the appointed teacher of the class or as one of its members.

B. The curriculum of charismatic adult education

The prophetic leader who truly teaches God's Word in the adult class, whether as teacher or member, will not always be understood or followed. Christians are at different stages of growth; and according to the Parable of the Soils (Mark 4:1-9, 13-20) the growth of some Christians will be prematurely halted by demonic influences or scorched by shallow roots or strangled by the preoccupations of this life. But it can be assumed that Christians who continue to attend church school classes possess the potentiality of the good soil in which the seed of God's Word takes firm root and grows to fruition.

The most essential resource in the Christian's growth process is the Bible as the inspired vehicle of God's truth. The charismatic discernment process can begin with the learning questions of Christian pilgrims and move to the Bible for light, or the group can begin with the Bible and move to its application in the present situation. But in either procedure the central purpose in charismatic adult education is to study the Scriptures as the essential way for members to discern God's will and to make some decision in the direction of obeying it. If we affirm that the Bible is our trustworthy guide for obedient living, we dare to believe that if we take our search of the Scriptures seriously enough, we will find answers to our existential questions, subject always to our own later, fuller discernment. •

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The long road from refugee camp to choir loft

Berne, Ind. — It is a long way from the refugee camps on the Thai-Cambodian border to the choir loft of First Mennonite Church in Berne, Indiana. Nevertheless, that journey was made by the members and relatives of the Taing family, three groups of which arrived in Berne during a 14-month period, from September 1979 to November 1980. The singing of Christian songs in both Chinese and English by 15 of the 28 resettled Cambodian refugees was one of the high points of the recent mission festival in the church.

The resettlement of these refugees is a long and interesting story. In May 1979 the church council appointed a master committee, chaired by Warren Habegger, to help settle a family of boat people from Southeast Asia. The master committee appointed other committees: initial contact persons, housing, transportation, health-care, grocery buying, clothing, language lessons, school enrollment, tutoring, finance, and employment.

Many persons were involved, and this was one of the keys to the success of the resettlement project. The entire congregation participated in a prearrival grocery shower, in the donation of bedding and good used clothing, bicycles, and furniture, and in providing transportation for the many trips necessary in the early months.

An early disappointment did not dampen the enthusiasm of the committee. A Vietnamese family scheduled for arrival chose to remain in California, where they found relatives. Would we not do the same if we walked in their shoes?

Several weeks later a 10-member Chinese Cambodian refugee family arrived. They were the Taings, a father and mother with a family of eight, including a married son and his wife, none of whom spoke English. There were four school-age children. The family was eager to learn, and many trips were made to special English classes in a refugee center in Fort Wayne, 35 miles away. Soon local persons were serving as tutors for the study of English. As the children enrolled in the public school excellent cooperation was offered by the principal and teachers.

The family was housed directly across the street from First Mennonite Church in a home which proved exactly right for them. The church had purchased the house when it was vacated several months earlier. Its proximity kept the church members in touch with the family, who was friendly and appreciative. Anyone who dropped in was served tea and warmly welcomed.

Bonnie von Gunten tutors the adult English language class.

The Cambodian choir performs at Berne's mission festival.

Concerned about their spiritual as well as physical welfare, the committee asked David Chiu, a native of Hong Kong and a student at Mennonite Biblical Seminary in Elkhart, to come to Berne as often as possible and to minister to them. Soon it seemed advisable to install earphones in one of the pews so that the adult Cambodians could hear the Sunday morning messages in the Chinese language, with David Chiu translating in the sound booth.

The Taings' first Christmas in America (1979) was also the first Christmas they had ever observed. David Chiu related the Christmas story to them; several of the children particpated in the Sunday school Christmas program; and the family was thrilled by the presentation of Handel's *Messiah*. In 1980 Sok, one of the daughters, sang in the large *Messiah* choir. On Easter Sunday of that year she became a member of the church by baptism on confession of faith.

Several months after their arrival the Taings were earning enough to allow them to buy their own groceries, as well as take care of some other expenses. As the months went by they continued to adjust to the community and seemed happy in their new home, but there was an ache in their hearts for family members still in the refugee camps. Mrs. Taing, particularly, was concerned about her aging mother and two sisters and their families.

In the meantime Eldon Claassen of

Berne went to Cambodia to assist with medical work in the camps. Through his efforts the family members were located, but resettlement was discontinued for a time. He took charge of getting all their papers in order so that when resettlement resumed they would be ready. In Berne the Taings carefully saved their money and sent a sizable sum with a missionary returning to the camps, hoping that it would help their loved ones to come to Berne.

The months went by, and the Taing family became self-supporting. They kept the hope that their loved ones were coming. Finally, in early September 1980, 11 persons arrived at the Fort Wayne airport and were brought to Berne, where a late supper of hearty Chinese chicken soup awaited them. Visiting and sharing continued into the morning hours. Among the 11 was the 71-year-old mother of Mrs. Taing, as well as her two sisters and their families. The new group was housed directly beside the Taing family in a home also owned by the church. The clothing and housing committees again functioned, and the needed items were supplied. The local MCC Et Cetera Ecke has played a major role in these efforts.

The Taing family is helping their kin in their adjustment. Papa Taing now owns a van, has a driver's license, and takes the newcomers shopping. The committees have been relieved of many of their responsibilities.

By November 1980 a third group of relatives arrived. The Taings had prepared for this by purchasing their own home, and the new refugees moved into the house which had been occupied by the Taings. The married couple in the first group bought a house trailer and are living alone for the first time since their marriage.

A number of those in the second and third groups became converts to Christianity in the refugee camps and have since joined the church in Berne. Others of the first group, through the ministry of David Chiu, have also become Christians and church members. It is a joy to see most of the 28 members of the three refugee resettlement groups at many of the church services and participating in church programs. *Naomi Lehman*

David Chiu translates . . .

as the former refugees follow worship services in their own language.

Canadian-German cooperation in Europe: An update

Winnipeg, Man. — There are several thousand church members in the Neuwied, Espelkamp, Hannover, Bechterdissen, Bielefeld, Backnang, and Wolfsburg congregations in Germany. There are many more young people and children. Kirchliche people are still joining, and new congregations will be formed as others continue to come out of the Soviet Union.

The Conference of Mennonites in Canada is working with the Umsiedler and German Mennonites in assisting with the development of this congregational life. Erwin and Hildur Cornelsen have been active far beyond the Wolfsburg congregation; deeper life and evangelistic services, ministers' courses, and family workshops demand much of their attention.

Gerhard Dyck, the Umsiedler itinerant minister, has given guidance to the development of the Hannover congregation and is now nurturing nuclei in other centers. Peter Kroeker is giving half-time to the Backnang congregation in addition to doing itinerant work in south Germany. George and Karen Schmidt will begin with a kind of mobile Bible school ministry this spring after their Bienenberg assignment. The ten thousand plus Umsiedler are beginning to be a strong factor in the German Mennonite church development.

The present involvement with the Umsiedler work in Germany is one of the ironies of history. The Umsiedler migrants from Russia are the descendants of the Hoeppners, Bartches, and other families that began to migrate from Prussia to Russia in 1789. Now these Umsiedler, along with the German Mennonites who are the descendants of the families that never went to Prussia nor Russia, as well as the Prussian Mennonites who were forced into West Germany through the war and the disappearance of their country, and the Canadian Mennonites who embrace many migrations are working together in the country whose people gave so much to the Reformation.

There are growing indications that this kind of Canadian Conference involvement in Germany will be brief. Organizational and financial support is developing rapidly in Germany. Human resources involvement depends on the invitations extended.

There are, however, indications that new trans-Atlantic ties are developing which might in turn stimulate growth. At this time it is too early to project the direction this new relationship will take. Suffice it to say that the mutual interest that is emerging promises to be enriching for the Mennonite church far beyond the Umsiedler people. *Henry J. Gerbrandt*

Canadian conference income exceeds $1,000,000

Winnipeg, Man. (CMC) — For the second year in succession the Conference of Mennonites in Canada has passed the million-dollar mark in budgeted income. In 1980, $1,073,683 was received. This represents 96.8 percent of budget.

"It is a tribute to the membership who in light of all the demands for donations that are placed on them have seen the need for conference programs and supported them," said Eldon Krause, conference treasurer.

"Drug abuse, mental illness, and aberrant behavior are observed year after year, in thousands of US military personnel with access to or control over weapons of mass destruction," warns Lloyd J. Dumas in "Human Fallibility and Weapons," *The Bulletin of the Atomic Scientists*, November. "False warnings of a major nuclear attack, false alerts, or improperly authorized (but properly coded) messages ordering the launching of nuclear weapons could accidently generate a holocaust." With our huge stockpile, he points out, a system that is 99.9 percent safe still leaves 30 nuclear weapons "uncontrolled."

An appeal for $1,375,000 has been made to reconstruct 20 churches, chapels, parsonages, and other church-related buildings in Hanoi and Haiphong and in nine provinces of Vietnam within 350 kilometers of the capital. The churches and other buildings were destroyed or damaged by bombing during the 1964-72 war. Vietnamese church leaders, in a letter to the World Council of Churches, said that US air raids destroyed in addition to churches, chapels, and pastors' houses, the Bible institute, the headquarters of the General Evangelical Church, and the library.

Studies reflect "new reading" of women in Scripture

Amsterdam (EPS) — Three World Council of Churches' (WCC) consultations on the subject of the place of women and men in the church have now spelled out and challenged the widespread misuse of theology and biblical texts to justify women's subordination. This problem is a big factor in driving women from the church.

These three specialized meetings were part of the WCC's Study on the Community of Women and Men in the Church. In addition seven regional meetings form part of the study process. Their findings, which deal with the very basis of the church's teaching, will provide a major input for the study's culminating international consultation to be held in Sheffield, England, 10-19 July.

The issues tackled by the three conferences were interrelated. The first gathering at Klingenthal, France, in August 1979, concentrated on the theological issues of women's ordination. The doctrine of the image of God was the starting point for the second, held a year later in Niederaltaich, Federal Republic of Germany. The final meeting in Amsterdam, Netherlands, 15-19 December, discussed the authority of Scripture in the light of women's new experiences.

Discussions were outstanding in the degree of consensus reached at each of the three meetings. At the close of the Amsterdam conference, the WCC's coordinator of the Community Study, Constance Parvey, said, "Representatives from around the world were unanimous in affirming that the Bible has been used in the churches to ratify the second-class status of women." The Amsterdam participants decided that while the problem was universal, correcting injustices must be worked out "in each cultural, social, and ecclesiastical context."

A common feature of all three gatherings was the participants' concern that Christian teaching about the male image of God and the use of exclusively "male" language was contrary to the vision of human wholeness. Many, including both women and men, felt alienated and excluded by it.

All three conferences felt that the changing situation of women in the secular world demands a "new reading" of women in Scripture. Many biblical passages portray women as strong, willing to confront injustice and challenge authority. The texts most often cited, however, give a one-dimensional view of women as either submissive and servile or as prostitutes and temptresses, unworthy of a full role in the important tasks of the church and its ministry.

Recommendations going forward to the international consultation in July suggest ways of building women's perspectives and their participation into many spheres of church life.

(Left to right) Cynthia Wedel, Brigalia Bam, and Annie Baeta Jiagge at a WCC meeting in Geneva

Pastor required

Thompson United Mennonite Church invites applications for a pastor. Our congregation is small, young, and dynamic. Direct inquiries to Mr. Arne Schellenburg, chairman church council, 114 Arctic Drive, Thompson, Manitoba R8N 1G9.

Piano instructor wanted

Swift Current Bible Institute is now receiving applications for the position of instructor of music and piano. Should have Grade 10 ARTC or above (Toronto Conservatory), as well as training in rudiments, accompaniment, and history. Starts August 1981.

Send inquiries to: David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

Registrar/business manager

Canadian Mennonite Bible College invites applications for the position of registrar/business manager. As registrar he/she will be responsible for admissions, registration, student aid, and student records. As business manager he/she will be responsible for preparing and monitoring the budget, billing and receiving, and day-to-day business.

Applications should be mailed to the President, Canadian Mennonite Bible College, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4, before 16 February.

"It was refreshing to realize again that the promises of God are as true for me as they were thousands of years ago."

Encounter with adult education

My experience with Bible study as an adult has left much to be desired. It seems there are large gaps between the Bible stories I learned as a child, how I understand the Bible today, and the way I attempt to apply this knowledge to my daily living experience. I always had the gnawing feeling that something important was missing. This feeling intensified, along with a great sense of inadequacy, each time I was asked to teach a children's Sunday school class. My fear was that I might teach something that some day would have to be undone. My frustration grew as I searched in vain for an opportunity to learn and grow in my understanding of the Scriptures. It seemed that all the groups in which I was involved avoided Bible study. This avoidance was due, I think, to the fact that no one felt adequately prepared to be an authority on interpreting the Scriptures.

It was a sense of emptiness and desire to grow that led me to respond to an elective offered in our adult education program. It was called an "Inductive Bible Study" and was offered for a three-month perid. During this time I was invited to read, compare, and question what I read. I was asked to read the Scriptures, keeping in mind who the author was, the style of writing used, the audience for whom it was intended, the point in time it was written, and the outlook of the people at the time of writing. With these points in mind as I read, the Scripture became more meaningful. Checking cross references pointed out the fact that some authors viewed things differently. Realizing these tensions did not arouse doubt, but rather a profound sense of God's love in spite of differences we have. It was refreshing to realize again that the promises of God are as true for me as they were thousands of years ago. Placing myself on the time line along with the patriarchs and prophets renewed my sense of belonging to the family of God during my pilgrimage on earth.

Keeping in mind the context in which the Scriptures were written will help avoid their abuse by using them to support a personal bias. I feel a renewed responsibility and challenge to teach the Bible to our children in such a way that it won't have to be undone when they become adults. *Lil Jantz*

The concept of adult education, or more specifically adult Sunday school, in the church setting is new to me, and it provides a tremendous opportunity for increased study and deepening awareness of my faith.

At First Mennonite, Edmonton, Alberta, there have been many and varied types of adult Sunday school. Usually each fall we are presented with two or three alternatives. These choices are not always easy to make and have ranged from book studies to historical examinations of Anabaptist heritage to studies on social issues to Bible studies.

Personally, adult Sunday school has been a rewarding experience. One year I participated in a Bible study on Jeremiah. Although the setting of the class was formal, the discussions were often informal and thought-provoking. Our pastor led the study, and his affinity for Jeremiah brought the book alive for all of us. We learned to walk the paths Jeremiah walked, to bear the yoke of his burden.

A second experience that I enjoyed was participating in a young adults and married couples class. This class was made up of people who didn't feel comfortable in the other adult classes. Many of us had small children who would have been serious distractions in the other classes, but because of the informal nature of this class they were no problem and parents could be at ease. We did a variety of studies, but the most interesting one was the study of Anabaptist heritage. With participants coming from a wide variety of backgrounds, the discussions were lively. The input from non-Mennonites challenged those of Mennonite background to reexamine some of the basic teachings of their church. Through careful study and constant sharing this class gained an insight into the Anabaptist faith, its roots, its problems, and its central truths.

Basically, however, what is important about adult education is that it challenges us as adults to grow in our faith, to study God's Word, and to become God's servants in the world. The opportunities that adult education offers are vital to the growth and nurture of our churches. We can never study too much or know God too well, for he has so much to offer us and just waits for us to "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18). *Ruth Friesen*

I recently had the opportunity of spending a year near Hagerstown, Maryland. While living in that area I attended the Hebron Mennonite Church of Hagerstown. Hebron is a relatively new congregation of approximately 20 families. It is a fellowship of people highly involved in their church.

From October through March the entire congregation used the Sunday school hour to study the Sermon on the Mount. Sunday school teachers met weekly to share resources and ideas in preparation for each session. A variety of resources, along with John Miller's *The Christian Way*, served as texts.

I was a member of one of the Sunday school classes of about 12 persons. The teachers were Donald and Ellen Martin. They devoted much time, energy, and thought to each session, often sharing their own ideas as well as those of the resources utilized. Ample time for discussion was allowed after some initial input by the teachers. Partially because of the subject matter, the teachers, the class members, and class size, this turned out to be one of the most stimulating Christian education experiences of my life.

Ironically it was the old classroom/teacher model that I had rejected, primarily in reaction to the Uniform Series, that I found so stimulating. Also the fact that one teacher was seminary

Continued on page 92

Lifelong Learning

“...until
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e all reach unity in
o in the knowledge
on of God and become
ature, attaining to the whole
measure of the fullness
of Christ."

Ephesians 4:13 NIV

Commission on Education
General Conference
Mennonite Church
Box 347
Newton, KS 67114

trained and both gave careful thought and preparation to the lessons set this experience apart from others. Wrestling with the many difficult, controversial, and provocative issues raised in the Sermon on the Mount invariably makes for a stimulating experience. *Randy Krehbiel*

Two years ago our congregation of 160 members completely revamped its adult education program. Because we had become dissatisfied with the lack of overall purpose in our efforts, we employed two persons part-time for 18 months to do research, write papers, and plan a new curriculum that would answer our needs. In a series of congregational forums all of us responded to the philosophy papers and the ideas for a new adult curriculum.

From our study and discussion three distinct strands or themes emerged — biblical studies, family nurture, and Christian lifestyle — and were woven together to fulfill our stated purpose: that all persons come to know and experience the fullness of Christ.

In the first strand, biblical studies, we offered Old and New Testament surveys as well as book studies and doctrinal studies. In the family nurture strand, we planned courses in the nurture of preschool, school-age, and adolescent children, and also marriage enrichment. The third strand, Christian lifestyle, included classes in such topics as peace and justice and disciplined living.

Through all our planning we were deeply influenced by Larry Richards' book *A Theology of Christian Education* and adopted his scheme of the three-part objective (transformation of belief, attitude, and behavior) as our aim for every educational setting. As we study together we want knowledge to be the handmaiden of transformation.

A small group of persons within the congregation formed the education mission group and committed themselves to administer the curriculum, call forth teaching gifts, and provide teacher training. One successful method of teacher training has been to match an experienced teacher with a novice and provide on-the-job training.

At the start we planned a three-year experimental curriculum. Soon it will be time to begin an evaluation process and ask the congregation to again identify our most pressing needs in adult education. We're eager to plan the next phase, for even though we've discovered it's hard work for laypeople to create a more vigorous Sunday school, we've also been gratified by the enthusiastic response of our students. *Marlene Kropf*

Several people from our congregation were going into Portland to attend evening classes at Multnomah School of the Bible. In addition, people attended many seminary courses and workshops held in the area. We figured that if the interest level in further Bible study was that high in our congregation we should consider offering our own Bible classes. Two other considerations were (1) to better educate our current Sunday school teachers and enlarge the pool of those willing to teach, and (2) to provide some good foundational biblical studies through the church.

Next we contacted the two seminaries and several Christian colleges in the Portland area, telling them that we wanted a five-week course which required some homework. We wanted the course to be interesting, yet challenging, and oriented toward the lay level.

The first course offered, staffed by professors from Western Evangelical Seminary, was an introduction to the New Testament. We had 35 people in attendance. We invited two other churches (Zion Mennonite and a small community church) to participate.

The second course we offered, taught by the same professors, was on Bible interpretation. Again attendance was good: about 30 people registered.

Our last course offering was "Upon These Doorposts." We decided to change our orientation slightly and make the course appeal to a different set of people. Interestingly, we had only 20 people register for this course.

We've concluded that the interest is in biblical studies, so our next course will be a "Life of Christ" class.

These courses do not take the place of our home Bible studies.

How long we offer these courses and what the nature of these classes will be remains to be seen. Hopefully it will become a standard part of our educational program. *Mark Yoder*

Commission on Education staff

We would like to be co-workers with you in the task of Christian education. Call on us if we can be of help in any of the areas of work listed below.

Lois Bergen, director of youth education: *With*, Youth Council, triennial conference youth program, workcamps for high school youth, workshops, resources

Jim Dunn, director of higher education: *Forum*, ministry with students and scattered young adults, liaison between congregations and church-related colleges

Edna Dyck, revision editor and proofreader: Revision of Foundation Series for children, workshops, task force on the developmentally disabled

Herta Funk, director of adult education: Project: Teach and other workshops, Foundation Series for adults, women's/men's concerns, single adults, Mennonite heritage, family life issues, resources

John Gaeddert, executive secretary of the Commission on Education: Family Clustering, intergenerational learning, worship and arts, camping, workshops, and retreats

Karen Graber, secretary: Among other things, *Forum* mailing list, Marriage Encounter *Newsletter* mailings

Holly Keller, secretary: In addition to a big volume of mail, manuscript typing and twice-weekly vouchers

Cornelia Lehn, director of children's education: Workshops, resources, parenting, storytelling, Foundation Series for children, peace education

Lois and Paul Unruh, directors of Marriage Encounter: Organization and direction of ME weekends, training of presenting couples, help for follow-up groups

Elizabeth Yoder, general editor: Uniform Series, Foundation Series for Youth and Adults, elective studies, bulletin service

Bergen

Dunn

Dyck

Funk

Gaeddert

Graber

Keller

Lehn

Lois Unruh

Paul Unruh

Yoder

Billy Graham presents a book to Pope John Paul II during an audience on 12 January at the Vatican. Graham gave the pontiff photo albums of the Philippines and Japan, countries the pope was to visit in February. Graham arrived in Rome following visits to Poland and Hungary, where he received honorary degrees from protestant theological institutions. In receiving his honorary degree from the Reformed Theological Academy of Debrecen, Hungary, Graham asserted that multilateral disarmament "must move beyond the level of political slogans" and stressed that "God's will is salvation, not destruction."

Bluffton (Ohio) College is offering, for the first time, openings for nonstudents in the study tour, "Art, Music, and Drama in Vienna," according to James Bixel, professor of music and tour leader. Students will participate in various cultural activities in Vienna, Austria, and a three-day side trip to Prague, Czechoslovakia. The group will leave New York 29 April and return 21 May. For more information contact James Bixel, Marbeck Center, Box 605, Bluffton College, Bluffton, OH 45817.

Teacher's innovations get Jamaican endorsement

Brown's Town, Jamaica (MCC) — An experimental curriculum designed and administered by a Mennonite Central Committee volunteer has received the attention and financial support of the country's ministry of education. Now in operation at the St. Hilda's Diocesan School here, the pilot program could encourage innovation elsewhere in the Jamaican school system.

Ron Braun of Winnipeg, Manitoba, taught at St. Hilda's two years before becoming director of the "Transitional School" project, so named because it helps seventh and eighth grade students make the transition to high school, and because the program itself encourages a transition from one educational philosophy to another.

Like other MCC teachers in Jamaica, Braun had experienced frustration working within a school system which, he says, was "imported from Mother England when it was already obsolete there."

At a seminar with then minister of education Phyllis MacPherson-Russell in January 1979, Braun informally shared his concerns and discovered that they were mutual. Further discussion with her and the headmistress of St. Hilda's led to the idea of a pilot program.

Initially the minister of education offered a $2,800 grant to cover initial costs and to free a researcher-administrator part time. When the school applied for the one-year grant, the ministry's research department suggested a $10,000 two-year grant instead.

Jamaica's traditional school system is built around the British system of standardized exams for graduation from the sixth and twelfth grades. Because the system is geared to passing exams throughout, emphasis falls on rote learning, competition between students and receiving the "right answer" from teachers rather than taking initiative to search for understanding.

Students may be prepared to pass the Cambridge exams, but not for real life in Jamaica. They are oriented to personal advancement, but not to contributing to building their nation, according to Braun. Because they are prepared for jobs which do not exist in Jamaica they often must choose between emigration and unemployment.

Braun also notes that many of Jamaica's most creative and most gifted teachers become frustrated and resign — "a loss a developing country can ill afford."

The Transitional School is an attempt to offset some of these problems by making the first two years of secondary school a chance for students to "learn to learn" by solving problems for themselves rather than to merely take notes of teachers' lectures. It encourages students to work cooperatively rather than to compete against one another.

And at least for now the program dispenses with exams. Braun hopes that without exams the educational atmosphere will change so that it "motivates our pupils honestly, not with the lure of exam passes or increased prestige, but simply by assisting the discovery of what pupils want and need to know." He also hopes students will feel freer to make mistakes and learn by trial and error.

The Transitional School can only be a partial answer to deficiencies within the school system. Braun acknowledges that "while we pursue the rainbow of freedom and discovery we also know that the students will return to the storm of examinations after two years with us."

St. Hilda's is planning on continuing with the Transitional School, even though the government's initial grant is completed, and Braun himself will soon assume responsibilities as MCC's country representative.

Bangladesh study team wanted

Mennonite Economic Development Associates has entered into an agreement for implementing a two-year rural development study project in Bangladesh in cooperation with the Canadian International Development Agency to identify and design projects in irrigation, rural industry, training, and physical infrastructure.

Applications are invited by qualified persons who will form a three-member team to be placed in Bangladesh for two years. Team members will have training and experience in the areas of business management, economics, agriculture, engineering, and sociology or anthropology. Experience in international development is essential.

An administrative secretary is also required with proven ability in office administration, organizational skills, typing, and basic accounting.

Salaries negotiable and commensurate with qualifications and experience. Duties to commence summer 1981.

Send inquiries by February 28 to: Neil Janzen, MEDA Human Resource Service, 201 - 1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8; telephone 204/475-3550.

Pastors, church leaders, and other interested persons from across North America are expected to converge on the Goshen (Ohio) College campus 23-25 April for a symposium on "Devalued Persons and the Church." The event, which highlights the International Year of Disabled Persons, is sponsored by Mennonite Mental Health Services in cooperation with the Associated Mennonite Biblical Seminaries and Goshen College Center for Discipleship. The symposium is designed to examine significant issues in human service to devalued persons from a Christian perspective. Write: Dean A. Bartel, Box 370, Elkhart, IN 46515.

A former missile designer for Lockheed who quit his job to work full-time for disarmament is the winner of the 1981 Martin Luther King, Jr., Award of the Fellowship of Reconciliation (FOR). Robert C. Aldridge, this year's winner, is a Roman Catholic. After 16 years with Lockheed, he resigned his position in 1973 after he realized that the missiles he was designing were no longer defensive in nature but first-strike weapons. FOR initiated the King awards in 1979, to be given annually to a person or group making a significant contribution to the nonviolent struggle for a peaceful and just society.

CAMS teachers meet

Brandon, Man. (CMC) — Ninety-six staff members from private schools across Canada gathered at the Brandon Agricultural Conference Centre for the Canadian Association of Mennonite Schools (CAMS) teacher's conference 2-5 January.

Schools fully represented included Mennonite Collegiate Institute (MCI), Gretna, Manitoba; Mennonite Brethren Collegiate Institute (MBCI), Winnipeg, Manitoba; Rosthern Junior College, Rosthern, Saskatchewan; Elim Bible Institute, Altona, Manitoba; and Westgate Collegiate, Winnipeg, Manitoba. Other schools partially represented were United Mennonite Educational Institute, Leamington, Ontario; Swift Current Bible Institute, Swift Current, Saskatchewan; Bethany Bible Institute, Hepburn, Saskatchewan; Mennonite Educational Institute, Clearbrook, British Columbia; and Winkler Bible School, Winkler, Manitoba.

The overall theme of the conference was "The Medium is the Message." Gerhard Ens of Winnipeg led two devotionals focusing on "The Message" and "The Medium."

Two working papers on the philosophy and history of Christian education were presented by Canadian Mennonite Bible College professors Harry Huebner and Adolf Ens, respectively. Peter G. Klassen of Brandon University, former principal of Alberta Mennonite High School and MBCI and former faculty member at MCI, was one of the guest resource persons.

Afternoon workshops on topics such as the sciences, the arts, discipline, and the identity of Bible schools were chaired by persons representing the various schools.

Recreational activities available included swimming at the Sports Plex and cross-country skiing. The Conference Centre provided the meals.

SCBI, Elim students enter internship program

Winnipeg, Man. — For about a dozen Bible school students from Swift Current (Saskatchewan) Bible Institute (SCBI) and Elim Bible Institute in Altona, the end of Christmas break meant the beginning of an internship with Native Ministries (NM).

Traditionally students from SCBI have traveled to Manitoba for three to four weeks of learning and serving in communities where NM has work. This year for the first time Elim students will also be a part of the program. One or two students are presently receiving supervised practical experience in Matheson Island, Hole River, Riverton, Manigotogan, Selkirk, Winnipeg, and Regina.

NM staff from these communities visited both schools to give some orientation to prospective participants and are presently supervising students in this program. Staff persons from Elim (Phil Bender) and SCBI (Ernie Hildebrand) will make visits during the month as well. To make ties possible, most placements this year are in Metis communities.

Students are expected to do preparatory reading, keep a daily journal, and write an evaluation of the experience. They pay regular tuition and room and board for the time they are interns.

For many of last year's interns the personal contact with native people resulted in changed attitudes and generally a heightened awareness of Indian culture and problems. Many also discovered things about themselves.

One of last year's interns reported, "On Sunday night a young Indian man came over. He was a nice person and became my best friend as the month progressed."

Some interns found the most difficulty in not having a structured plan for their use of time. Being asked to relate helpfully to people was not a sufficient guideline. Others were not at ease with the practice in the North of expecting people to "drop in" without special prior arrangements. A few were not sure of the value of the experience until some months had gone by as they reflected on the experience. *Malcolm Wenger*

Chicago churches take to airwaves

Chicago, Ill. (MBM) — Eighteen Mennonite churches in the Chicago area have gained significant access to radio and television by working closely with the communications committee of the local church federation, reports David Whitermore, coordinator of Chicago area Mennonites.

He notes that most if not all Mennonite churches in the area who wanted to be on the air have had an opportunity to participate.

"Black congregations (Englewood and First Mennonite) have received either radio or television time to share the good news," Whitermore says. "And the Spanish churches, Lawndale and Fifty-First Street, are preparing for an appearance on WGN-TV in March."

One limiting factor, however, is that Spanish congregations who participate on air must give their messages/sermons in English, although music can be done in Spanish.

First Mennonite, Grace, and Markham have done a number of weekly (five) 90-second devotionals on NBC, CBS, and ABC. The stations require pastors who do these to submit scripts in advance, "not for censorship purposes, but to make sure advance planning is done," Whitermore says.

Radio talk shows also have been available for peace, justice, and Christian views from an Anabaptist/Mennonite perspective.

Five years after cancer has been detected, black Americans are less likely than whites to have survived, according to a study by the National Cancer Institute. The study suggests that blacks are less likely to get the most up-to-date cancer treatment and more likely to get poor follow-up care. A related study at the University of California at Berkeley found that minorities have their highest employment levels in the nation's most dangerous jobs. This subjects them to a higher than normal incidence of injury and disease. But because they are more fearful than whites of job loss, they are less likely to complain.

Two new TV spots on prejudice and equality have been accepted by the three major TV networks in Canada. Canadian Television, Global Television, and Canadian Broadcasting Corporation (CBC) accepted both spots for release to affiliated stations. The two spots — one 30 seconds, the other 60 seconds — encourage viewers to overcome their negative outlook toward persons of other races or socioeconomic levels and to work for equality. Mennonite Radio and Television, the inter-Mennonite media group in Canada, oversaw the production of the spots.

Poverty is declining in the US. That is, it's declining in small cities, suburbs, and rural areas — everywhere except in large cities. According to a recent report by the Department of Housing and Urban Development, blacks living in the central city are bearing the brunt of the nation's current economic decline. From 1969 to 1978, for example, the number of urban blacks in poverty increased by 21 percent. During the same period whites in poverty declined by 5 percent.

The world's forests: A new call to conservation

Akron, Pa. (MCC) — "By ax, bulldozer, chain saw, and fire, the world's trees are falling — far faster than nature or man can replace them." So says a November *Newsweek* article on the world's disappearing forests. "Up to half the world's woodlands may have vanished since 1950, and annual losses now are running between 1 and 2 percent — 25 to 50 million acres."

The *Newsweek* article details the tremendous loss that has taken place. "Two-thirds of Latin America's original forest is gone or seriously depleted. Half of Africa's woodland has disappeared. Thailand has lost one quarter of its forest in the last 10 years, and the Philippines, one-seventh in the last five."

There are both immediate and long-term consequences of the world's vanishing forests. In several countries the poor who depend on firewood have to spend either a fourth or more of their income or time gathering wood. The scarcity of firewood has implications for health since many families cannot afford to boil their drinking water, a necessity in most developing countries.

Soil erosion, a serious problem, is accelerating because of denuded hillsides. In South Asia one frequently hears that the topsoil silting in India's rivers and irrigation canals is Nepal's most precious and abundant export. The food-producing capacity of the future is being eroded.

The cutting down of forests also has environmental implications. The creeping desert in Subsahara Africa is attributed to the reduced tree population.

Recognizing the growing critical dimensions of the problem, Mennonite Central Committee took action in its December 1980 executive committee meeting to "authorize the recruitment of someone qualified to develop a forestry program which would have as its objective to address the growing energy crisis facing poor people globally through the shrinking firewood supply." Edgar Stoesz, MCC associate executive secretary for Overseas Services, anticipates that MCC will concentrate in two or three countries where afforestation projects are needed.

MCC's past experience indicates that mere technical knowledge is not sufficient for a successful afforestation program. Land ownership patterns, culture, economic and political factors probably contribute more to the success or failure of an afforestation program than financial, technical, or personnel resources. Thorough planning involving the local cultural and economic realities is essential. MCC hopes to design its afforestation projects to benefit the small landholders wherever possible.

MCC has promoted several afforestation projects in its development programs during the past two decades. The largest project occurred in Algeria.

Positions open

Goshen College seeks a teaching faculty member in Hispanic ministries and a residence hall director. Teaching position requires competency in Spanish and English for courses in biblical studies and pastoral leadership and possible involvement in the Cross-Cultural Relations Center. Residence hall director must have BA, preferably an MA, and one or two years of work experience.

Send letter of application, resume, and three letters of recommendation to John A. Lapp, Provost, Goshen College, Goshen, IN 46526.

Teaching opportunity at MEI

Applications are invited for the position of

Industrial education teacher

The successful candidate will be involved in planning and developing the IE program and facilities. Employment commences July 2, 1981.

Forward resume to:
Wally Sawatzky, principal
Mennonite Educational Institute
Box 2240
Clearbrook, British Columbia

CHRISTIANS AND WORLD EVENTS

Musings on Mennonites and Reagan

Ted Koontz

For over two months now I have been trying to understand why Mennonites supported Reagan so heavily in the fall elections. I suspect that much of Mennonite support had to do with sociological facts. Our communities are in Republican strongholds. We tend to absorb the political and economic views of those around us and reflect those views in our voting without carefully examining their compatibility with our Christian commitments. This is true, of course, not only for the majority of Mennonites who find themselves in small communities. Mennonites in Boston or Atlanta probably hold more "liberal" views on political and economic issues than their Mennonite "country cousins." Factors like educational levels and occupation also shape our views.

Is it true that our voting essentially reflects the general political climate in which we live? If so, it seems that our Christian commitment (and a rather distinctive Christian commitment at that) makes less difference in our political action than does our conformity to the particular geographical, intellectual, and economic "worlds" we happen to inhabit. To me this is a disturbing observation. It suggests that we have not brought this aspect of our lives under the lordship of Christ.

Some, of course, would claim that Christianity should have no relevance to our voting patterns — Christian faith has to do with saving souls, not with secular concerns. Evangelicals have been the main advocates of this view. But the rise of the Moral Majority and the political activism of many Evangelicals in the recent campaign suggest that Evangelicals are rapidly coming to the conviction that religion should shape political action. And Mennonite theology, even if it has not always directed us into political life, has always rejected a sharp separation of religious commitment from the "stuff" of ordinary life. It has called us to discipleship, following Christ in all aspects of our lives.

Whether our theology is Evangelical or Mennonite, we are being pushed to work out the implications of our faith for our politics. I believe this is a hopeful movement. I hope that what looks disturbingly like uncritical "conformity to the world" to me in Mennonite voting in 1980 will change. Even though influences from our immediate environment will inevitably impact our political views, a conscious attempt to bring our politics under the lordship of Christ is certainly a necessary first step.

But whether that first step is also a step in the right direction remains to be seen. Perhaps Mennonite voters for Reagan were not separating faith and politics, uncritically reflecting the views of their peers. Perhaps they were reflecting an integration of faith and politics. If so, my concern is for the adequacy of the theology, for the analysis of the factual situation and how to improve it, and for the relative priority given to different issues. There is not space here to spell out the concerns in detail, but some questions will illustrate its content.

On a theological level, how do we understand God's action in history, and particularly, the role of the United States in his work? Is there not in Reagan and his Moral Majority supporters a tendency to glorify America as God's special instrument in history? Does a biblical emphasis on God's judgment for insensitivity to the needs of the poor and the oppressed find adequate expression in this political view? Where does our Mennonite concern for turning the other cheek fit in with a perspective which emphasizes that "there are things worse than war, things worth fighting for"?

On the level of factual analysis, are we really more likely to have peace by adding to our military strength and stressing our toughness than by focusing on diplomacy and building positive relations with other nations? Will the new Administration's economic policies really end up helping all by restoring the economy, or will the combination of tax cuts and cuts in government services help most those who need it least and hurt most those who can stand it least? Should a US human rights policy look the other way when violations are perpetrated by friendly "authoritarian" regimes because pressing them on such issues will lead to "totalitarian" communist regimes?

Are the top priorities issues like outlawing abortion, restoring public school prayer, increasing defense spending, defeating the ERA, and eliminating "waste" in government social programs, or are they issues like banning handguns, providing adequate medical care for all, insuring equal opportunity for minorities, control of nuclear arms, and protection of the natural environment?

My questions reflect my biases. It is clear that I have not been shaped by Reagan's type of political vision. I believe my concerns reflect a serious wrestling with the implications of Christian faith for politics, although I know they are filtered through my particular setting. Securing agreement with the perspectives suggested by my questions is not my goal, but I hope my reflections stimulate others to consider how their theology interacts with their politics. Much prayerful discernment is needed if we are to find the path of faithfulness in the political realm.

16 January

Ted Koontz, 45 Einstein Drive, Princeton, New Jersey 08540, is a graduate student at Harvard University.

books

Continuous growth for all adults

Adulthood, *ed. by Erik H. Erikson (New York: W. W. Norton & Company, Inc., 1978), and* The Lifelong Learner, *by Ronald Gross (New York: Simon and Schuster, 1977), are reviewed by Herta Funk, 944 South Ash, Newton, Kansas 67114.*

Amidst the proliferation of literature heralding the "century of the adult" (Stephen R. Graubard) little is written to take into account Christian experience. For that reason William J. Bouwsma's article "Christian Adulthood" in Erikson's collection is of special interest.

Bouwsma claims that "normative Christianity" (as opposed to "historical Christianity") holds the view that full adulthood means nothing less than "total conformity" to the "full stature of Christ" (Ephesians 4:13-16). Because that goal is not totally achievable, the Christian life must therefore be characterized by "indefinite growth." Christian conversion in this context means establishing a direction for the pilgrim, rather than entering a harbor.

Bouwsma states, "Since it is impossible to achieve perfect maturity in this ife, the duty of the Christian is simply o develop constantly toward it. The essential element in the Christian idea of adulthood is, accordingly, the capacity for growth." He points out that some conceptions of "manhood" have tended o deny full maturity to women.

The secular educational institutions, onscious of the increased lifespan of dults, are aware that adult learning is learly the wave of the future. The oncepts of learning during adulthood, s well as its practical implications, are xplored by Gross in *The Lifelong Learner.*

Although Bouwsma and Gross come from different perspectives, both stress the importance of continuous growth for ll adults.

Wholesome education

Education Toward Adulthood, *by Gabriel Moran (New York: Paulist Press, 1979), is reviewed by LeEsther Funk Harder, Route 1, Box 81, Butterfield, Minnesota 56120.*

Moran begins by defining "adult education," "education of adults," and "education toward adulthood" as they are now in practice.

Moran lists four meanings of "adult" as we use the word. One is the ideal. This person is rational, factual, and economically productive. Reason is the psychological characteristic, and ability to work is the social criterion. But, he asks, "what is rational about death?"

One problem with the rational ideal is that one cannot always be rational, virtuous, and independent. Another problem is that the rational ideal has tended to exclude women since they supposedly weren't rational, didn't work (and so weren't economically productive), and couldn't understand math. For incomplete families this view is calamitous since only the male has any chance to be adult.

Another meaning of "adult" is the ideal of maturity as an integrity of life and death and wholeness. One gives up the search for perfect pleasure: there is pleasure and pain, rational and nonrational, dependence and independence (or interdependence when we recognize the illusion of self-sufficiency), the reality of life and death. This concept of adulthood gives meaning and respect to both men and women. They are not segregated by age nor do they have to choose among family, work, or retreat.

The religious journey to adulthood is described in two forms. The first form uses the vertical diagram of sacred (nonordinary) as higher than the profane (ordinary). Reason is surpassed by faith. Everything has to be said in *truth* and *orthodoxy*. "If the truth is available only through these texts and words, then the suppression of heresy is understandable" (pages 59-65). "Systems of belief have no room for playing with language" (page 67).

The second form is communal. "The paradox of life is that the realities which limit us are the realities which sustain us" (page 71). It is the nonverbal being expressed in rituals (stories, sex, diet, and games) and silence. "How does one affirm the nonordinary when all words are ordinary?" (page 73).

Moran describes forms of learning as school/study and laboratory. The lab model includes family/community, work, and retreat. The study model includes high school and university schooling. "The first thing a church has to be convinced of is the need to be committed to adult students on a permanent, continuous, and serious basis. . . . The courses have to be continuously available, but not everyone will make continuous use of them" (page 122).

"What is most needed are teams of men and women who are ready to pool their respective professional skills" (page 143). Moran says we need to eliminate both clergy and laity and replace them with communities of people whose prayer and social action are at the center of life (pages 143-4).

New Age teaching

Paul's Vision for the Teaching Church, *by David L. Bartlett (Judson Press, 1977, 138 pages) is reveiwed by James R. Mohr, 328 Cherry Street, Bluffton, Ohio 45817.*

There are no surprises in this book. In format, Bartlett begins each chapter by studying portions of Paul's writings to discover the nature of the church and its task. Then he summarizes with the implications for understanding the church's teaching ministry.

Paul's church is "that community of people who know that the New Age has come in Jesus Christ and who live as citizens of that New Age" (2 Corinthians 5:16-19). It has the responsibility to recruit and then train people to be good and faithful citizens of the New Age.

How does the church teach? It uses the variety of approaches that are available to it for this educational task: tradition — telling the stories and history in such a way that will entice faith in the hearer; proclamation — having people hear the saving word as a personal word that changes lives; exhortation — ethical reflection that leads to understanding obedience; imitation—demonstrating faith.

What does it teach? Two great gifts that are signs of the New Age and marks of the church's life — faith and love. Learning begins with hopeful passivity. Part of the ministry of education involves teaching one another first how to *receive* faith and love. Later we demonstrate how to *be* faithful and loving. The church teaches by everything it does and is. It best teaches faith by being faithful; love by being loving; citizenship in the New Age when it *is* the community of the New Age.

I would recommend this book to church leaders who are interested in an integrated educational approach.

LETTERS

US election comments

Your concerns about the Reagan election ("Confusion and Hope," 18 November 1980 issue) have been echoed by many. I expected the outcome.

The election of Carter did arouse an Evangelical revival in the US and abroad, but its motivating influence in people's lives was short lived. When it came down to "liberal democratic" issues such as removing prayer from public schools, abortion, etc., Carter was reduced to expressing his "personal beliefs."

US voters realized that all political candidates were "equally good and bad." The issue became that it is easy to talk the talk, but it takes guts to walk the walk. Carter's defeat was not related to his lack of belief, but his lack of committed action.

Carter made comment on the rights of believing Christians in the Soviet Union. The Soviets responded with action, jailing people by the dozens. Carter's response: he scolded them. Carter believed in Salt II. He believed the Soviets should withdraw from Afghanistan, and the Iranians should return the hostages. His personal beliefs, however, changed nothing.

Carter was a Washington outsider who led the people to believe he would balance the budget and reform the bureaucracy.

Carter would not debate Kennedy nor Anderson. He was viewed as a weak-kneed president. That's why Kennedy ran. An underlying belief in politics — as in religion — is that faith without works is dead.

As to Evangelical groups supporting Reagan and ignoring his divorce, consider that all have sinned and fallen short of the glory of God. Reagan committed adultery (Matthew 19:9). Is it a "greater sin" than Washington chopping down the cherry tree?

If it is, Carter still wins no points. In his famous *Playboy* interview he admitted "lusting after women." Matthew 5:28 declares that adultery.

The Evangelical opinion is "forgive us our trespasses, *as we* forgive those who trespass against us." "Let him who is perfect cast the first stone."

The US people voted mostly on their hopes for the future. Here Carter was negative, speaking of hard times, cutbacks, etc. Reagan, on the other hand, said, "It is time for a return to the values that we once had, to a spiritual revival if you will . . . there is much to love in this country."

There were two types of Evangelicals involved in the US election: (1) those who talked, and (2) those who walked, or, as you put it, organized. This second group realized one important thing about elections; most people don't vote. The side that organizes becomes the verbal majority. A soft-line Christian who voted for Carter could never equal the hard-line Christian who encouraged 20 friends to come to the poll with him. (One group even used the 20-to-1 figure.) Such "stick" power is what has enabled Christianity to survive in places such as the Soviet Union. An action is always the victor over an opinion.

As to Reagan's personal convictions about Jesus Christ and the Bible, I am not too much in the know. I know he has attempted to surround himself with some Evangelicals. One example: During the month of November Reagan made four offers to Doug Wead to become the official speechwriter to the president. Wead is a famous evangelist who has written many top-selling religious books. Wead turned down each offer for reasons that would take pages but have nothing to do with support of Reagan.

Whether Reagan will "walk" more than Carter did, time will be the only answer.

I have enjoyed reading my few copies of *The Mennonite*. I would like to see *The Mennonite* tackle more visual issues and problems in your editorials. *Grant Cameron, 19 Springwood Drive, Winnipeg, Manitoba R2N 1B4*

6 January

Editor's note: I appreciate your analysis of Carter, and it is probably accurate. It seems to me that you neglect to show both the deep affiliation between Evangelicals and conservative groups, and the sharp differences between the concerns of the two. Conservative spokespersons were candid in admitting indifference about a candidate's faith so long as that person supported conservative views. If we Evangelicals (yes, I feel close to this theology) are also saying that, then I believe we are selling out. Paul — in Romans and elsewhere — clearly spells out that righteousness is ultimately possible only by faith in Jesus Christ. If we set up other human righteousness, it can be good (just like God gave Israel the Law to lead them to the Lord), but it usually becomes a new idolatry.

Remind and examine

We in the Christian church often coldly remind others of their responsibilities while forgetting our own. The result is incomplete, unfair, destructive criticism. Unfortunately this situation is specially common in Christian marriages. The Holy Spirit's advice through the Apostle Paul in Galatians 6 is to remind others in love while examining ourselves.

Following is a letter to my wife which describes in part my responsibility to her and the family as given to me through the Holy Spirit and Scripture. I am constantly in need of God's help in living up to his expectations of me. Also, it is my desire to encourage other Christian men to allow our living Lord and the written Word to lead them in examining their marital responsibilities. *Rick Sawatzky, 310 Egbert Avenue, Saskatoon, Saskatchewan S7N 1K1*

2 January

Dear Lil: I — because I am a man — am not better than you, neither more righteous nor more valuable in God's sight. God wants me to love you, even as he in Jesus loves the church. I will be sensitive to your needs and your hurts and will be open to God's using me in fulfilling and healing them. He requires me to serve you and give my life to you in priority second only to himself. Consequently, there is no job that is beneath my dignity, even changing diapers and peeling potatoes.

God speaks to you and therefore your inspirations, encouragements, and warnings are valuable to me. I need you.

With God's help I promise to accept seriously the headship of the family so as to keep us walking in his will and growing in our Christian lives. I will be held accountable. On occasions when we don't agree, I promise to pray and reconsider my position.

Unity before the children is very important. I will do my share of the teaching and disciplining. I will make it clear to the children that when they do something to please you they please me and that in disobeying you they also disobey me. I will show you affection and respect, especially in their presence. With love, Rick.

MEDITATION

The little teacher

Catherine Hine was a soldier of the Salvation Army in London around the turn of the century. Faithfully she gathered the Chinese people who lived around the docks to tell them of Jesus Christ. The work was difficult. But gradually many Chinese learned to love "the little teacher," as they called her. They sensed that what she had to tell them was of utmost importance to their lives.

Those who were ready for it formed a group for more intensive Bible study. To these Catherine also showed the flag of the Salvation Army. She hung it on the wall and explained its meaning.

One day a man by the name of Sung, who had been faithfully attending the Bible studies, came to Catherine to say good-bye.

"I have decided to return to China," he said. "I am tired of the life at sea and want to go back to the village where I grew up."

As he was leaving, the little teacher gave him a small replica of the Salvation Army flag. "*Yi lu king*," she said — "A peace assignment for you."

Sung returned to his village in China. Nothing had changed there. The people were doing the same tasks they had always done, and they were still worshiping the spirits of their ancestors. Sung told them about the little teacher and her work and message. The people were glad that someone had been so kind to him, but the message of Jesus Christ, which he proclaimed to them over and over again, they rejected. They could not understand how Sung could believe what to them was utter nonsense. Sung remembered how patient the little teacher had been with all of them in London. He tried to be patient also.

One day the people in the village where Sung lived heard the news that an enemy army was approaching, burning and destroying everything in its path. The people were terror-stricken. What should they do? No one knew an answer.

In desperation they turned to Sung. "Would your God be able to save us?"

Suddenly Sung remembered the little flag. He had never used it, but the little teacher had given it to him for a purpose. "A peace assignment for you," she had said. Should he go to meet the enemy with the little flag? The flag helped him to remember the little teacher and the Lord Jesus Christ. What he would do with the flag, he did not know, but he decided to go.

The villagers were aghast when he told them of his plan. Why was he willing to do such a thing? How could he be so calm about his dreadful mission?

Sung, with the flag in his hand, walked toward the enemy camp. The guards treated him roughly, but consented to take him to the general. Sung had no idea what he could possibly do to save the village, but inwardly he was calm. "Your heavenly Father knows what you need," he said to himself.

He was taken into a large tent. There he stood before the general.

To Sung's bewilderment, the general took no notice of him. He just stared at the little flag in Sung's hand.

"It is the flag of the little teacher," the general said at last. He turned to Sung. "I used to visit her Bible classes in London too. Tell me, is she still alive? And is she still helping us Chinese?"

While Sung told the general everything he knew about Catherine Hine, there was a faraway look in the general's eyes. He thought he was done with that part of his life, but now, seeing the flag in the hand of Sung, it all rose up in him again. He had been close to becoming a Christian and dedicating his life to the building of God's kingdom, but he had never taken that step.

After Sung finished his story about Catherine, there was complete silence in the tent. What would the general do?

It did not take him long to decide. "You may go back to the village and tell the people that we shall do them no harm," he said.

Sung ran back to his neighbors with great gladness in his heart. The village was saved. He had carried out the little teacher's peace assignment. Who knew but that his neighbors would now be more open to the gospel he had tried to bring them?

Little did Catherine Hine know that through her quiet work in London she had prevented an army in China from plundering and murdering a whole village. Through her, Christ had been able to bring the message of peace to many.

From Peace Be With You *by Cornelia Lehn. Copyright Faith and Life Press, Newton, Kansas, 1981. Used by permission.*

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EDITORIAL

A decade of adult education?

Herta Funk

"Resolved that we will devote major attention and resources to adult education in the church as the most important task for the next decade."

Walter Klaassen proposed that resolution for serious discussion to the participants of the Think Tank on Adult Education held 10-12 July 1980 at Estes Park.

Why should we take Walter Klaassen seriously?

The word "adulthood," say the experts, is rarely found in the literature of our time. Cetainly it has none of the concreteness and nuanced definition of "childhood" and "adolescence." Some are suggesting that we still need to develop adequate ways of studying "adulthood" — the current life cycle literature notwithstanding.

In most societies "adulthood" and "education" are not linked in significant ways. A UNESCO study, reports Gabriel Moran in *Education Toward Adulthood*, found that most nations spend a mere 1 to 3 percent on "adult education."

The church has always had a concern for the continued growth of believers. Certainly Paul had a vision of Christians becoming mature, "attaining to the whole measure of the fullness of Christ" (Ephesians 4:13, NIV).

Because no Christian can ever claim to attain to "the fullness of Christ," reasons William J. Bouwsma in "Christian Adulthood," the adult believer needs to be open to "indefinite growth." In this ability to grow, learn, and develop, the adult is like a child.

Here and there Mennonites are raising questions about the way we have exercised the grace-gift of teaching in the church. "New Testament nurture was primarily with adults and only secondarily with children," says George Konrad in the new Foundation Series quarter for adults, *Living as God's Family*. "The congregation was made up of responsible adults. Children, although also associated with the church, were there by virtue of their relationship with believing adults, rather than on the basis of personal participation."

He continues: "The message of our educational agencies signals that nurture is important for children but rather incidental for adults. We may have used the needs of children as a way to avoid dealing with the needs of adults."

And their needs are many. There are reasons to believe, says Kenneth Stokes of the Religious Education Association, that adults of the eighties will need spiritual and educational nurture as never before. He asks us to consider the facts:

*that more adults are going to school today, in one way or another, than are children;

*that people born in the post-World War II "baby boom" are now adults, with the oldest ones already entering midlife;

*that most of these "postwar babies" were teenagers — when the values of life and faith are typically established — during the disquieting sixties;

*that adults today are asking questions about values and faith as never before.

Are churches prepared for the task of Christian education with these adults?

"Adult Christian education must be rooted in Bible study," says Walter Klaassen. "That requires skilled leadership. In most cases the pastor is the only person who can give leadership at this point. If that is the case, a *major* part of the pastor's mandate should be to conduct Bible study groups with those ready to enter into the discipline required. It cannot be done on the margins of his time, since it is probably considerably more important than preaching." He adds, "If that is done well, the task of nurturing children in the church will be less frustrating and vastly more effective."

Moran, who has pointed to the tiny amounts of United States educational budgets going to adult education, makes a bold — and perhaps controversial — assertion: "The percentage of its wealth that the United States gives to poor countries bears a peculiar resemblance to the percentage which governments allocate to 'adult education.'" Even if the statement could be strongly contested, the church should use its grace-gift of teaching to attack global issues.

How about a decade on adult education? There are strong reasons to consider it. The needs of people strongly suggest it. The state of the world cries out for it. And a believers' church cannot survive without it.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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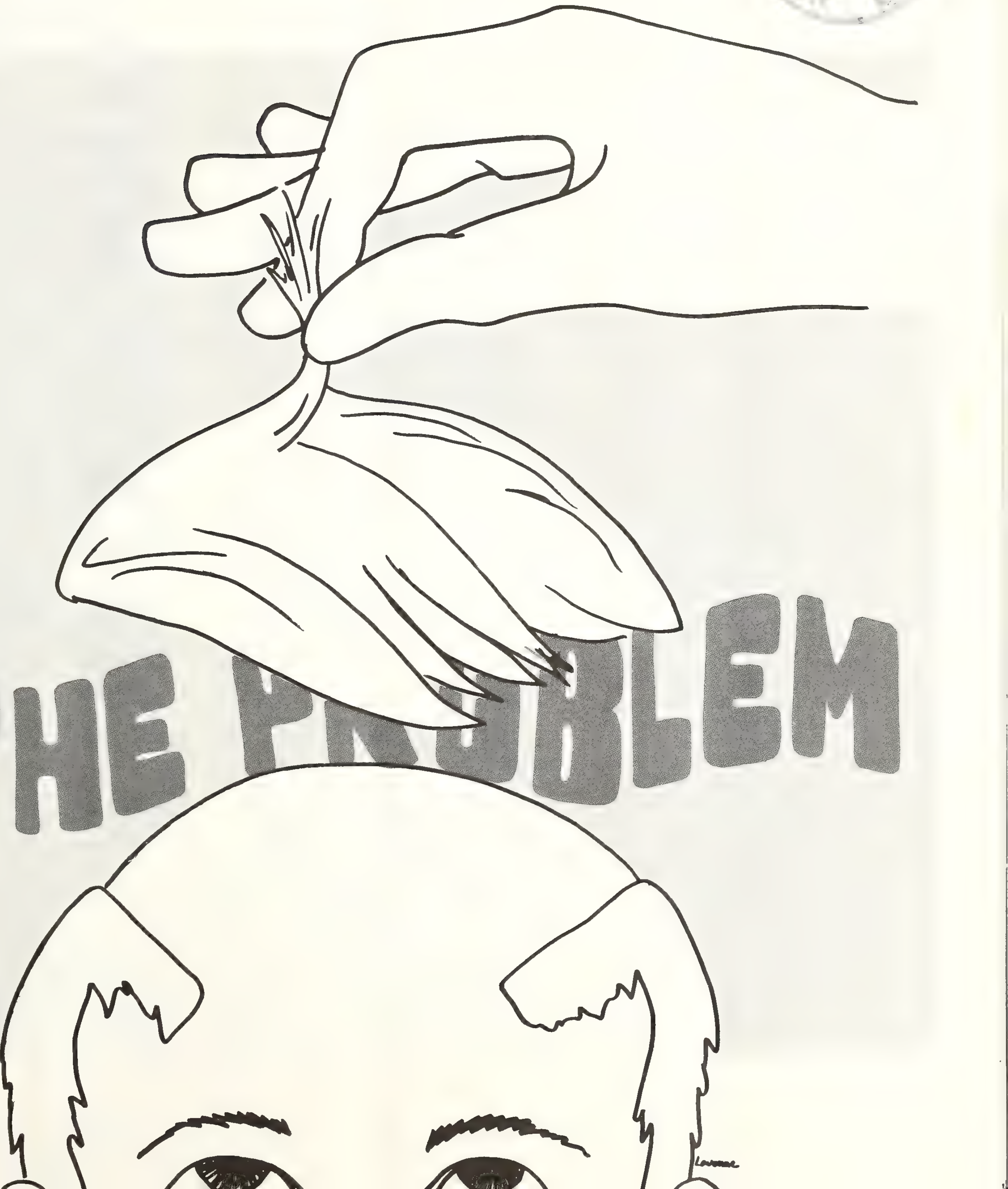

The problem

Melvin D. Schmidt

Several years ago I noticed the first distressing signs. My barber, who was courageously working away at the remnants of my youthful years, swiveled the chair around so that I faced the mirror. "Wouldn't you look good in a toupee? You do have a youthful face, and toupees are a bunch of fun at parties."

I changed barbers.

Then I noticed other signals which pointed to *the problem*. It seemed with increasing frequency I was called upon to explain why I was *not* changing jobs. Or why I was *not* switching vocations. "Are you *still* in Wichita? And at the same church? Have you thought about doing something else?" were questions that came oftener at church conferences and family reunions. On one occasion at a ministers' conference we were exhorted to develop our careers toward conference leadership and denominational executive positions. "You should all be aspiring toward becoming executive secretary or conference minister in your district," said the speaker.

I checked out early.

There were even more disturbing signs. For one thing, I was *not* jogging. Everyone knows that persons approaching middle age become obsessed with a concern for sagging muscles and flabbiness of body. I made piecemeal attempts at it, taking walks with my wife (on nice days). I even took a neighborhood paper route and got myself out of bed every morning to throw papers. In my more honest moments, however, I realized that I was doing none of these things for "my body." The walks were delightful times for conversation away from the phone, the bicycling saved fuel, and the paper route made enough money to pay for a musical instrument for our daughter. Yet the justification, when needed, for any of these activities was that they were intended "for exercise," thus masking *the problem*.

It became clear to me that although I was already well into middle age, I had not yet undergone what has by now become defined as *the midlife crisis*. I read Gail Sheehy (*Passages*) and discovered, to my horror, that my life had apparently short-circuited an identifiable "stage" of growth through which every normal person must presumably pass. The damning evidence was all around: my marriage was intact and growing more intimate even after 20 years. As if that weren't enough, my work still challenged and excited me. I could not conceive of wanting to do anything except what I was doing. I did not feel that I was on the brink of any kind of breakdown. Thus, with no sign of marital or vocational or personal collapse, I was blithely navigating the turbulent waters of the frantic 40s, blissfully unaware of the churning, wrenching, chaotic violence lurking just underneath the thin crust of my placid surface.

Finally, my time came.

A vague sense of dissatisfaction crept over me. "Is this what I want to be doing the rest of my life?" I asked myself. "And if so, is it worth it?" I became weary of my work, which seemed to go in endless cycles from one pledge campaign and one Christmas program to the next. "Maybe I am going into my *midlife*," I thought. "I wonder if I will become a victim of *massive disillusionment*, leading straight into *career burnout*. Should I apply at the local Amoco to pump gasoline?"

Feeling that I was onto something

> *". . . with no sign of marital or vocationa or personal collapse, I was blithely navigating the turbulent waters of the frantic 40s, blissfully unaware o the churning, wrenching, chaotic violence lurking just underneath the thin crust of my placid surface."*

"The art of giving and taking is learned in midlife, and those who cannot learn to give and take gracefully will have more difficulties negotiating the dangerous shoals of midlife."

big, I took the matter to the board of deacons and shared with them my growing restlessness. "You need to get away for a while," one of them said. "Find something you would like to do and be back with a proposal."

That seemed like prescribing a Band-Aid for the victim of a heart attack. Surely *the problem* was more grave than what could be solved by a couple of months' absence! But I obediently surveyed a number of options, including continuing education programs of various kinds. I applied here and there and eventually was accepted into a program at a leading seminary for one semester of study designed for pastors on sabbatical. The program was presented to the congregation by the board of deacons, and the congregation enthusiastically prepared for a one semester's absence of their pastor.

Still skeptical, I packed my bags and, accompanied by my wife and two of our children, set off for Boston, found a place to live, and settled in for the semester. The course offerings were formidable and exciting. I felt like a kid at a candy counter with hundreds of tempting morsels in front of him. One of my colleagues in the program said it was like trying to take a drink of water from a fire hose turned on full blast. We learned to glean what we could, always with the thought that the semester would be too short to learn everything anyway. I worried about whether I would be ready to return home. It seemed that it would be difficult to give up our somewhat idyllic existence and return to reality again.

All good things come to an end. The grant money ran out. The semester ran its course. We began the trek back home and discovered, to our surprise, that even the scenery of Kansas, which had never impressed us unduly, took on new dimensions. We saw colors and contours which we had never noticed. The "scenery" at the church also seemed to have undergone changes. The congregation was self-confident, having done a good job of supporting programs and making decisions and innovations during my absence. I plunged into my work with a kind of zest I had not experienced since leaving seminary 13 years earlier.

I wondered whether I had indeed "had my *midlife*" and if so, whether the words of the popular song "Is that all there is?" described my experience.

For the present I seem not to be able to undergo *the midlife* a la Gail Sheehy. Frankly, it bothers me less and less. I suspect that the trauma so vividly described by Sheehy and some other writers is not necessarily normative for all persons, nor should it be. There are a number of ways in which one can, by taking careful thought and doing some life managing, reduce or perhaps eliminate the wrenching kinds of experiences which many of us have come to accept in our middle years. Among the helpful priorities I would propose the following:

1. **Cultivate relationships.** We are not totally helpless in the matter of cultivating the kind of marriage relationships which become ballast rather than deadweight as we navigate our way through *midlife.* Friendships at church take on new meaning for midlifers. Children take on a new importance which they may not have had previously. One of the tasks of midlife is to make adult friends and respected colleagues out of one's children.

2. **Cultivate wide-ranging interests.** Our jobs may have taught us to specialize and narrow our range of interests. But our task in midlife is to generalize again. As we anticipate retirement we will need meaningful ways to deal with increased discretionary time.

3. **Learn to live rhythmically.** Like breathing out and breathing in, life is a matter of attack and withdrawal. Our energy and creativity ebb and flow. Yet many midlifers live on the attack most of the time as if it were the bottom of the ninth inning. Many psychic, sexual, and physical concerns would take care of themselves if midlifers understood their task as one of enjoying the spurts and relishing the periods of rest.

4. **Learn to give and take.** Midlife is the time for discovering personally the truth of Ecclesiastes 3:1-8: "For everything there is a season . . . a time to seek, and a time to lose; a time to keep, and a time to cast away." We learn to take responsibility for getting our children through school, only to give them up when they leave home. We learn to take responsibility for our aging parents, only to give them up when they die. We take responsibility in our careers, only to give them up when we retire from active work. The art of giving and taking is learned in midlife, and those who cannot learn to give and take gracefully will have more difficulties negotiating the dangerous shoals of midlife.

Perhaps basic to all of the concerns about midlife is a healthy sense of self-acceptance. For some persons such self-acceptance becomes more difficult as the powers of body and mind seem to be on the waning side. Of crucial importance is the question of how decisions are made—perhaps *why* they are made—rather than what is decided.

For the record, if in the future I do get a toupee, it will not be because of *midlife panic.* I will have made a coolheaded decision. •

"When I see other children with problems," Donovan said, "I have learned that in relating one needs to look beyond the child's problems and see the good in her or him. God has a purpose for all his children."

Matthew: one of God's special children

Marion Keeney Preheim

Jill and Donovan Graber knew from the time of Matthew's birth on 11 November 1976 that something was special about him. Some of the doctors and nurses thought it was cerebral palsy. The Grabers did not know what the problem was, but Matthew was obviously different. The physicians in South Dakota, where they were living, counseled that Matthew receive extra input, but they did not present a planned program.

A crisis came the following month when Matthew was not able to hold down his food. The diagnosis was pyloric stenosis, a condition caused by an abnormally small opening between the stomach and the small intestine. Food is restricted from going into the intestines, and starvation and death can result. Because of this condition surgery was performed when Matthew was four weeks old. The surgeon cut the muscle at the opening so it could relax, allowing food to pass through. The operation was performed just one week from the critical point.

Yet physicians still did not know for certain what Matthew's overall problem was. A move to Kansas helped, since here they found facilities that could run the proper tests. One such facility was the Wesley Medical Center in Wichita. When Matthew was seven months old, he had a brain scan, an EEG, and X rays.

The hospital staff discovered that he had an underdeveloped brain stem, the cause of which is unknown. As a result Matthew had some brain stem and cerebral atrophy. Because of the brain stem atrophy, he had weak, relaxed muscle tone throughout the body, otherwise known as a hypotonic condition of the muscles.

The Grabers learned that they would have to help Matthew train his muscles. Usually a baby can use muscles naturally, but their son would need work to gain muscle control. It would not come easily.

A specific program had not been developed for Matthew at that point, and the Grabers were pleased to learn about an evaluation that could be done by what was then called Mid-Kansas Developmental Services in Newton (now called Northview Developmental Services). When Matthew was a year old, Margy Hornback of the center did an evaluation and wrote a work program for him. It included realistic goals and specific activities needed in order to reach those goals. She also came once or twice a week to instruct the Grabers about exercises needed by Matthew for his developmental progress.

At that time Matthew was at a stage where he refrained from touching things that were different (known as tactile defensiveness). Jill and Donovan were helped to plan a program where he would have tactile contacts. "We rubbed his hands, feet, arms, and legs with fur, different textures of cloth, ice cubes, Play-Doh, sandpaper, and water," says Jill.

They also helped him learn to crawl and creep. While most children do this naturally, the Grabers had to move Matthew's limbs in a patterned way to train his muscles and brain for crawling and creeping.

"Through the experience of teaching Matthew," says Donovan, "I realized how complicated everyday tasks and abilities are, such as crawling upstairs."

Jill added, "When teaching Matthew, things have to be broken down into small steps, which are worked on individually before putting them together into the major task."

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In teaching speech the Grabers had to use the same method of breaking things down into smaller units. Matthew learned to make vowel sounds before he spoke words. A, e, i, o, and u came first by themselves, and then they helped him put consonants with them. Messages in Matthew's brain needed to be rerouted into new pathways. The Grabers and others are helping him train other parts of his brain to take over these functions.

Another aspect of Matthew's overall problem was his sight. He had what is sometimes labeled a "lazy eye." One of Matthew's eyes was just not working. To help correct this Matthew had an operation when he was one-and-a-half years old (done by Dr. W. A. Harms of Halstead, Kansas). Surgery was performed on one of Matthew's eyes to improve eye alignment. After the surgery Matthew needed glasses. The next task for the Grabers was to find glasses in a size small enough for so young a child.

Another operation was performed (by Dr. Frederick B. Gnau of Halstead) when Matthew was two-and-a-half. He inserted tubes to drain the inner ears. Matthew had at least a 30 percent hearing loss because of poor fluid drainage. With the tubes in, he could hear better and showed improvement in learning. His speech soon improved noticeably.

When Matthew was two the Grabers enrolled him in the Hesston Community Childcare Nursery School. He now attends two full days a week.

He still sees a physical therapist occasionally. Once a week a paraprofessional comes from Northview to check the progress of his program. She talks to a professional about any problem that needs discussion. Matthew also attends a speech session three times a week, a service provided by the Newton public school system.

Matthew is now working on saying colors and counting up to five. He is learning to make diagonal lines, Ts, and H-strokes. Matthew is also working on jumping with both feet and kicking and catching a ball.

Jill says, "Basically he needs stimulation and an extra amount of input. At first only limited results were seen, but as he gets older, progress has rapidly improved."

Matthew progresses in a normal sequence of development. It is just that he is delayed in that development. "When we see the results of his evaluations every six months," Donovan said, "it is exciting to see the progress."

Jill added, "The real rewards come when together we work hard on an activity for a period of time and then achieve the goal. That is very special."

The Grabers are especially grateful to the various trained people who helped them plan programs for Matthew's development, and they are concerned that their experience help other people. Jill said, "If someone has a child who has a problem, there are so many people who can be of help, like doctors, speech therapists, physical therapists, and neurologists. Keeping communication lines open between all the professionals is essential in order to see the process of development as a total picture."

"There is also much equipment involved," Donovan said. Both improvised and bought materials were used, such as a mini-trampoline, a tire swing, and a balance beam. Jill added that they swung Matthew at all different planes in order to stimulate vestibular fluids, so important in balance and in learning in general.

"Another thing that is important is to take a delayed child out with the family into public," Donovan said. "Sometimes it is hard to take him along, but that stimulation is essential for normal development. Most people respond positively to Matthew, and he makes friends easily."

"When I see other children with problems," Donovan said, "I have learned that in relating one needs to look beyond the child's problems and see the good in her or him. God has a purpose for all his children."

The Grabers said that people who have a weakness in one area will have a strength in another area. Someone who is physically delayed may be exceptionally gifted mentally or socially.

The Grabers are thankful that Matthew is attentive and eager to learn. These will be important assets in his life. These parents have come a long way since the time when their baby was born and they did not know what was wrong or what to do for him. With guidance from many, Matthew is developing toward his potential. Donovan and Jill Graber pray that his gifts may be used as God wills. •

To a special child

Irene Klassen

"Herbie passed away"
  the note on my table read
    Herbie — the little child
      Herbie — the old man
        Herbie — a little boy forever

How often we pondered
  the reason for his life
    — so immature — so undeveloped
his little body growing so slowly
  his mind growing — hardly at all

His mother loved him
  fiercely — protectively
  desperately trying to develop
    the small skills
Prayerfully — painstakingly — she sheltered
  pushing — prodding
  beating against the barriers
    the barriers which he could not surmount

Then Herbie alone
  his mother gone
Herbie taken to a Home —
  surrounded by other troubled minds —
no mother to love him
  to help him grow

These long years she has waited
  In Eternity
Now a joyful reunion
  of two souls.
Herbie — the little boy forever.

International Year of Disabled Persons

The year 1981: Will it make a difference?

Winnipeg, Man. — An awareness is quietly sweeping Canada. It is like a gentle awakening. Like the moving of the Spirit, we see its effects, but we are not entirely sure where it is going.

This awareness is the consciousness of a large group of people who have been overlooked. I am talking about the elderly who find it difficult to walk the stairs into our churches and church basements. They see their fears of being cut off from the fellowship becoming facts. I am talking about children and teenagers on crutches, in wheelchairs, blind and deaf, who are longing to play like other children despite their limitations. I am talking about the 15-20 percent of the population who are handicapped, wanting opportunities for meaningful participation and fellowship in the Christian community.

The awareness that is taking place is a realization that the radio and piped-in church services are not enough for the elderly. The needs of handicapped children go far beyond wheelchairs, crutches, and the bare necessities of life. The Christian community can demonstrate its faith according to James by providing employment opportunities, transportation to church activities, and support for families where someone has a disability.

Traditionally, in our Mennonite history, movements have taken on a grassroots quality. Groups among us become conscious of the need for change. So it is with this movement. The perceptive among us are beginning to realize what is needed. This was the case when the Mennonite church in Steinbach, Manitoba, put in a ramp and when the First Mennonite Church in Winnipeg installed a lift.

This was the case when the Mennonite Brethren Church in Brandon, Manitoba, and the Central MB Church in Winnipeg installed lifts to provide accessibility for all into their basements. When asked what motivated them to put in the lift, Gerhard Friesen, the pastor at the Central Church, stated simply, "Compassion" — caring according to 1 Corinthians 13 that seeks the highest good for people regardless of cost.

But there is more. There is a quiet hope and expectation on the part of handicapped people. The feeling is much like when Israel was about to be delivered out of Egypt, or when the Mennonites in Russia had the expectation of being set free in America. There was a hope and yet a fear. Fear that the hope would be dashed to pieces. Fear that the expectations would not materialize. And yet, in 1981 they are reaching out to become equals in the kingdom of God. Equals in service and equals in community.

All around us we see the movement developing in the consciousness of the Mennonite people. This is the case in the Awareness events being planned by many of our colleges, including Conrad Grebel College, Waterloo, Ontario; Canadian Mennonite Bible College, Winnipeg; and Columbia Bible Institute, Clearbrook, British Columbia. We see it as youth groups like the Manitoba Mennonite Youth Organization are making an effort to include handicapped people in their retreats and by focusing a whole weekend on becoming familiar with the needs of handicapped people through simulation exercises, films, games, and group discussions.

It is evident in churches as they focus on acceptance and awareness in their services, as they did on the "Towards Wholeness Sunday" in Manitoba in January. It can be seen as Mennonite employers make an effort to open their hiring practices to handicapped people. The General Conference is an example of this.

It can be seen as church groups start a "buddy system," and individuals become involved in organizations of handicapped people. Funding is set aside for special 1981 projects focused on accessibility.

It can be seen in the public education program sponsored by the Manitoba League of the Physically Handicapped and funded by MCC Manitoba. It can be seen in the Handicap Awareness project of MCC Canada, where a resource person is serving to emphasize the International Year of Disabled Persons.

All of these projects, focusing on ability rather than disability, on integration rather than segregation, on opportunities and maximum independence rather than dependence on others, are designed to change society's attitudes towards disabled people. Emphasis is given to the fact that handicapped people are not feebleminded and helpless. They have the same need for love, friendship, and understanding as the rest of us. Emphasis is placed on doing things *with* the handicapped rather than *for* them. In all this the biblical guidelines found in 1 Corinthians 12 and Romans 12 serve as a basis of missions and support.

Those of us whose scope is broader even than that see the 500 million disabled in developing countries. We see the broken bodies among the refugees, and with it the wealth we can provide with food, employment opportunities, and technical aids.

The year 1981 has been designated as the International Year of Disabled Persons by the United Nations. The question handicapped people are asking is: Will it really make a difference? Will we be allowed to participate, or will others again make decisions for us? Do people even care at all?

The United Nations has demonstrated its concern for handicapped people by designating 1981 as the International year of Disabled Persons. The Canadian government has established a Canadian Organizing Committee to make funding available for special projects. Committees have been established in many provinces and local areas to ensure that meaningful activities will be developed during the year. Many denominations, including the United Church, the Catholic Church, and the World Council of Churches, have passed resolutions indicating their concern. Many churches are focusing on the year in their ongoing activities in Sunday school, youth groups, ministers, deacons, workshops, and Sunday morning worship services. The MCC Awareness Project will focus specifically on attitudinal change, architectural barriers, employment, and camping. As a Christian community we need to work toward the integration of handicapped people by identifying ways they can participate.

The year 1981 for the Mennonite community will mean a serious examination of our beliefs. Can our concept of stewardship, focused on economy, be expanded to make the changes needed to bring community, dignity, justice, and a sense of worth to people? Is our concern for our disabled brothers and sisters great enough that we will allow them to participate by giving them an opportunity for employment and independent living?

We can provide an answer as to whether 1981 will make a difference, as to whether we will treat handicapped people with sympathy and charity rather than with equality and dignity. We can provide the answer by having special projects that provide opportunity for integration, such as providing transportation, making our camps accessible, intitiating a holiday exchange program for handicapped people or their families. We can provide an answer by providing funds for employment opportunities, housing, and technical aids. The answer lies with each one of us as to whether 1981 will make a difference. *Henry Enns*

Russian Bible commentary project well under way

Akron, Pa. (MCC) — Bible study materials in Slavic languages are limited. In response to this need, Mennonite Central Committee and the Baptist World Alliance are cooperating to produce major Bible study books in the Russian language.

Surprisingly, there is no complete Bible commentary available in the Russian language. The large Orthodox Church has the liturgy rather than the sermon at the center of its worship services. The Evangelical churches, for whom preaching from the Bible is central, have not had the time or opportunity in their much shorter history to produce one.

Discussion about the project began three years ago after much thought and prayer. One of the major questions in the beginning was the choice of the right commentary. While there are many to choose from, not all would be equally suitable for this purpose.

Today the person chosen to explain the Bible is William Barclay, who writes in clear and simple language, easily understood by all. Barclay's commentary on the New Testament will be translated in 17 volumes.

The translation is well under way. Soviet Evangelicals serve as editorial consultants, the translation is done in Germany, and typesetting in England. Herald Press of Scottdale, Pennsylvania, is printing the commentary. Romans, the first of the 17 books, is just off the press. At least $500,000 will be needed to complete the project.

The commentary will be available to Russian-speaking people around the world. Soviet officials have been approached regarding permission to import the books to the USSR legally. It is common knowledge that MCC does not engage in or support smuggling.

The schedule for the project is to have all 17 volumes translated and printed by 1984, the year of the first centennial of the Baptist Church in Russia. It was in 1884 that Johann Wieler, a Mennonite, was elected president of the first short-lived attempt to form a Russian Baptist Union.

Piano instructor wanted

Swift Current Bible Institute is now receiving applications for the position of instructor of music and piano. Should have Grade 10 ARTC or above (Toronto Conservatory), as well as training in rudiments, accompaniment, and history. Starts August 1981.

Send inquiries to: David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

Fifteen members of Jubilee Mennonite Church, North Newton, Kansas, have contributed $120 to the General Conference peace and justice department to be used in beginning a designated fund for support of GC individuals who cannot in conscience cooperate with the Selective Service registration requirements. Citing the resolution passed at Estes Park in July 1980, Jubilee Church members see their contribution "as a beginning toward the fulfillment of the financial obligation which we ultimately made at Estes." Other contributions can be made to: "Draft Support Fund," CHM, Box 347, Newton, KS 67114.

A Mennonite elementary school in Winnipeg is the subject of a feasibility study. A committee is seeking to determine the interest for such a school, the emphasis it should have, and its long-term financial feasibility. The committee members, Helmut Harder, John J. Enns, and David J. Epp, hope that the school, which is to include grades 1-6, can be established on as broad a basis as possible and will serve all Mennonite churches in the area. Recommendations, ideas, and suggestions relating to the project can be sent c/o David Epp, 56 Roselawn Bay, Winnipeg, Manitoba R2G 1W4.

Bibles destined for USSR, Eastern Europe

Toronto, Ont. (CBS) — Kenneth G. McMillan, general secretary of the Canadian Bible Society, reports that the United Bible Societies and the Lutheran World Federation have shipped 5,000 German Bibles to the Lutheran Churches in the USSR. The Russian authorities granted an import license for the shipment. Three thousand copies were sent from Stuttgart in West Germany, where the United Bible Societies has its world headquarters, and the rest were sent from the Altenburg Bible Center in East Germany.

The Bible Society has received permission to provide paper and binding material for 10,000 New Testaments in Modern Armenian to be printed and distributed in Soviet Armenia. Permission has also been received to supply paper for the printing of 10,000 New Testaments in Today's Hungarian Version in Hungary. For Czechoslovakia 15,000 copies of the Slovak Bible are being supplied, and for Yugoslavia 100,000 Gospels in Serbian.

NEED SUMMER MEETING FACILITIES?

The campus of Bethel College is available this summer for conferences, conventions, workshops, retreats, family reunions, athletic and music camps, etc. Facilities include residence halls, auditorium with audiovisual and musical facilities, seminar rooms, classrooms, two gymnasiums, tennis courts, track and football/soccer field.

For information about facilities and rates contact: Karl Swartz, Director of Summer Conferences, Bethel College, North Newton, KS 67117; (316) 283-2500.

First steps taken on the long road to Strasbourg

Lombard, Ill. (MWC) — Two major committees have been organized to plan for the Eleventh Assembly of Mennonite World Conference to be held in Strasbourg, France, July 1984.

An organizing committee has been appointed by the Mennonite conferences in France, Germany, Switzerland, and the Netherlands. While France will be the location for XI Strasbourg 84, Mennonite conferences in these other countries have joined in the invitation and hosting.

This committee is chaired by Jean-Jacques Hirschy of Ingersheim, France; serving as vice-chairpersons are Luc Wenger of Switzerland, Ed van Straten of the Netherlands, and Joachim Lange of Germany. Ernest Nussbaumer, France, serves as secretary of the committee.

Representing the French Mennonite Conference on the committee are Jean-Jacques Hirschy, Ingersheim; Rene Eyer, Benfeld; Ernest Nussbaumer, Les Ulis; Pierre Pelsy, Benamenil; Luc Wenger, Liestal, Switzerland; and Andre Nussbaumer, Altkirch.

The Swiss conference has appointed Samuel Gerber, Nuglar, and Marcel Amstutz, La Chaux-de-Fonds.

Appointed by the Verband of Germany are Joachim Lange, Stuttgart, and Gerhard Hege, Weingarten.

The Algemene Doopsgezinde Sociëteit (Mennonite Church) of the Netherlands has appointed Ed van Straten and Tiny van Straten of Leidschendam, and Marthje de Vries of Nuenen.

Representing the Vereinigung of Germany are Helga Driedger, Weierhof; Reinhold Schmutz, Ludwigshafen; Denise Schmutz, Ludwigshafen; and Hans Joachim Wiens, Enkenbach.

The organizing committee will appoint 15 commissions to implement the various details of planning. These commissions include facilities, housing, transportation, food, ushering, medical services, exhibition hall, interpretation, children's activities, information, publicity, brochures, tours, hospitality, and youth camp.

A program committee has been appointed by the Mennonite World Conference executive committee. This committee includes 12 persons chosen from the Mennonite communities of France, Switzerland, Germany, and the Netherlands.

The committee is chaired by Carl Brüsewitz of the Netherlands, first vice-president of MWC. Eric Hege of Wissembourg, France, serves as vice-chairperson. Anita Lichti of Germany is recording secretary.

Serving on the committee from France are Michel Widmer, Montbéliard; Eric Hege, Wissembourg; and Marie Noëlle Faure of Paris, currently living in Liestal, Switzerland.

From Switzerland come Paul Hofer of Muttenz and Margrit Ramseier of Basel.

From Germany, Peter Foth, Hamburg; Werner Funck, Graben-Neudorf; Anita Lichti, Schorndorf; Brunhilde Horsch, Schwandorf; and Dora Geiser, Friedelsheim.

Carl Brüsewitz of Bunnik and Jo van Ingen Schenau-Elsen of Oegstgeest are members of the committee from Netherlands.

The committee will be dependent on the choice of theme for further planning.

Pastor required

Thompson United Mennonite Church invites applications for a pastor. Our congregation is small, young, and dynamic. Direct inquiries to Mr. Arne Schellenburg, chairman church council, 114 Arctic Drive, Thompson, Manitoba R8N 1G9.

The international office of the Lausanne Committee for World Evangelization (LCWE) is to be moved in April from Kenya to England. LCWE chairperson Leighton Ford said the decision to move the office to the United Kingdom was made in view of travel convenience, ease of international communications, and comparative costs. He also announced that Gottfried Osei-Mensah, respected African church leader, was reappointed executive secretary.

Initial funding to establish faculty chairs in Christian religion and in home economics at Bethel College, North Newton, Kansas, has been received through a lifetime of giving and from the estate of Edmund G. Kaufman, Bethel president from 1932-52. The chairs will formally be known as the Edmund G., Hazel D., and Anna M. Kaufman Chair of Christian Religion, and the Edmund G. and Edna Ramseyer Kaufman Chair of Home Economics. Annual income from the endowments will be used to pay the salary of a professor in the related department.

Applications are now being accepted for three research internships at the Friends Committee on National Legislation (FCNL) in Washington, DC, for the 11-month period beginning September 1981. These assignments provide young people with an opportunity to learn firsthand about the legislative process while serving as support staff for FCNL's staff lobbyists. Interns receive subsistence level salary. For further information write to Intern Program, FCNL, 245 Second Street, NE, Washington, DC 20002. Application deadline is 15 March.

"Encouragers" promote community development in Haiti

Animateur Minius Bien-Amie holds a community class near Mombin Crochu, Haiti.

Mombin Crochu, Haiti (MCC) — Three long plaintive notes break the morning stillness over an awakening village in mountainous Mombin Crochu, Haiti. In response, the members of the *Ba Gran Boua* community group make their way through the misty half-light to the group's regular meeting place under a leafy shelter along the path to Mombin.

They will plan the details of a "harvesting bee" in their community garden of corn and beans, then participate in a soil conservation effort led by their *animateur* or "encourager," Minius, who works with the Mennonite Central Committee community organization program here.

Since 1979 MCC has been helping to train Haitian men and women to be *animateurs* in the delicate skills of "conscientization," or consciousness-raising. This approach to community development does not attempt to decide for people what is good, right, or of benefit to them. It does not try to persuade the people to accept any of MCC's assumptions or conclusions with regard to their community's physical, economic, or social status.

Instead, conscientization helps people understand what causes the problems in their communities and what holds them together as people. Communities can solve their problems only when they understand them.

MCC's community organization program here is based on the belief that people can change attitudes and find solutions only when the solutions are their own, not imported. Hence, MCC workers in Mombin serve only as administrative and technical advisors and are not directly involved in the process of conscientization.

Illiteracy is a problem which has been identified as particularly crippling by a community group which has named itself *Pasians* (patience). It has decided to work at resolving this need through its own leadership and resources. The *animateurs* have succeeded in getting the community to agree on what their needs are, what (if anything) they want to do about them, and how they can plan to best organize and act to meet those needs.

Conflict and distrust within and between families in a community is often a barrier to greater cooperation for the corporate good. As the communities begin to meet together under the guidance of a team of two *animateurs*, their first task is often to identify interpersonal divisions in the community.

Recently, a group called *Ké Pozé* (tranquility) served as mediator between two members of the community when a dispute arose over the ownership of a small parcel of land. After hearing both sides of the argument, the group discussed the differences and counseled an acceptable resolution to the problem. The two parties then shared a meal, which according to Haitian custom puts a seal on the new accord and pays tribute to its expected durability.

This conscientization program follows MCC's philosophy of working at incremental change; that is, working at reform from within rather than attempting to initiate radical transformations of whole social systems, even though the latter often appears to be most appropriate.

Pastor needed

The Emmanuel Mennonite Church invites application for the position of a full-time pastor beginning immediately. The church is a beginning group of 40 members with an Anabaptist vision.

Please send resume to: M. Koop, secretary, 2509 Tulip Crescent, Clearbrook, BC V2T 1R7.

Teaching opportunity at MEI

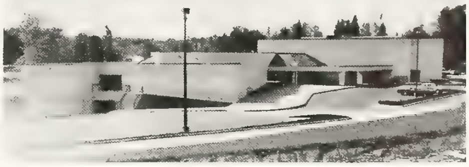
Applications are invited for the position of

Industrial education teacher

The successful candidate will be involved in planning and developing the IE program and facilities. Employment commences July 2, 1981.

Forward resume to:

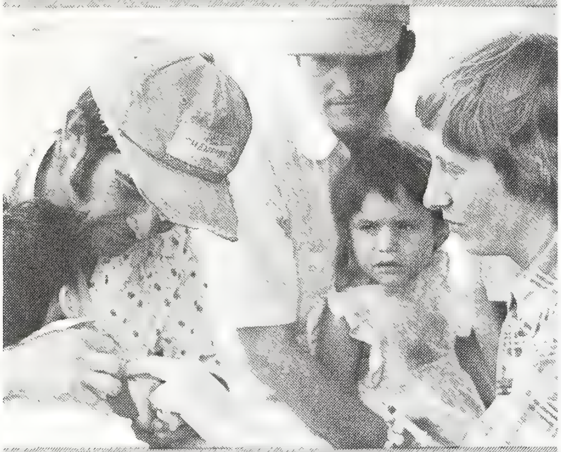
Wally Sawatzky, principal
Mennonite Educational Institute
Box 2240
Clearbrook, British Columbia



MCC 1980 annual report

surrounded but not overwhelmed

> *"We are no better than pots of earthenware to contain this treasure, and this proves that such transcendent power does not come from us, but is God's alone. Hard-pressed on every side, we are never hemmed in; bewildered, we are never at our wits' end; hunted, we are never abandoned to our fate."*
> —II Corinthians 4:7-9
> (The New English Bible)


Health care in Bolivia

Mennonites and Brethren in Christ are a serving people. We see others in ne
and want to respond. When there is a natural disaster at home we are glad t
Mennonite Disaster Service volunteers are among the first to help. Throu
mission and service boards we work to meet needs overseas. When we see needs and are una
to help, we are frustrated.

1980 was a year of many frustrations. At home we witnessed political leaders unable to co
with national and international problems. Worldwide, political structures seemed to
crumbling. There was violence in the Middle East, repression in Latin America, instability
Africa, war lingering in Asia.

We read in the small print of the newspapers of famine in eastern Africa—starvation no long
seemed to merit headlines. We read that in Indochina and Africa situations were so unstable
was difficult for relief organizations to send aid and still more difficult to be certain that such a
reached those in need.

Such a year was the 61st year of MCC activity "In the Name of Christ." A maj
disappointment early in the year was the inability to do more to assist refugees in Indochina. Ci
war in Chad forced MCC to withdraw its personnel there. It was difficult to find experienc
personnel to lead overseas programs.

The majority of MCC's 800 workers continued to serve in long-term development program
Through teaching, health, social services and food production services they worked with loc
church and other groups to help those in developing countries gain a more humane standard
living.

The 1980 annual meeting underlined a concern for refugee needs in a resolution calling f
special attention to assisting refugees and helping prevent situations that produce them. A ne
area in which MCC was able to assist refugees was the Horn of Africa.

In the Horn, conflict between Ethiopia and Somalia drove some 1.5 million refugees in
Somalia, a poor country already suffering from drought and ill prepared to care for its new refug
population. Early in 1980 MCC sent 518 tons of material aid including milk, vegetable o
clothing and soap. In fall MCC Great Lakes gathered over 1,000 tons of corn for Somalia a
$125,000 to ship the corn.

MCC also sent workers—mechanics to maintain trucks used to distribute aid, agriculturis
and engineers to work in food production in refugee camps.

A health team, working under the direction of the Ethiopian Meserete Kristos Church, al
assisted displaced persons in Ethiopia. In July 5,000 metric tons of Food Bank wheat donated b
Canadian farmers were shipped to Ethiopia—MCC's largest food shipment ever sent.

A highlight of the Asia program was an agreement with t
government of Indonesia allowing MCC to do further work wi
the settlement of landless people in less populated areas. A
year's end five new workers were assisting in this transmigratio
in Indonesia.

MCC closed its long-term development program in Jordan, as that country experience
increased social and economic stability, but continued development work in Egy
and in the conflict-ridden areas
West Bank and Lebanon. In Lati
America a new long-term progra
began in Guatemala, where MCCe
serve in the context of an unstable political situation and a society where there are gross inequiti
between rich and poor. Special staff joined Brazil and Bolivia teams to assist workers i
spiritual ministries and interpretation of justice problems.

For the first time in 13 years the MCC secretary for Europe is working, at the invitation
European Mennonites, from a European office rather than Akron headquarters.

At home Canadian Mennonite and Brethren in Christ churches have sponsored 4,000 refuge
since the spring of 1979. MCC U.S., completing its first full year, worked with Haitian an
Cuban refugees in Miami and has facilitated the placement of 1,500 refugees. Two new region
groups formed—MCC East Coast and MCC Great Lakes. Self-Help Crafts continued its rap
rate of growth. Sales in Canada and the United States totaled $1.2 million.

A special event of the year was the release of *Living More With Less* by the late Dor
Janzen Longacre, a book sponsored by MCC stressing the goals of living justly and in harmon
with God's creation. At year's end 60,000 copies had been printed.

An increased interest in service among constituents is a sign that the problems surrounding u
have not overwhelmed us. Applicants for service rose dramatically and MCC placed 337 ne
workers compared to 274 in 1979. Eight hundred and nine workers were in service at year's en
compared with 722 a year ago. Although Canadian giving has leveled off in 1980, increase
giving in the United States paralleled the increase in new workers, enabling MCC to expand it
help to those in need.

	Africa $6,911,760 (total program expenditure)	Asia $2,882,706	Europe $160,702	Latin America $2,449,379	Middle East $978,596	North America $3,670,789
OTAL PERSONNEL	190	72	25	142	26	354
griculture/ nutrition	30	19	1	34	3	5
onomic and technical	13	11	1	8	5	19
lucation	68	7	2	35	8	13
alth	17	9	4	31	2	11
ligious/ social services	16	7	11	18	1	93
nguage study/ study assistance	7	0	1	0	0	4
ministration/ support services	39	19	5	16	7	209

Bangladesh	33	Nicaragua	2
Bolivia	50	Nigeria	26
Botswana	25	Paraguay	10
Brazil	33	Philippines	3
Egypt	19	Poland	2
England	1	Romania	2
Ethiopia	4	Somalia	5
France	1	Sudan	11
Germany	10	Swaziland	25
Grenada	8	Switzerland	4
Guatemala	14	Tanzania	5
Haiti	11	Thailand	4
Hungary	1	Transkei	2
India	6	Uganda	2
Indonesia	9	Upper Volta	14
Ireland	2	Zaire	27
Israel and		Zambia	17
West Bank	5	Zimbabwe	3
Italy	2		
Jamaica	14	Canada	
Kenya	10	volunteer	86
Laos	2	salaried	72
Lebanon	2	United States	
Lesotho	11	volunteer	105
Malawi	3	salaried	91
Nepal	15		

CC

COME

Contributions:	
U.S. Constituency	3,849,723
MCC (Canada)	1,650,424
U.S. Relief Sales and Thrift Shops	1,721,274
	7,221,421
Other Income:	
Grants	2,937,860
SELFHELP Crafts	1,208,691
Other	1,509,329
	5,655,880
Material Aid in Kind	4,984,242
Total Income	$17,861,543

SBURSEMENTS

International Program	13,628,149
Domestic Program:	
U.S. Program	430,522
Mennonite Mental Health Services	55,329
Mennonite Disaster Service	77,397
Peace Section (U.S.)	133,878
SELFHELP Crafts	875,552
	1,572,678
Administration	1,576,828
Total Disbursements	$16,777,655
cess of Income r Disbursements	1,083,888
s Funds Spent for ng-term Assets	607,781
t Increase in Operating Fund ances	476,107

amounts rounded off to rest dollar. A detailed ncial statement and program ort is available upon uest.

terial Aid Shipments 23,330,771 lbs.

MCC (Canada)

INCOME

1 Contributions:
Constituency contributions forwarded by provinces:

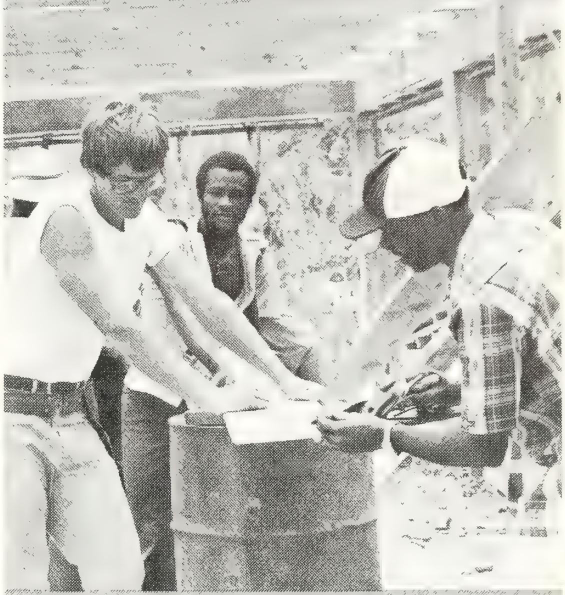
	General	Designated	Total
B.C.	144,220	82,594	226,814
Alta.	96,670	148,253	244,923
Sask.	143,413	104,678	248,091
Man.	434,568	280,655	715,223
Ont.	405,635	126,217	531,852
Que.	388	2,338	2,726
Atlantic Provinces	5,493	12,479	17,972
Other	39,589	35,890	75,479
Relief Sales	377,750	41,084	418,834
	1,647,726	834,188	2,481,914
Food Bank (farmers' contributions only)			674,626
			3,156,540

2 Other Income:

Government Grants	5,674,638
Voluntary Service	431,790
SELFHELP Crafts	234,659
Other (i.e. subscriptions, interest, forwardings)	737,710
	7,078,797
Total Income	$10,235,337

DISBURSEMENTS

1 International Program	5,668,897
2 Food Bank	1,986,859
3 Canadian Program:	
Peace and Social Concerns	54,974
Native Concerns	72,209
Die Mennonitische Post	97,595
Kanadier	30,476
Voluntary Service	527,543
Ottawa Office	50,944
Offender Ministries	43,312
Mennonite Disaster Service	4,403
Mennonite Historical Society	6,500
Montreal House of Friendship	48,166
Other	161,989
	1,098,111
4 Administration	426,735
Total Disbursements	$9,180,602
General and Food Bank Reserves	1,054,735



Reconstruction in Dominica

For a detailed 1980 financial and program report write to:

Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania 17501

or MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

Facing Terminal Illness
MYSTERY AT INDIAN ROCKS
FUND-RAISING PROJECTS With a World Hunger Emphasis
Paul Longacre
Marriage in Today's World
Like a Shock of Wheat
the CHRISTIAN ENTREPRENEUR
Amanda Fair
Dorothy Hamilton

Herald Press: Read to Grow This Winter

Morning Joy

Helen Good Brenneman, author of the best-selling *Meditations for the New Mother*, created this book of 30 meditations for those who have suffered loss of any kind. Directs the thoughts of the reader to the God of hope, whatever loss is being experienced.
Paper $3.95, in Canada $4.60

Like a Shock of Wheat

Marvin Hein's reflections on the biblical view of death and life. How Christians struggle through to victory in the presence of death.
Paper $7.95, in Canada $9.20

Marriage in Today's World Student Activity Book

John and Naomi Lederach have just completed this ten-session student activity book based on *Marriage in Today's World* by H. Clair Amstutz. Together these books form a mini-course on marriage, a springboard for discussion in youth and in marriage counseling.
Student Activity Book, Paper $2.50; in Canada $2.90
Marriage in Today's World, Paper $4.95; in Canada $5.75

Facing Terminal Illness

Mark Peachey's account of his struggle with terminal cancer. The agony of fear within him competes with the ecstasy of faith, and loses.
Paper $2.25, in Canada $2.60

Fund-Raising Projects with a World Hunger Emphasis

Paul Longacre provides 21 projects that will help individuals and groups concerned about world hunger reduce waste, gain more information about world hunger, and raise money to help agencies working at hunger concerns.
Paper $1.95, in Canada $2.25

The Christian Entrepreneur

Carl Kreider presents solid biblical direction for Christians engaged in business—people who want to be faithful to Christ and to function responsibly in the church, but whose occupations place them in an increasingly competitive and secular business world.
Paper $7.95, in Canada $9.20

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CHRISTIANS AND WORLD EVENTS

Canada's new separatism

Harold Fransen

Canada is embroiled in national discussions regarding its future. The center of discussion has two regional foci — Quebec and Western Canada. Much media attention — in central Canada — has been paid to the problems of Quebec, but only in recent months has any attention been paid to Western Canada's grievances.

It is important to understand — at least in broad sweeps — the history of the West. What is today Western Canada was land sold to the Canadian government by the British in 1869. Western Canada was seen by eastern business interests as its hinterland. Some Canadian historians insist that this hinterland view is there to this day. Ontarians moved to Manitoba in the period 1870 to 1890. After that foreign immigrants seeking land and freedom moved there. The Canadian Pacific Railroad was built to link the West with the East for commercial purposes.

As Manitoba and later Saskatchewan and Alberta became provinces, there were signs that the power bases in central Canada would not allow the western provinces privileges granted to the other provinces. The rights over crown lands were not granted these provinces until years later, and mineral rights were not received by Alberta until an aggressive Social Credit government demanded them. During the depression, as the prairie winds swept away an earlier prosperity, these immigrants turned their allegiances away from the Eastern political parties to new — indigenous to the West — parties. The Social Credit movement of Alberta and British Columbia, and the Cooperative Commonwealth Federation — the forerunner of Canada's New Democratic party — of Saskatchewan, despite their opposing political leanings, grew out of the same prairie populist movement.

These movements, like the landscape and the peoples who were becoming new Canadians, were different in many ways from their central Canadian counterparts.

The Ottawa government, Westerners feel, has only been interested in the West in regard to the potential benefits which can be gained by central Canadians. Through transportation and trade policies the West was prevented from developing an industrial base. The indigenous parties of the West and provincial governments have done the most to expand its economic potential, not the federal government. Until recently all the Western governments had been receiving equalization payments from the federal government because they were "have not" provinces. Manitoba still receives them. This is certainly a noble concept, yet Westerners argue that the amount of these payments should be placed against the cost — of eastern exploitation — to western economies. Westerners often mention that they must pay the cost of transportation to move their raw materials to the East, but also they pay the cost of transporting finished products back.

The current Canadian prime minister, except for a brief honeymoon in 1968, has not enjoyed popularity in the West. He is regarded as a person who has no understanding of the West. Also, the West, having few Francophones, could not understand the push for bilingualism as a major national agenda, although that has changed some in recent years. Joe Clark, in his brief term as prime minister (1979-80) was seen as giving Westerners a fresh start, a new day for the role of the central government in the lives of western Canadians.

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For reasons of politics, and perhaps ineptness, the minority government of Joe Clark was defeated and Trudeau's Liberals were returned with a bare majority. Only two Liberal seats were in the West — both in Manitoba, where the federal presence is seen as more important. The nation had elected a government that the West did not want. Some in the West regarded the election as a slap in the face by the East. The new National Energy Policy is viewed by Albertans as an infringement on their hard-won right to control its resources.

The constitutional debate, with the Liberal proposal to unilaterally patriate the constitution — and change some of it — is seen as a further affront. Previous convention has suggested that the Canadian Constitution can be changed only with unanimous provincial consent. (More comments on the constitution will appear in my next column.)

Through all of this frustration, the Western independence movement has been born. At first, federal politicians did not take the movement seriously. It was seen as a bargaining tactic. Yet to ignore such a movement invites serious trouble. Its origin as a small group of people is not unlike the origin of the Quebec separatist movement. It is emerging in Alberta, where populist movements have caught fire before and may again.

Mennonites are a partner in Western Canada, and represent more than 1 percent of the population. As Christians we need to become aware of the hurts around us. For this writer, a more recent immigrant to the West from central Canada, it is not the time for judgments on various western perceptions, but a time to listen. I would invite comments from Westerners and others, which could be used in a future column.

letters

The late late news

Today (23 December 1980) we received a copy of *The Mennonite* addressed to Cheryl Rempel. Since Cheryl has been away from Swaziland for more than a year I was surprised that the subscription listing hadn't been changed.

At that point I started to read the "workers" and "calendar" pages, and things seemed strangely out of date. I checked the date of the issue: September 5, *1978*. So this issue took 28 months getting here! It was a reminder to put our hectic schedules in a proper perspective. *R. J. R. Mathies, Box 329, Mbabane, Swaziland* 12 January

Looking for information

I am currently working on my master's thesis in the area of "The Response of the Historic Peace Churches to the Internment of the Japanese Americans During World War II." Executive Order 9066, signed by President Franklin D. Roosevelt on 19 February 1942, began the process of moving over 120,000 Japanese-Americans into "relocation centers" in California, Idaho, Utah, Oregon, Washington, Colorado, Arizona, Wyoming, and Arkansas. I would be interested in corresponding with either persons who were directly involved, e.g. by working in relocation centers, by farming in areas from which Japanese had to move, by protesting this assault on a group of people (two-thirds of these people were American citizens), or persons who know of materials that would be helpful. I would also appreciate reflections from Japanese-Americans on the visibility and response of Mennonites, Friends, and Brethren. Please write to me, *Charles Lord, 3003 Benham Avenue, Elkhart, Indiana 46514* 19 January

Pray for new president

On 20 January Ronald Reagan was inaugurated president of the United States. Paul, writing to Timothy, exhorted him to pray "for kings and all others who are in authority" (1 Timothy 2:1, 2). As a Christian I believe this exhortation is applicable to us and that whether or not we voted for Reagan, we should pray for him. I suggest that as we pray for him and others in authority we give priority to two petitions, based on our Lord's commandments. First, we petition God that President Reagan and all other officials administer their offices out of love for God; that they recognize God as their highest authority and therefore seek God's will and purpose for our nation in all matters. Second, that we pray that they perform their duties out of love for all people. "Thou shalt love thy neighbor as thyself." All citizens of our country are their neighbors, and all nations are neighbors in today's world. I further suggest that we express our support when they propose legislation or take actions based on these commandments, even if it should result in some sacrifice or humiliation to our country. *Orlo Kaufman, Route 2, Box 384, Meridian, Mississippi 39301* 20 January

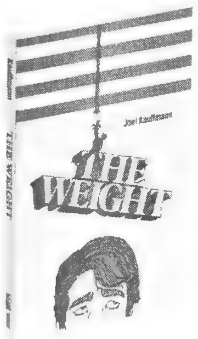
New format attractive

The new design of *The Mennonite* looks very good. It is an attractive format, and I think it will wear well for a number of years. *Larry Kehler, acting associate director for overseas services, MCC Canada, 1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8* 20 January

books

Weighing conscription

The Weight, *by Joel Kauffmann (Herald Press, 1980, 146 pages), is reviewed by Brent Koehn, 703 Seward, Evanston, Illinois 60202.*



The main character of *The Weight* is Jon Springer, the son of a Mennonite pastor in the small Illinois town of Spireville. The book covers the summer after Springer graduates from high school and during which he turns 18. He is faced with the decision of how to register for the draft. The Vietnam War is in full swing, and Springer must choose whether to seek 1-O, the draft classification for Conscientious Objection (CO), or 1-A, the straight military classification. As Springer thinks about this decision, two basic questions confront him. First, what are his own beliefs about war and peace? Isn't war justified in resisting tyrannical nations such as Hitler's Germany? Springer's parents and others in his church accept pacifism, but does he? The second basic question concerns his lifestyle. If he does believe in peace, then does his life bear that out?

Jon Springer's struggle is played against the backdrop of his adventures that summer with five of his friends, all Mennonites. To celebrate graduation the group travels to a lake resort in Indiana. In their adventures of getting drunk, chasing — sometimes harassing — young women, and being evicted from a restaurant, the gang somehow manages to stay out of jail, but it's close.

Despite the mischief he gets into, Springer desires to do what is right. The night he turns 18 he especially feels the weight of deciding if he should apply for CO status. After a night of tossing and turning he goes to register and asks for SS Form 150 to apply for CO classification.

Springer's struggle doesn't end here, however. He has to face how to live in a way which gives integrity to his beliefs about peace and love. He begins by helping a former teacher who has been injured in an accident. He is also confronted by a local roughneck.

Kauffman has written a realistic novel. He remembers what it's like to be an 18-year-old man faced with the weight of the draft. This book is especially for Mennonite young men, but the issues it raises are ones all of us need to deal with.

MEDITATION

The faith journey

We have all been invited on a great journey. A journey where the kingdom of heaven unfolds and establishes itself around us. As we proceed on this journey we come upon other journeys which seem more exciting and more desirable. That which troubled Jesus the most was those who stood at the crossroads of life and couldn't interpret the voices and couldn't read the signs. He declared, not that it would be great if the kingdom of heaven were to come, but that in him it was at hand and ready for the taking. But the rich fool went off to build his barns to store wheat he didn't need. Others built houses on sand, only to be swept away by the floods.

On this journey there are voices — voices of all kinds — we hear them everywhere — conflicting voices — voices of shaky peace from the Middle East, groans of hunger and suffering we'd like to silence, voices calling for increased military spending, the voice of the universe creaking with its shrinking natural resources, voices of interest groups who reduce the gospel to a few cliches, and voices of the church, often a fragmented body, deflecting rather than reflecting the light of Jesus Christ. We also hear another voice. The voice of God, a voice to be listened to and obeyed. Sometimes this God speaks in silence, at times a voice still and small, sometimes quieting us on our journey. At the crossroads a voice asks, "Whom shall I send?"

Along the way there are signs pointing to other journeys. We should learn to read the signs carefully. They may point to a three-car garage, weapons to bring peace, more wealth to bring happiness, or a comfortable religion. They promise ease and freedom from care. On this journey we need to set our sights carefully.

The journey is really a faith journey. It is faith that provides sources for the struggles on the journey. Faith in God gives courage to walk where we cannot see. If faith does not provide this courage then we turn to substitute journeys: power, selfishness, prestige, etc. Faith gave the faithful of Hebrews 11 the courage to face whatever came. It is faith that increases the scope of one's perspective. Abraham, by faith, obeyed God's call to go to a land which he did not know. When things seemed not to work out, he did not become discouraged but rather changed and lengthened his perspective. He focused on "the city which God has designed and built, the city with permanent foundations" (Hebrews 11:10, TEV). Faith helps to change perspective. In Jesus we have the one on whom we can fix our faith and upon whom it depends.

This faith journey is characterized by newness. God breaks in upon the old and provides new hopes, new possibilities, and new beginnings. Jesus was part of God's newness. The Spirit of God is always opening new doors for service and reconciliation. The faith journey is also characterized by the servant role. The task to which we are called is that of making available to all people true justice — God's justice. What is at stake? His claim on our lives to live in obedience to him. The Bible suggests that it has to do first with the relationship of God to his people, their love of him and their neighbors. We have difficulty keeping from substituting other journeys. Our understanding of justice is often different from God's justice. What is appropriate is the living out of our lives in obedience to God, of concern for people who are struggling, hurting, suffering, the sharing of the good news of who God is and what he is about in this world.

We have to be careful to listen to the right voices and to read the signposts properly because the journey of faith often just does not fit our expectations, and we are tempted to choose other journeys. When God visits the earth he is so different — calling us to a radical repentance that we thought would not be necessary. We had expected that he would affirm rather than challenge our lifestyle, our priorities.

James Gingerich

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EdiTORIAL

Hope is of the essence

The United Nations has designated 1981 as the International Year of the Disabled Person (IYDP). Libyan ambassador Mansour Kikhia, chairperson of the IYDP, says, "One of our goals is to reach an international understanding on the definition of the disabled."

A figure of 500 million disabled persons in the world is frequently used. But that can include persons who have diabetes, are mentally retarded, or who are severely handicapped physically.

There is need to give more attention to people with special needs. But the issue of definition must go much further than biological or genetic differences.

Ultimately there is only one kind of disabled person in this world. That is any person who loses hope. Body and mind may be A-OK, but when a person sees a dead end ahead, life is disabled.

Signs of disablement abound among us. In the US, 70 people commit suicide every day, and another 500 attempt it. There were 388 suicides in Toronto, Canada, in 1978, more than one per day and nearly seven times the number of homicides. And the suicide rate grows fastest among the 15-24-year-olds (*Homemaker's Magazine*, January/February 1981).

There are anywhere from 12 to 20 million full-scale alcoholics in the US.

I won't begin to suggest how many of us are dependent on either prescription or other drugs to help us face the world.

While John Keats writes, "On the far side of despair, hope begins," fresh signs of hope have lately come less often. But they have come.

Appropriately, the Canadian Press declared Terry Fox, a 22-year-old one-legged man suffering from cancer, Canada's top newsmaker and Canadian of the Year 1980.

Last April Terry Fox symbolically dipped his artificial right leg into the Atlantic Ocean and began to run across Canada to the Pacific, just to prove a point. On 1 September — near Thunder Bay, Ontario, more than halfway to his goal (he had run 5,375 kilometers) — near the end of the day, Terry had trouble getting his breath and began choking. The cancer had caught up, and Terry had to go home for chemotherapy.

Terry Fox ran with the wish to draw attention to cancer and the need for more research to find a cure. His run grabbed Canada's attention, and by year's end over $20 million had been donated to the cause. Many people declared Terry "the bravest human being we have ever seen in this country."

Terry Fox reads the Bible and confesses to be a believer. His run has become known as a "marathon of hope."

The apostle Paul understood this issue two millennia ago. "We know that the whole creation has been groaning as in the pains of childbirth . . . we ourselves . . . groan inwardly as we wait eagerly . . . the redemption of our bodies. For in this hope we were saved" (Romans 8:22-24, NIV).

Paul goes on, "But hope that is seen is no hope at all. Who hopes for what he already has?" (8:24b).

Midlife crises come mainly to people who can afford them. Do you recall your grandparents having them? Today most of us have or will have.

Mel Schmidt suggests that they can be coped with. To do so requires some "careful thought and life managing" (hope?).

Some people would designate Matthew Graber as "disabled." To Jill and Donovan (also to me; I married them and occasionally visit and play with Matthew) he is one of God's special children. That doesn't mean he is without problems. His life does complicate the family's life.

And we must recognize the plight of the poor. Millions (billions?) live in circumstances most of us cannot imagine.

What sustains life; especially in adversity?

Oscar Hammerstein, right in the gloom of World War II, wrote the lyric, "I'm stuck like a dope, with a thing called *hope*, and I can't get it out of my heart."

Terry Fox said at one point in his run, "I'm not a dreamer and I'm not saying this will initiate any kind of definitive answer or cure to cancer, but I *believe* in miracles" (*Maclean's*, 12 January 1981).

Our hope is in Jesus Christ. He lived as we live. He died as we die.

But he rose from the dead. He overcame all that could possibly disable any person. Because he lives, we also have hope. *Bernie Wiebe*

THE MENNONITE

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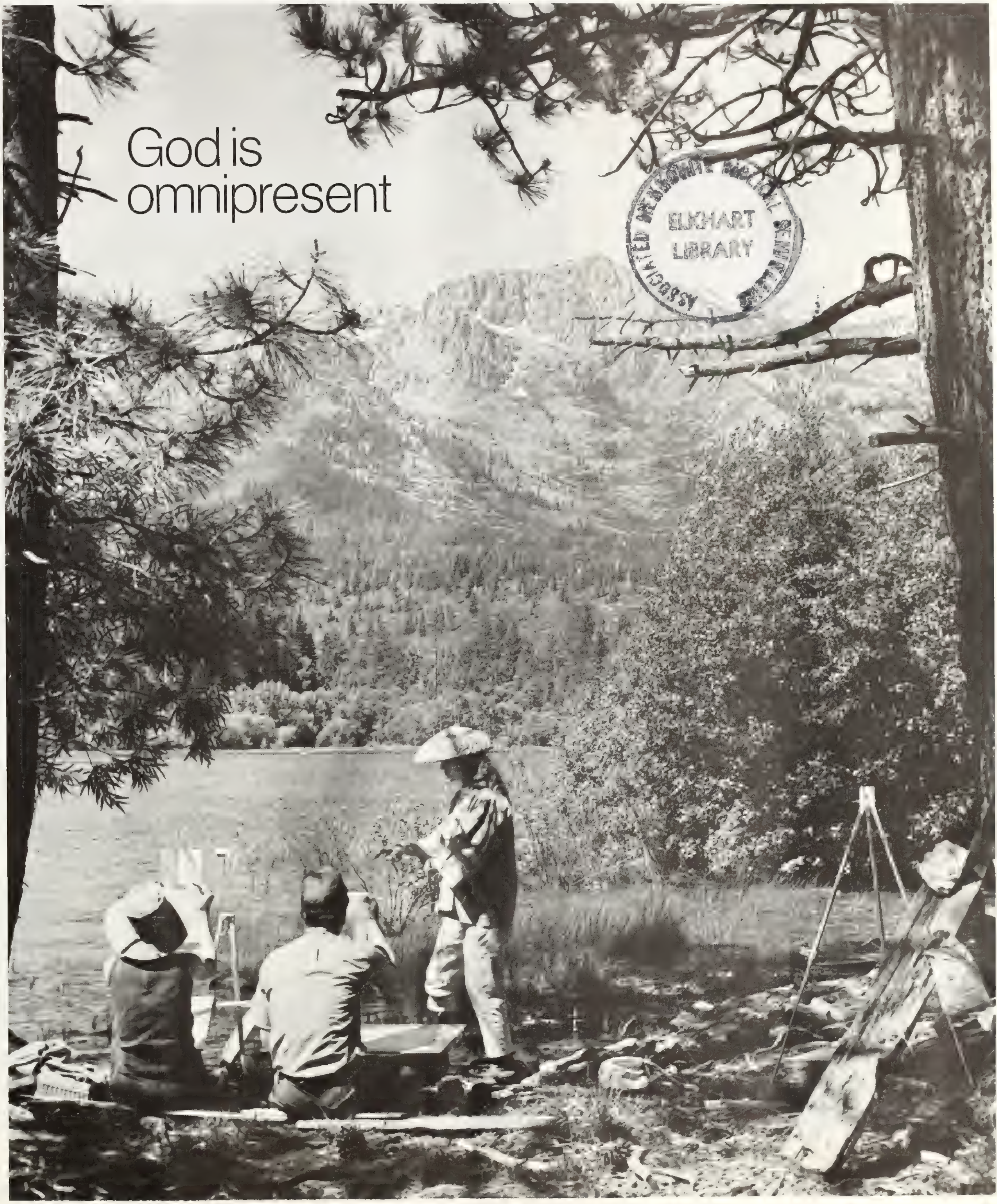

God is omnipresent

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God is omnipresent

(a photo essay)

Willard Claassen

"For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above;
For all gentle thoughts and mild:
Lord of all, to Thee we raise
This our hymn of grateful praise."
F. S. Pierpoint

"They brought children for him to touch. The disciples rebuked them, but when Jesus saw this he was indignant and said to them, 'Let the children come to me; do not try to stop them; for the kingdom of God belongs to such as these.' "
Mark 10:14

"Whatever you are doing, put your whole heart into it, as if you were doing it for the Lord and not for men, knowing that there is a Master who will give you your heritage as a reward for your service." Colossians 3:23, 24

"When we bless 'the cup of blessing,' is it not a means of sharing in the blood of Christ? When we break the bread, is it not a means of sharing in the body of Christ? Because there is one loaf, we, many as we are, are one body; for it is one loaf of which we all partake."
1 Corinthians 10:16, 17
In Christ there are no barriers between human beings. Colossians 3:11

"My mouth shall be full of thy praises,
I shall tell of thy splendour all day long.
Do not cast me off when old age comes,
nor forsake me when my strength fails . . ."
Psalm 71:8, 9

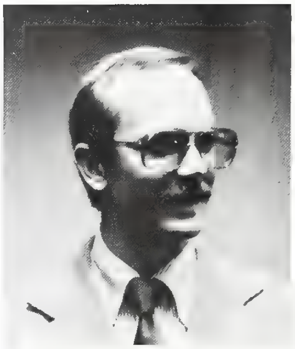
MISSION
IN OUR CITIES/1

The world used to be primarily rural in its population makeup and character. That is no longer true.

"Some day it will occur to the church that we did not stick our fingers in the dike when there was time and the trickle will have already flooded the land."

"Most missionaries and prospective pastors from the developed West grew up in small towns, rural areas, and suburbs. They are familiar with—and usually afraid of—living in the inner city."

Cities are exploding ir



Mark H. Winslow

Metropolis . . . urban . . . inner city. What images come to your mind when you hear these words? Do you think of the poverty of the ghetto or of a plush office in a downtown highrise? Of loneliness or of bustling activity? Of street violence or of museums filled with the heights of human cultural expression?

Whatever images pop into your mind may reflect your own biases as much as they reflect what the large city actually is: a place of great vitality and diversity.

The past century has seen the growth of large cities all over the world at a phenomenal pace, unparalleled in human history.

My own city, Chicago, is one of the youngest large cities in the world. With over three million people in the city proper, the Chicago metropolitan area has a larger population than 30 of the 50 United States. Imagine an urban area of over seven million people where only deer, geese, Indians, and a few fur traders lived only 150 years ago.

The US and Canada, indeed the world, used to be primarily rural in its population makeup and character. That is no longer true.

During the 1950s television offerings reflected the rugged, self-reliant, rural life; TV westerns predominated. Today the western has been replaced by the urban situation comedy as TV's staple fare. Survival is no longer on the frontier but in the inner city.

If one lived in a rural area or small town, one used to be able to feel fairly independent of cities. But with the revolutions in transportation and in communications that have only just begun (and promise to be more significant) the culture and influence of our major urban centers—whether good or evil—will increasingly mold the life and values of even our small towns and rural areas.

More and more the food we buy, the music we listen to, the farm machinery and agrichemicals we use, the markets we sell our products to, the entertainment we watch, the lifestyles we choose, and the values we live by, are being dictated by a powerful, sophisticated, and mostly pagan global network of urban people and values. Some day it will occur to the church that we did not stick our fingers in the dike when there was time and the trickle will have already flooded the land.

You see, cities all over the world are exploding with growth. There are currently 175 "world class" (one million or more population) cities in the world. By 1990, 300 such "world class" cities are expected.

The average annual growth rate of

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population and influence

cities is 7.2 percent. That means the average international city is *doubling* in size every *14* years. The gravest threat to poor countries and even the developed West may not be starvation but cultural breakdown in overcrowded cities, say futurists.

Yet, in spite of rapid population shifts from rural to urban areas, the church's mission priorities remain misplaced. Where are we sending international missionaries? To the exploding cities where the sheer numbers of people dictate their priority? No. We are sending them primarily to small and midsize towns and rural areas.

And where do we find our most competent leaders and laypersons, our finest programs and our wealth? In the inner city? No. We have taken the preserving salt of society to the comfortable suburbs.

What a tragedy this is. The very hour before the Bridegroom is about to burst through the doors his servants are occupied eating and enjoying a life of ease.

There are reasons for our neglect of our own and international cities. One is cost. Inflation rates in some countries are running well over 100 percent. Sponsoring some international urban workers can be so expensive as to seem prohibitive.

But the larger reason is simply fear. Most missionaries and prospective pastors from the developed West grew up in small towns, rural areas, and suburbs. They are unfamiliar with—and usually afraid of—living in the inner city.

How can we train urban pastors and church workers? That is the question Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Indiana, asked about five years ago when it became one of the founders of a consortium of evangelical seminaries training persons for urban ministry. The resulting program, SCUPE (Seminary Consortium for Urban Pastoral Education) is an action/reflection training year. A seminarian spends his or her middle or last year studying urban ministry in Chicago while serving an inner-city congregation or social agency. So far, AMBS has had four graduates from this program. Three remain Chicago inner-city pastors while one directs the Olive Branch Mission on the city's skid row.

This year four AMBS students are participating in SCUPE training. They are serving internships in the Cook County Jail chaplain's rehabilitation program, in an urban counseling center, and in a neighborhood energy conservation ministry.

God has begun to call the General Conference to the urgency of urban mission in our day. Our brothers and sisters in the (Old) Mennonite Church can teach us through their more extensive urban experience.

A step in the right direction was taken by the Mennonite Board of Missions in Elkhart recently when they announced that at least 65 percent of all their new program monies—during the next five years and probably beyond—will go to ministries that reach unchurched people living in major urban centers throughout the world.

My prayer is that the Lord would continue to call the General Conference's emerging leaders into programs such as SCUPE, where they will receive the tools and insights needed for fruitful urban work. As always, the harvest is plentiful, but the workers are few. *First in a series of three articles* •

Education gets new impetus at annual meetings

General Board and Division of Administration meet in joint session to discuss the 1981 budget. Left to right: Jake Hildebrand, Ted Stuckey, Duane Heffelbower, Irene Dunn, Vern Preheim, Jake Tilitzky, and Norma Wiens

Newton, Kan.—"Cautious optimism" was the phrase Jake Hildebrand, chairperson of the Division of Administration (DA), used several times in describing the 1981 budget recommendations that body made to the General Board (GB). The expression might also have characterized the mood and tone of the General Conference's Council of Commissions held here 5-10 February.

Buoyed by the unprecedented support given to conference programs during December 1980, commission members and staff turned bullish on their work, reporting both past efforts and future projections with fervor.

For commission executives and staff the only point of real tension during the five days of sessions came over a new budgeting procedure first recommended by DA and then instituted by General Board during the last two days of meetings.

When the curtain fell on the drama Tuesday afternoon, the General Conference budget had been set at $4,609,382 for 1981, up 11.6 percent over receipts from the previous year, and 14.5 percent over the 1980 budget.

The Commission on Education (COE) walked away from the budget-making table with the largest percentage increase given to any commission or program in recent years. General Board members gave approval to a 21.7 percent hike in expenditures over that commission's 1980 income. Compared to the 1980 budget, that percentage rises to 23.5 percent.

Alice Suderman, chairperson of COE, presents the report of her commission.

COE's prorated portion of the total conference budget is, however, relatively small, and so the high percentage increases in its budget created only a six-percentage-point adjustment in the prorata figures of other commissions. In actual dollar amounts, the 21.7 percent increase represents just $66,806.

The big push given to COE during Council of Commissions 1981 can probably be traced in part to Estes Park, and the claim made by commission members and staff there that their ministry was perhaps the "least visible" of conference projects and so the recipient of fewer designated contributions than other causes.

It was in General Board sessions during the triennial conference that the decision was made to begin a series of in-depth reviews of commissions, and to begin with COE.

Soon after the General Board began meeting during Council of Commissions, it was this in-depth review which became the subject of some concern. The review had been performed by the GB executive committee 5-7 November 1980. Don Steelberg and Ben Sprunger expressed dissatisfaction with the fact that the GB executive committee had acted to approve COE's program during those meetings, and had not sufficiently involved the entire General Board in the COE review. Sprunger had been present at the November meetings.

Sprunger, as COE representative to the General Board, went on to express his commission's disappointment with the review procedure itself, stating that not enough evaluation had been done; that the process had been limited largely to briefings of GB as to the program and policies which COE had undertaken.

The pendulum of sympathy for the education commission swung higher when the Division of Administration unanimously recommended to the General Board that it prioritize conference programs in a more systematic and regular way by granting a 10 percent increase in budget to all commissions and then authorizing the budgeting of an additional 2 percent to projects of highest priority.

"We realize it presents GB with a political problem," said DA secretary Duane Heffelbower, "but simply granting a uniform percentage to each commission each year will eventually put conference program out of sync with real needs."

Some misunderstandings concerning the new budgeting recommendation created confusion among commission executives. As each commission learned that GB could be authorizing as much as $87,000 in budget increases on the basis of project merit and need, a tone of anxiety, even competition, hung in the air for several hours.

At a joint DA/GB meeting on Sunday evening, at which commission representatives were present, the Commission on Overseas Mission (COM) opted out of the process by which it might have requested additional funds. COM vice-chairperson Larry Kehler announced, "In order to clear the air and reduce the feeling of competition, COM will not ask for money over and above the 10 percent allotment for 1981. However, in some future years we may want to make a case for some of the extra funds, if the same budgeting procedure is used." Later that evening GB unanimously accepted the DA's budgeting recommendation.

With COM's withdrawal to the sidelines of the budget debate, the Commission on Home Ministries (CHM) and COE were left to make their best representations for budgeting above 10 percent. The salesmanship exhibited by commission staff and representatives became eloquent, but remained shy of high pressure. When the air had cleared, $32,700 had been approved for COE, while $18,500 had been budgeted for CHM causes. Permission to budget $16,000 was withheld by GB from any cause, despite the fact that the DA recommendation gave it latitude to budget that amount as it deemed best, with the result that this money did not become part of the 1981 budget.

In other General Board proceedings, there was some perceptible movement on the matter of creating a US conference to operate on a level between the district and General Conference levels. The sentiment was aired at a meeting between General Board executive members and district presidents. Ken Bauman of Berne, Indiana, favored "something very modest, perhaps simply a gathering of district presidents to meet just prior to Council of Commissions." The matter has been a longstanding concern between the Canadian and General Conferences.

Presidents Roger Siebert (Central District), Al Heer (Pacific District), Erwin Goering (Western District), and David Hillegas (Eastern District) each expressed some support for the idea of creating a simple "conference of conferences" which might be composed of only several executive members from each US district. Northern District president Willis Busenitz was more cautious about the creation of yet another structure, but basically affirmed the small-scale approach. Jake Fransen, chairperson of the Conference of Mennonites in Canada (CMC), reiterated the need for some kind of structure to parallel CMC in the US, and listened intently as district presidents attempted to arrive at some consensus. Further exploration in this area will take place at a consultation on district/regional conferences to be held 15-17 May.

Other approved budgets included the following: General Board, $202,304; Division of Administration, $256,300; *Der Bote,* $132,147; and *The Mennonite,* $233,816.

General Board guaranteed an amount equivalent to 20 cents per member for Mennonite World Conference (MWC) in 1981 by including MWC in its budget.

Approval was given to proceed on the judicial action on tax withholding, including the borrowing from internal sources to meet related costs once an initial total of $5,000 has been raised from individuals and groups.

The following persons will be asked to serve on the human sexuality committee, which will then begin a study process before the 1983 triennial conference: Ken Bauman, Berne, Indiana; David Schroeder, Winnipeg, Manitoba; Elsie Steelberg, Wadsworth, Ohio; Sue Flickinger, North Newton, Kansas; and Sue Goerzen, Harrow, Ontario. *Larry Cornies*

District presidents meet with GB executive to discuss conference structures.

DA appoints stewardship director, recommends budget

The Division of Administration (DA) met 6-9 February during the Council of Commissions held in Newton. The major highlight for the DA was interviewing Raymond E. Frey for the position of stewardship director and having him approved by the General Board (GB). Instructions for finding someone were given at the DA meeting two years ago. (See page 125 for further details about Frey.)

The meeting of the 1980 budget for all the commissions and seminary was another highlight noted by the DA. The division gave further counsel for the 1981 budget, recommending to the GB that the 1981 budget increase be 12 percent over actual receipts in 1980 and that the commissions and seminary allocate 10 percent with the GB prioritizing the remaining two percent.

They also recommended that $60,000 be raised for judicial action. The General Conference (GC) is asking that an injunction be delivered to the Internal Revenue Service stating that the church not be asked to serve as a tax collector for the state.

Other actions taken by the DA were the following:

They agreed to recommend to the GB that a $200,000 fund drive be undertaken to undergird their commitment to the GC Pastors Aid Fund. The goal for the fund is that it be depleted at the same time the need for the fund would no longer exist (20-25 years).

Discussion was held on negotiations that are now under way by hired consultants with personnel of the Presbyterian Ministers Fund. The intention is to improve benefits for pastors.

A special session was held on Church Extension Services (CES), which has experienced its greatest growth in the past several years. Six loans totaling $206,000 were dispersed in 1980. The demand for new loans led to increased solicitation of loans from individuals and churches. More funds will be needed in 1981. *Marion Keeney Preheim*

Tina Block Ediger began her mission service in India. Since joining the Overseas Mission staff 26 years ago, her name has become synonymous with COM in the whole General Conference. She has been a friend to hundreds of missionaries, missionary children, and to many nationals who have come to the US or whom she has met overseas. As of 1 September she has resigned her regular position but will continue at least a year to assist COM staff on a part-time basis.

> *"In my years on COM I don't believe I have ever before seen and heard so many young and dedicated missionaries and candidates as we have this year. That is encouraging."*
>
> Arthur C. Waltner

Anne Penner (India), first Canadian missionary to go out under the General Conference; Helen Kornelsen (India); Elmer and Esther Dick (Zaire); and Daniel and Elma Peters (Mexico) were recognized at the COM annual meeting for each having completed 25 years or more of service. Together they represented 194 years of missionary service.

"People resources" highlight COM reporting

VISION FOR
COM
THE 80s

Gladys Siebert, missionary to Taiwan, reports to COM.

Eleven new candidates were approved for overseas service by the Commission on Overseas Mission at its annual meeting 7-9 February.

Tim and Suanne Sprunger will join the Hugh Sprungers in church planting at Hong Kong. John and Sarah Arn are assigned to church planting, and Arnold and Marge Thompson to medicine, in Taiwan. Jim and Cheryl Campbell will both go into agricultural mission in Zaire. Anne Garber is recommended to Africa Inter-Mennonite Mission (AIMM) for linguistic work in Upper Volta. All of the above are scheduled to take up their work during 1981. Gary and Carol Giesbrecht are appointed for a church planting assignment in Asia to begin in 1982.

Reappointed to Africa in summer 1981 to coordinate a unique agreement for integration of MCC and AIMM ministries in Botswana, are Fremont and Sara Regier.

Another "first" is the appointment of Chuck Fennig, effective in March 1981, to become an Overseas Mission Volunteer (OMV) in Zaire. The OMV program was approved by COM last September as an opportunity for short-term (minimum of two years) overseas service. OMV is to provide extra mission opportunities for persons not ready to choose this as a career. It should also supplement ongoing mission programs. Chuck will serve as an administrative assistant to Earl Roth in Kinshasa.

In addition COM is sharing in the recruitment of qualified teachers to serve at Chengdu in China under the Goshen College agreement with Sichuan provincial institutions. COM hopes to contribute at least one person's services to this project by fall of 1981.

At the 1980 Estes Park conference COM projected an increase in overseas missionaries to 175 by 1985. At the end of 1980 there were 132 workers on foreign fields. COM hopes to show a net increase of at least 10 by the end of 1981.

Part of this buoyant expansion attitude grew out of deep gratitude for 103.2 percent income of the 1980 budget.

Personal reports were heard from over a dozen missionaries currently on furlough from eight countries. These ranged from rejoicing over the progress in the new Asuncion (Paraguay) theological school; new leadership training in Mexico; optimism over the potential in Botswana; to challenges about getting the Mennonites "together" in Bolivia; the challenge to combine word and deed in Brazil; continuing need to work more closely with national leaders in India; a call for more dialogue with the church leaders in Zaire; and cautions about Taiwan's political viabilities and the implications for GC churches in Taiwan.

Anabaptist curriculum in Spanish was heralded as a goal finally in sight. Last 3-6 December, leaders from 17 countries convened in Cachipay, Colombia, and jointly laid plans to use the Foundation Series materials as a basis from which to create their own curriculum. Arnoldo Casas is to direct this project, with recently retired COM Latin America secretary Hector Valencia serving as director assistant.

Hector, having returned to his home in Bogota, Colombia, has also been appointed by the Mesa Directiva of the Colombian Mennonite Church to serve as their half-time executive secretary. COM approved missionary status salary for Hector Valencia for a three-year period effective 1 February 1981. His office will be in the newly built Mennonite Center of Bogota.

An administrative visit is to be made to Latin America in March.

AIMM announced plans for an Africa consultation to plan an Anabaptist curriculum; this one is to be for "Bible teaching and leadership training among Africa Independent Churches."

A fall administrative visit is planned for India.

COM approved an 8 percent gross salary increase for missionaries. The 1981 budget asking is $2,994,000, approximately 10 percent over 1980 receipts.

Internal personnel was also high on the agenda. Peter Kehler was appointed to an additional three-year term as secretary for Asia. Tina Block Ediger, after 26 years on overseas mission staff, resigned her position as director of mission services, effective 1 September. She agreed, however, to accept a one-year part-time assignment to assist COM staff with these services. It was announced that a new secretary for Latin America will likely be named within a few weeks.

A "time-out" was taken to pray for Chester Bitterman, a missionary linguist taken hostage in Colombia on 19 January.

COM closed its annual session by giving recognition to six missionaries who each have served over 25 years and who together represented 194 years of overseas service. *Bernie Wiebe*

Frey

Raymond E. Frey has been appointed by the Division of Administration to the position of stewardship director, effective 1 August 1981.

Frey, 54, will leave his position as principal of the Goessel (Kansas) Elementary School and assistant superintendent of Unified School District 411 in order to assume his new duties. A native of Kansas, Frey is a 1956 graduate of Bethel College in North Newton. He served as a classroom teacher for the Bureau of Indian Affairs in Brigham City, Utah, in 1957, and returned to Kansas in 1959 to become an elementary school principal in Goessel. Frey completed his Masters in Administration degree at (Emporia) Kansas State Teachers College in 1961 and did additional graduate work in school administration while teaching fifth grade at Corvallis, Oregon, between 1967-70. He has held his present position in Goessel since that time.

A new position within the General Conference, the task of stewardship director will be one of enabling fund raising and stewardship within conference congregations. Stewardship education and estate planning will also be important parts of the new portfolio.

COE sets sights on decentralization, Bible study

Budget considerations dominated discussions as the "invisible" Commission on Education (COE) received more attention this time around at the Council of Commissions 6-9 February in Newton. Members also took steps toward decentralizing teacher training and pushing ahead in the areas of human sexuality and Bible study.

"A problem we can live with" was how Fred Enns described COE's frustrating task of having to readjust their budget requests after the windfall of December's receipts pushed the year's total over the budgeted amount. With more money available in 1981's budget, members had to scramble to decide what areas of their program they wanted to emphasize.

One of the first emphases agreed upon was decentralization. District and provincial education representatives met 6 February with the commission to discuss how responsibilities for training Sunday school teachers to use Foundation Series materials could best be facilitated. They decided to have a training session for district and provincial leaders, who will then serve as consultants in their own areas. This lessens the expenses of travel by central office staff.

Part of the Department of Christian Education's (DCE) report was taken up with a request from the General Board (GB) to help with a study process on human sexuality. It was made clear that the process is GB's responsibility, and COE wants no part of a statement, deeming a study more useful.

Some questioned the motivation for the request. Were people seeking understanding or a means to condemn or condone? Fred Unruh asked, "Should we also address the political issue? Some people want a statement on homosexuality so they can say, 'We're true blue biblicists.' "

Cornelia Lehn presents her report on children's education.

A current emphasis of DCE is adult education. Concern was expressed about how to train adults, particularly in the area of Bible study. A suggestion came out of last summer's think tank on adult education that books be developed which aid people in understanding the Bible. A first step in that direction, said Thayne Balzer, who chairs DCE, would be a survey of the Old and New Testaments, to be written both from an Anabaptist perspective and for people without Bible training. A request for $4,000 to pay writers for such an undertaking was then made to the General Board, who accepted it.

During discussion of how to train teachers and provide people with educational materials, Michelle Friesen-Carper raised a prior concern. "First we need to help people see that they need education," she said. "Many people in congregations simply want to read from *Builder* every week."

Also receiving an increase in the budget was Mennonite Marriage Encounter, which has had to turn down some requests because of the lack of trained couples. A consultation on Mennonite Marriage Encounter is scheduled for 12-14 March to evaluate its content and direction.

It was a good year for the Department of Faith and Life Press (DFLP). FLP's income for 1980 was $111,301 above expenditures. Through a promotional emphasis FLP has become better known in non-Mennonite circles, bringing an increase in new accounts. The question was asked if a marketing person should be hired to promote FLP literature.

A major concern for the Department of Higher Education was the status of *Forum* magazine. The October-April monthly for Mennonite young adults is moving toward reader ownership, with the possibility of changing from a complimentary to a paid subscription. *Forum* is partially subsidized by COE and Student and Young Adult Services of the Mennonite Church, but it's having trouble staying above water in its current format.

The Department of Literature Development, besides being responsible for processing the proposed Bible survey, looked at ideas for publishing. A go ahead was given for expanding their usual scope by proceeding on a children's novel.

COE's final budget was $374,880, a 23.5 percent increase over the 1980 budget and a 21.7 percent increase over 1980 receipts, and 8.1 percent of the total conference budget. An above-budget item from last year—$80,000 for publishing a German Foundation Series—has not been raised, and efforts will continue to do so. *Gordon Houser*

Paul Boschmann (left) questions Stan Bohn during Home Ministries meetings.

Home Ministries grapples with binational issues

The Commission on Home Ministries heard reports from seven staff persons heading the seven areas of work for which the commission is responsible: congregational mission, church planting, Faith and Life Radio and Television, Indian ministries, peace and justice, Mennonite Voluntary Service, and Hispanic ministries.

New developments reported on included a history writing project on 100 years of home missions in the General Conference by Lois Barrett; the beginning of a Chinese Mennonite Church in San Francisco; discussions between Faith and Life Radio and Television and Faith and Life communications division of the Conference of Mennonites in Manitoba; expansion of the Hopi Mission School in Arizona; the possibility of an alternative service program in the US if compulsory military service should be introduced; the decision to appoint an associate regional director for Mennonite Voluntary Service in Canada; and the investigation for a possible Hispanic ministry to be begun in Toronto, Ontario.

A good deal of discussion was devoted to peace and justice concerns, particularly the issue of a possible alternative service program. It was felt that peace education should be high on the agenda of the peace and justice division's work. Much concern was expressed about the proposed alternative service program of the Selective Service in the US. It was felt that such a program would disperse the participants in it to such an extent that the influence of the church over them would be minimized. Concern was also expressed that the ultimate control of such a program would be in the hands of the military and be geared to its needs. The commission agreed that the negotiations with the government should be carried on by the US structure of MCC, which represents more fully all the Mennonites in the US. The commission also decided that the 6 percent guideline (of the total CHM budget) for the poverty fund should be restored by 1983.

A lengthy discussion emerged from the report of Faith and Life Radio and Television. Strong affirmation was given regarding the effectiveness of the TV spots produced by the division in cooperation with other church agencies. Continued cooperation with other peace churches in the production of these spots was urged. The division was also given the green light in their proposed discussions with Faith and Life communications of the Manitoba Conference particularly in regard to the latter's English language program "The Abundant Life." Affirmation was also given to the program of Television Awareness Training.

Another matter which called forth much discussion was the status of CHM as a binational agency. It was pointed out often that the Canadian churches finance about 40 percent of the program of CHM while only about 10 percent of the work of CHM is done in Canada. Furthermore the Conference of Mennonites in Canada would like to retain a strong sense of ownership of any home missions work done in Canada. The currency exchange problem does not improve matters. The appointment of a regional director for Mennonite Voluntary Service in Canada, accountable at least in part to the Congregational Resources Board of the Canadian Conference, it was felt, would be of some help. Also the currency exchange problem should be looked into. It was also indicated that no church planting or language mission work by CHM should be begun in Canada without prior consultation with the responsible Canadian and provincial agencies in Canada.

In the matter of language missions (Hispanic, Chinese, etc.) some concern was expressed that these new churches and/or their pastors might not be sufficiently acquainted with the Anabaptist-Mennonite viewpoints and scriptural emphases. It was felt that in some cases special training and shepherding would be desirable. On the other hand, many of the people in these new churches, including pastors, chose churches precisely because of their Anabaptist emphases.

The commission also heard with regret the resignation of Jean Krahn from Mennonite Voluntary Service and reappointed David Orr to MVS for a three-year term.

A number of related agencies submitted reports to the commission: MCC Peace Section, Mennonite Disaster Service, Women in Mission, and Church Extension Services.

A total budget of $843,067 was approved by the General Board. *Gerhard Ens*

Help wanted
Secretary-receptionist

Required to work in the Conference of Mennonites in Canada offices at Winnipeg. Half-time conference receptionist and half-time secretary to Bernie Wiebe, editor, *The Mennonite*.

Position open 1 April 1981.

Applicants should have interest in conference work and either have good training or have some experience.

Apply to: Eldon Krause, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4; telephone 204/888-6781.

General Conference budget 1981

	1981 asking	Increase over 1980 receipts	Share of total budget
COE	$374,880	21.7%	8.1%
CHM	$843,067	14.1%	18.3%
COM	$2,994,213	10.0%	65.0%
MBS	$397,222	10.0%	8.6%
Total	$4,609,382	11.6%	100.0%

Seminary appoints dean, extends term of president

AMBS boards in joint session. From right are Menno Epp (trustee), Henry Poettcker (seminary president), and Darrell Fast (MBS board president).

Mennonite Biblical Seminary trustees found their agenda filled with personnel items when the board met between joint sessions of the two seminaries during the 1981 Council of Commissions.

Jacob W. Elias, director of field education and assistant professor of pastoral ministry since 1977, will become dean of curriculum and instruction starting 1 July. Elias' appointment ends a long search during which Willard Swartley, associate professor of New Testament, has been serving as acting dean. Although the position of dean serves Mennonite Biblical Seminary and Goshen Biblical Seminary jointly, the appointment of Elias was processed separately by both boards.

MBS president Henry Poettcker was reappointed to a three-year term, beginning 1 July. In commenting on his first term in the seminary's head administrative position, trustees affirmed Poettcker's style of leadership and attempts at fostering a "team" spirit among colleagues and between seminaries.

President Henry Poettcker reported that Gayle Gerber Koontz has turned down an invitation from MBS to join the faculty as instructor in theology. She and her husband, Ted, have accepted a joint appointment at Goshen (Indiana) College instead. As a result, the search for an additional faculty member in the area of theology will continue.

A six-month sabbatical was approved for Jacob J. Enz, professor of Old Testament, beginning 1 January 1982. Leland and Bertha Harder, meanwhile, will be returning from a sabbatical in St. Louis, Missouri. The seminary board of trustees took action to appoint Leland as associate director of the Institute of Mennonite Studies on a one-quarter-time basis, and to fill another quarter time with teaching responsibilities. Bertha will be teaching a course in Christian education after the two return to the seminary community on 1 July.

A total of $5,000 was budgeted for travel in connection with the further expansion of the seminary associates program under the direction of Harry Martens.

In their joint sessions the Associated Mennonite Biblical Seminaries boards heard encouraging reports on the progress of their three extension centers—those in central Kansas, Ontario, and eastern Pennsylvania. Projections are for the development of more such centers as demand and resources make them possible.

The administrative committee of the seminaries is awaiting response from pastors of the two constituent denominations on a questionnaire sent to them recently concerning feedback on the programs and emphases of the AMBS program. The survey aims at a closer aligning of the needs of congregations with the kind of instruction and support the seminaries offer.

Finally, the exact descriptions of the six tracks with the Master of Divinity program—pastoral ministry, Christian education, overseas ministries, pastoral counseling, church planting and evangelism, and academic—were refined for inclusion in the new seminaries catalog.

The joint sessions concluded with a mood of joyous appreciation for the continuing opportunity of the two institutions to work together on the needs of the present and future church.
Larry Cornies

Piano instructor wanted

Swift Current Bible Institute is now receiving applications for the position of instructor of music and piano. Should have Grade 10 ARTC or above (Toronto Conservatory), as well as training in rudiments, accompaniment, and history. Starts August 1981.

Send inquiries to: David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

Justice coordinator

MCC Saskatchewan invites applications for the position of Justice Ministries Coordinator to work in the broad field of social and criminal justice, with special emphasis on victim-offender ministries.

Location: preferably Saskatoon. Salary negotiable. Competition closes 31 March. Starting date: as soon as possible thereafter.

Application forms and job description details available on request. Address enquiries to: Mennonite Central Committee (Sask.), 2206 Speers Avenue, Saskatoon, Sask. S7L 5X7; phone 306/665-2555.

An alternative pledge of allegiance has been written by Clayton Gill of Las Vegas, Nevada. He suggests using it whenever you're in a public gathering where others are reciting the traditional pledge. Gill's pledge goes as follows: "I pledge allegiance to the cause of the united citizens of the world, and to the community for which we hope, one city, under God, ever peaceable, with freedom, grace, and food for all."

"More individuals have gone into full-time Christian service from small churches than from large ones," says Lloyd M. Perry, director of Trinity Evangelical Divinity School's doctor of ministry program. "The small church," Perry says, "provides a chance for all to enlarge their creativity. . . . The small church has failed to sell its positive points, such as a personalized ministry, the chance to work for God, the chance to use one's talents, the chance to learn to love and share, the chance for children to receive personalized attention in the Sunday school."

If Christians are serious in formulating evangelistic strategy, they cannot overlook those engaged in professional sport, says Don Liesemer, a former professional hockey player. In 1977 he led in formulation of Hockey Ministries International (HMI), whose goal is to "proclaim Christ in the arena." HMI's professional division ministers to members of professional teams, including chapel programs of worship, reflection, and inspiration.

Women in Mission accents international relations

Women in Mission met 5-6 February in connection with the General Conference Council of Commissions held in Newton, Kansas. Just as with the conference as a whole, the giving in 1980 for WM causes elated the group. WM met its budget by 113.9 percent with an income of $225,559.62 and $20,000 more above-budget giving. They adopted a 1981 budget of $216,000.

WM has interest in international involvement. In their budget, for example, they have pledged $113,000 for the Commission on Overseas Mission (COM). They alloted two scholarships for women in India to receive more seminary education. They are also sending women from Japan, Taiwan, and India to a Mennonite World Conference (MWC) program planning session in Nairobi, Kenya, in July.

Because of their interest in fostering better international relations among women, WM is sending several of its members abroad. Lora Oyer, WM president, will be sent as a delegate to the MWC sessions in Nairobi. She will also make a side trip to Zaire. In behalf of WM, Joan Wiebe, WM coordinator, and Elsie Flaming, WM second vice-president, will visit women in Japan, Taiwan, and Hong Kong this summer.

WM also has North American involvements. They have pledged $35,000 for the Commission on Home Ministries (CHM), $17,000 for the Commission on Education (COE), and $10,000 for Mennonite Biblical Seminary. Of particular interest in the COE budget is a $5,000 start-up cost for a children's book on missions and service.

WM is interested in activities among General Conference (GC) women not in WM. For this reason they invited members of the GC Women's Caucus, which was formed last July at Estes Park, for discussion. The caucus women were asked how they were different from WM. They replied that one of their chief concerns was to get women within the church's structure of decision making. For example, they noted how they were successful in getting nominees elected to various positions at the Estes conference. It was pointed out that the WM Newton office has submitted names over the years to the GC nominating committees. This year WM suggested three nominees. One refused the nomination and two were on the ballot.

Lora Oyer convenes a WM supper for missionary and candidate women.

The caucus women were also asked about ways in which WM and the caucus could cooperate. The caucus women present spoke in a conciliatory manner. The impression left on WM was that the caucus is willing to work with them.

WM in its sessions noted that it is also working to equip its women for church work. Money is being provided for half of the travel of WM council members and provincial and district presidents to go to the inter-Mennonite Women in Ministry Conference to be held in North Newton, Kansas, 25-27 March. WM also plans to hold its own officers training workshops. They talked about other workshops they might have for women to equip them for better service.

WM has a number of publications planned by their literature committee to help their women. The main WM publication is *Window to Mission*, with a circulation of 19,000. The committee made plans for upcoming issues to be done by editor Jeanne Zehr.

By June the committee also hopes Zehr will produce a "Bright Ideas" booklet for WM program planning. WM member LaVerna Klippenstein is to work on this year's devotional resource packet for women's groups. It was mentioned that reprints of three articles by J. Lorne Peachey on "How Do You Teach Your Children Peace?" will be available from the WM office.

Sales on Gladys Goering's WM history *Women in Search of Mission* were reported at the WM meetings. More copies are available through Faith and Life Press in Newton and in conference bookstores. *Marion Keeney Preheim*

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invites applications for the position of **librarian**.

Trained and experienced applicants will receive preference.

Applications will also be received for a **faculty** position instructing in the areas of Christian education and Bible.

Both positions commence 1 August 1981.

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Mennonite Central Committee (Canada)

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- AGRICULTURE AND NUTRITION
- HEALTH
- EMERGENCY RELIEF
- SALT (SERVE AND LEARN TOGETHER)

Matthew 20:26b-28

"But whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

Please send me information on the following:

☐ **becoming an MCC voluntary service person (application form included)**
☐ **MCC personnel needs**
☐ **SALT program for persons ages 17-20**
☐ **Native ministries**
☐ **MCC projects needing funds**
☐ **Offender ministries**
☐ **peace teaching literature**
☐ **the overall MCC program**
☐ **other** ____________________

____

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LETTERS

God still leads nomads

Please accept my deep appreciation for the inspiring editorials in *The Mennonite*. The back page is the first I read with each issue. The information given in "The Third Church" (13 January issue) is sobering, and we as Christians in North America should be aware of changes within the church. You mention in this article that the God of Israel led nomads and that the Israelites did not need a map of Canaan to leave Egypt. I have just finished reading the five books of Moses because I wanted to refresh my understanding of God's leading in the lives of his chosen people. And it is thrilling to realize he still leads his chosen people and all who will follow him; even the way of the cross. *Kathrine Wedel, Box 371, Moundridge, Kansas 67107* 21 January

Editorials special

Although I find *The Mennonite* to be a good magazine totally, I find the editorials especially mind challenging and heart searching. Thank you for sharing as you do and please continue. *Marlene McKetrick, 3327 West Montecito, Phoenix, Arizona 85017* 21 January

Understanding the gospel

Thanks to Myron Schrag for sharing his letter to Jerry Falwell (4 November 1980 issue). The reply of Nelson Keener (6 January issue), on the other hand, causes me deep concern. It subtly reveals a shallow misunderstanding of our Christian (Mennonite) faith in four basic areas:

1. He does not understand that our position on peace, war, nonresistance, and militarism is based on the love of Christ permeating all of life and that it is not an option. There is no taking it or leaving it. Going the second-mile, being peacemakers, loving our enemies, are vital parts of the gospel. This is much deeper than just a difference of opinion or a different interpretation. We cannot "water down" the gospel of Jesus Christ.

2. He does not understand some elementary facts of history. There are no "offensive" or "defensive" wars; no "just" or "unjust" wars. All wars are basically "defensive" wars, not wars of "aggression." The aggressor is the *other* side. War always becomes "just" because of the *other* side. So we make the world "safe for democracy" thousands of miles from our shores. Russia invades country after country including Afghanistan because they are "invited" to "protect it from the enemy."

3. He does not understand that Christian Mennonites are patriots of the highest order. True, it is not a narrow, nationalistic, emotional, flag-waving kind that "wraps" the gospel in the flag." Rather it is the kind that God our Father requires of us when he loves the *world* and sends his son Jesus Christ that the *world* might be saved through him. So our frontiers are not limited by race, nation, or geography, but include all of God's people.

4. Our highest priority is to seek the will of God as revealed in Jesus Christ and to live by it. Human institutions, traditions, cultures, personal feelings, and political loyalties are not to dictate our course. Even the first disciples knew they must obey God rather than men. So we affirm that if we forsake any of these basics we should weep, mourn, repent in dust and ashes for then we have betrayed both our Lord and our historic Christian faith. *Ellis Graber, 119 Church Street, Bluffton, Ohio 45817* 26 January

The next frontier

As Bernie Wiebe and I discussed the "Sabbatical Service" articles, we reflected on how the two issues of conscientious objection to military conscription and taxation for war have dominated the peace churches' agenda during the past 40 years.

Then Bernie asked, "What is the next frontier of your work?"

I replied, "Certainly these two will remain as key issues for peace churches, but I also see God's Spirit moving us to a faithfulness regarding abortion and capital punishment consistent with our peace witness against military conscription and taxation for war. How will the world ever cope with a church which carries a unified, voluntary, and sacrificial testimony against killing in any of these forms?" *Robert Hull, Box 347, Newton, Kansas 67114* 27 January

Editor's note: It was partly Bob's deep sensitivity for us to be consistent with a wholehearted life-affirming witness (instead of killing in war, abortion, capital punishment) that I feel the time is now for the implementation of Sabbatical Service.

Not impossible, only costly!

Robert Hull's "Sabbatical Service" proposal (27 January issue) ended a summer of peacemaking studies at the Whitestone Mennonite Church. The proposal is a logical and obvious response to the call heard through the biblical message. Also, a goodly number of delegates at South Central Mennonite Conference committed themselves to take the "Sabbatical Service" proposal back to their congregations for discernment and consideration of God's will for their church.

The proposal is biblical and not impossible, only costly! If tried it will not be found wanting; it only wants to be tried. Should even 50 percent of Mennonite churches live out this vision, I'm convinced there would be church unity, renewal, evangelism, service, and witness to the gospel of peace beyond our imagination. *Marion Bontrager, peace and service committee, South Central Mennonite Conference, Hesston, Kansas 67062* 27 January

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Clean hands

Carol Hamilton

Clean hands
    Clean hands, Lord,
Even Pilate had clean hands.
Eliphaz says wash,
Be pure,
While Lady Macbeth
And I scrub away
Until I reek of
Spic and Span
And float on bars of Dove,
But descent of the Dove
Came after a muddy bath,
And the bloodied hands,
Nail driven above all time,
Are never cleansed
Of human fault,
But have taken
Job's question
More seriously
Than even he
Might hope.

MEDITATION

A litany of patience

This litany was first prepared on the 40th day of the hostages. Even after their release, these words of Scripture still speak to our need and our impatience.

440th day of the hostages
Rest in the Lord and wait patiently for him; fret not . . . because of the man who bringeth wicked devices to pass. *Psalm 37:7*

441st day of the hostages
Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit. *Ecclesiastes 7:8*

442nd day of the hostages
Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. *Ecclesiastes 7:9*

443rd day of the hostages
But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. *Isaiah 40:31*

444th day of the hostages
In your patience possess ye your souls. *Luke 21:19*

445th day
Rejoicing in hope; patient in tribulation. . . . *Romans 12:12*

446th day
Bless them which persecute you: bless, and curse not. *Romans 12:14*

447th day
Let us run with patience the race that is set before us. *Hebrews 12:1*

448th day
We count them happy which endure. Ye have heard of the patience of Job. *James 5:11*

449th day
We glory in tribulations also: knowing that tribulations worketh patience. . . . *Romans 5:3*

450th day
I waited patiently for the Lord; and he inclined unto me, and heard my cry . . . And he hath put a new song in my mouth. *Psalm 40:1, 3*

Robert Kreider

Punishment

The class was reading a story about children in a pioneer school. Some boys in the story were punished for some misbehavior. They promised not to do it again by writing it on the chalkboard 300 times.

My glance fell on Connie as her tousled head bent over her book. I noticed that the entire shoulder seam of her shirt was ripped open. I remembered how inappropriately she was often dressed.

Suddenly it seemed unfair that children are usually the ones who are punished. I would like to ask some mothers to write 300 times:

I will take my child to church.
I will send her to school fed, warm, and loved.
I will sew up the rips in her clothes.

Elsie Stucky

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Christians in the concrete jungle

One of the favorite gospel songs in my early years in the faith was "The Little Brown Church in the Wildwood." Do you remember it too?

Mennonite history has largely been rural.

Today about two billion persons—of the world's 4.5 billion—live in cities. The world's cities are one of the *frontiers* for the church. For us Mennonites the cities are a *new* frontier.

Interestingly, most of the early Anabaptist leaders were urban oriented. Georg Blaurock, when faced with expulsion from Zurich early in the Reformation, told civic officials he would rather die than leave the city.

The Bible early on (Genesis 11) begins to include a city motif. There are at least 1,400 references to cities (in both Testaments).

The first biblical city, Babel, seems to show great potential. People choose to live together here, they have learned to make bricks, and they speak a common language. Free choice, technology, communication, and community. Sounds like an ideal mix for a beautiful city.

But the citizens of Babel came to glory in their own accomplishments and declared a capacity to become godlike. Pride destroyed them, and they became scattered and confused.

As a young boy I recall dreaming about one day seeing New York City. Last October, when I spent one day in Manhattan again on one of many visits, I couldn't get over the dirt, the smells, the number of police cruisers, the super security at all public doors, the warnings of danger, and the ugly defacing of the public subways. It was a pleasure to leave the "Big Apple."

But Mark Winslow is right. God's world includes the teeming, festering, turbulent, *concrete jungle* of the inner city.

Populations in Tokyo, Paris, Calcutta, New York, Shanghai, Buenos Aires, and Mexico City each exceed 8 million. Each of these cities is larger than 100 of the 144 countries belonging to the United Nations.

Predictions are that Mexico City will hold 18 million people by 1990.

Emergence of such huge metropolitan areas erodes the choices in housing, impedes communication, overtaxes the basic technology, and counters any sense of community.

A visitor to Calcutta recently spoke at a CMBC chapel about a woman giving birth out on the street between two garbage cans. Nobody paid any attention. The woman was too weak to interfere as dogs came along and devoured her newborn infant.

The urban blight has brought an almost unanimous response. Anyone who can afford to moves to the suburbs. Most churches exited with the "respectable" citizens.

God's drama calls eventually for a "holy city, new Jerusalem coming down out of heaven . . . prepared as a bride adorned for her husband" (Revelation 21:2).

Mennonites have many beautiful churches in the suburbs. But to the concrete jungle we are tourists, with a few rare exceptions.

Today's cities often manifest a virtual apartheid. Minority or special (immigrant?) ethnic groups (lower class?) dwell in the core areas. Middle and upper class may drive to the urban offices for work, but live comfortably separated lives at the other end of the crosstown freeways.

Some cities are "renewing" core areas and attracting more professionals and other groups. But—whether the core is decayed or already restored—there are *few* Mennonite churches in the inner city. Of those that are there, few seem able to cope.

Mennonites today are strangers to the inner city.

At the same time the urban masses are becoming so large that they reflect and determine contemporary lifestyles. Education, media content, family mores, sexuality, crime, drugs, merchandising are deeply affected by inner-city life.

A British church leader, Jonathan Eden (himself actively working in London's East End), bluntly says, "Move into a big city's core area and live out your Christian faith there. That is a biblical way to make the world's big cities less like hell."

What is our response? SCUPE is one appropriate step. Are there others that you and I—together with our congregations—need to seriously consider at this time?

God promises us his New Jerusalem in the end. What will we bring to him in our cities? *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST 96:09 3 MARCH 1981

Sharing our family stories

Dave Graybill

A young Polish woman moved, with her husband and children, from Philadelphia to the Harleysville, Pennsylvania, area. Soon she felt lonely. A Catholic, she did not find much vitality in her congregation. After fruitless conversations with her priest, she and her family became involved in the Catholic charismatic movement and later in a Baptist congregation.

Still dissatisfied, she was trick-or-treating with her children at Halloween. As John L. Ruth tells the story, a woman "with these funny clothes on" opened the door at one house. This woman, the young mother thought, has something in her home that I need.

So the young woman began attending church with her Mennonite neighbor, the one who wore funny clothes. The second or third Sunday "she just gets up" in Sunday school and begins talking. "She says, 'You people don't know what you have here. You have a community. You can lean on each other. This is beautiful to me.'

"There our people are sitting; they're bored with each other. They want to go out Saturday night and listen to some garish music or something, or see a movie. She's had that. She wants some continuity. Now she's in our church and an example to all the rest of us."

This story is just one that author-filmmaker John Ruth tells as an example of what he calls a distinctively *Mennonite* approach to evangelism. Family, in the sense of community as well as relatives, "is a Mennonite strategy for doing Christianity. And it's a Mennonite strategy for evangelism," he says. "If God has made us into a family and that family is a foretaste of his kingdom, it's hard to resist that. In fact, people will find that warmth and knock on the door."

By pointing to this family emphasis and enabling outsiders to learn who

Sharing our family stories

(A Mennonite approach to evangelism)

Mennonites are, telling stories can itself be a form of evangelism, John says. "Memory is community in time, as neighbors are community in space."

It's clear that John and his wife, Roma, value both past- and present-day dimensions of community. The first thing I noticed when I visited on a snowy November night was the mailbox painted in the *fraktur* style used by early Mennonites and others in eastern Pennsylvania. John explained that it was painted by Roma, who also designed the cover for his book *'Twas Seeding Time*, a history of Mennonites during the American revolution.

In his office, just off the main hall in the Ruths' two-story, brick house, John was playing a zither, a musical instrument thought to be a forerunner of the Appalachian dulcimer. An old hatrack from John's father's church hung above a folding door. Hats on the rack, John explained, included his first hat as a minister, a hat from Bolivia, and a hat that had belonged to his father-in-law.

". . . she was trick-or-treating with her children at Halloween . . . when a woman 'with these funny clothes on' opened the door. . . . This woman, the young mother thought, has something in her home that I need."

Real People

The author of *Conrad Grebel: Son of Zurich*, John is currently writing a history of Mennonites of Franconia Conference and the Eastern District of the General Conference Mennonite Church. A new film of his titled *606*, about Mennonites of Virginia, will be completed soon. John collaborated on the film with Nebraska Mennonite Burton Buller, with whom he made such films as *Mennonites of Ontario* and *The Amish: A People of Preservation.*

John is careful not to describe himself as a historian. Nor does he like to be called a storyteller. "I think the whole story business is a fad right now. I'm sick of the term, 'storytelling,'" he said. "But the need for telling the story of our people will be just as strong as it ever was, after the fad goes."

John discussed what he believes is the proper role of stories in today's North American setting. He noted connections he sees among affluence, outreach, and a lack of interest in history on the part of some Mennonites.

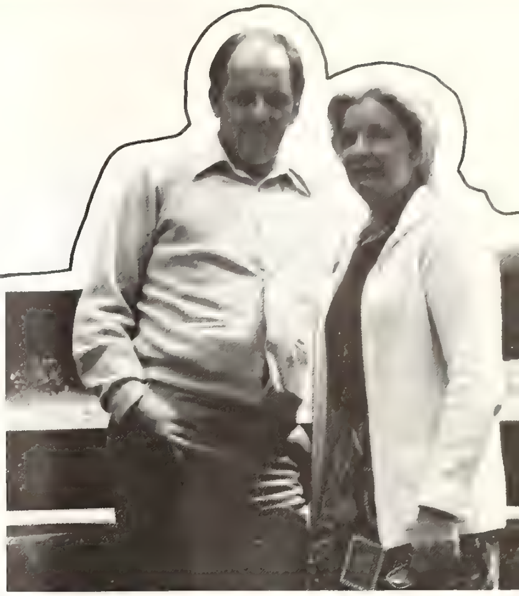
"When your goal is to become acceptable in the middle class—which is, I think, the goal of a lot of our people now—you lack a frame of reference for self-criticism, because you're trying to mesh. And a Mennonite who tries to mesh with society is almost a contradiction in terms historically," he said.

"It's like when I'm making films. You simply can't make much of an interesting movie about people that are finally *making it.* But the ones that have a fiber and a flavor to them, even though they're a little gritty—will catch people's attention. They stir the imagination."

John recalled a conversation he had had earlier that day with a woman who said that members of one local congregation were not really Mennonites. "I said, 'Why?' She said, 'They're in politics, they go to war, they're not different. They're not different from anybody else.' Let's not debate all the specifics of what she said. It's simply that her perception of us was that Mennonites had an identity."

John suggested that Mennonites who

By pointing to our family emphasis and enabling outsiders to learn who Mennonites are, telling stories can be a form of evangelism.



It's clear that John and Roma Ruth value both past- and present-day dimensions of community.

have left the church's historic ideals behind "really shouldn't bother dragging that name 'Mennonite'" with them. A name is simply a designation for a set of characteristics which, in turn, develop and are demonstrated "through experience, through history, through what you went through." And the telling of that experience is a story.

"Actually, a lot of people have no story, nor do they have any particular identity," he continued. "That's part of the despair of the modern world."

As he talked, John frequently broke off into illustrations and anecdotes. He seemed equally comfortable with farm tales, biblical references, and literary allusions.

John used the metaphor of a house more than once to explain why people should tell and listen to stories. "Not to have a curiosity about your own story is like living in a house and never going to see what's upstairs," he said. "It's a form of ignorance, a form of unconsciousness."

The purpose of telling stories should be twofold. Within the community of faith, stories should be told in order to give members access to the past "and thus, perspective" about themselves and their own time. Stories should be told outside the community in order "to communicate who we are."

John noted that among Mennonites "are horror stories to tell, just like there are in the Old Testament. We've done silly things. Books could be written on silly Mennonite and Amish things. And to me they're part of the story. I tell that side too," he said. "And then the story helps to correct, helps make us smile."

What about the reluctance of some people to share the bad things about their group when they talk with outsiders? "Well, then they're just laying propaganda on people. I mean, you don't invite people into your house and then run around pulling out every skeleton you can find. But if they say, 'What does this mean?' you give them answers. That's what it means to be a hospitable person, to answer the questions that people have about you."

John has equally strong feelings about "well-meaning people whose minds are a blank in terms of story and who feel they can make up for it by being extra evangelical. Jesus wasn't that way. He's constantly alluding and showing that his mind is rife with the whole story collection of the Old Testament."

John observed that "usually the people who know the least story are the quickest to tie into the new dynamisms that sweep across the landscape, and say this is the answer." Despite criticism that Mennonites are preoccupied with the past, "as a matter of fact we know less about our past than a lot of other groups do." How much does the average Mennonite know about the last 100 years? Or the hundred years before that? Or the 100 before those?

At the same time, telling stories should not be viewed as a chore. "Look, story is good because it's a reflection of life. And if you like life you'll like stories, and if there's meaning to life there's meaning in the stories about life."

"To me a good story is one that grabs your attention and stays there. So when you're ready to think about it, it's there and you can realize what it means at your leisure. The parables stick in people's minds."

Many good stories also have a core of meaning that can be communicated across cultures. But one has to be aware of culturally arbitrary details that can block meaning, he said, recalling the time he tried to tell a baseball story to an audience in Leningrad.

On a related topic John said that knowing Mennonite stories does not mean glorifying Swiss-German or Russian family roots over other backgrounds. "You use your ethnic things as a place to stand. Everybody has to be from somewhere. You can't just be a person in general."

John noted further that ethnicity was a result, not the cause, of the historic Mennonite emphasis on community. "The ethnic thing was created by the togetherness of the original covenant." Anabaptism "wasn't originally ethnic."

One highly visible and growing form of Mennonite storytelling has been the development of centers to explain Mennonites and Amish to tourists. Although he helped put together the exhibits at one such center at St. Jacobs, Ontario, John described tourist interpretation in general as "a mixed bag. There's a certain amount of thinly disguised commercialism. A great part of the audience is only curiosity seeking." At the same time, he said, "there remains a residue of spiritual communication. There's an awful lot of chaff for the grain that is there. But there is some grain."

For many evangelically minded persons a key question about any outreach approach is whether it helps people come to faith. Whether through films, books, tourist centers — or simply through personal contact — can Mennonites expect to win people to Christ by telling stories? "Not as a fad. Not as a gimmick, no," John said. "But the thing we have to share is family and people. That's our best foot forward."

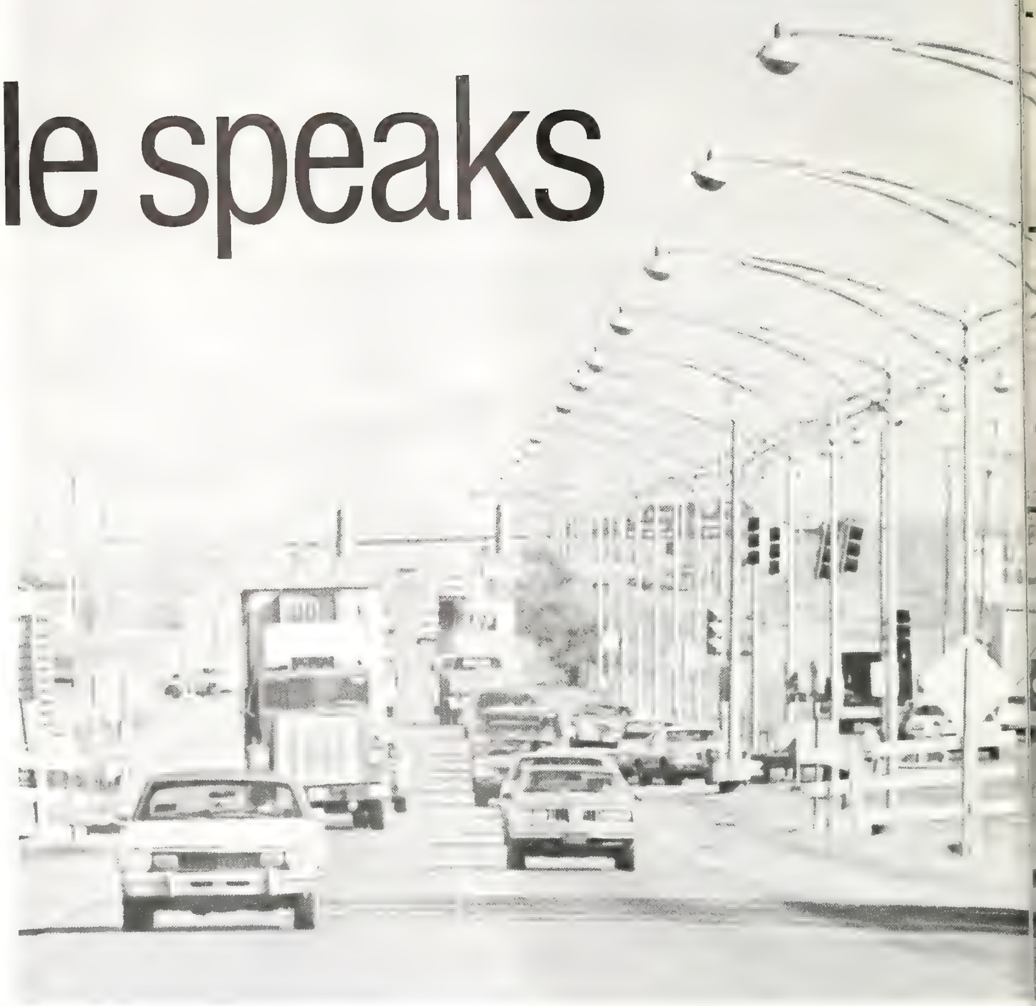
John recalled that someone told him after touring The Meetingplace at St. Jacobs, "I'm glad you made it evangelical." "I said, 'I didn't try to make it evangelical. I tried to make it scriptural.' And it happens that what is at the heart of our heritage *is* evangelical. It seems to me, if we were true to our Mennonite heritage, we'd be pretty evangelistic. But not often in the current modes.

"You simply show who you are, tell about your mistakes, tell why you believe what you do and what things are emphases," he said. "And then you turn to your friends, your visitors, and say, 'Now, you have values too. You've got concerns. Are you following the best light you have? Where is your path of life leading you? I've shown you who I am and told you what I believe is true.'

"And I think that's a powerful way of witnessing." *A Meetinghouse article* •

The Bible speaks

Mark H. Winslow



In today's exploding cities the Anabaptist vision of Christian discipleship is needed more than ever.

Despite our Mennonite tendency to view the godly life in peaceful rural scenery, God's people have a history of involvement in cities. The Bible contains over 1,400 references to cities. And although cities have not been technological or industrial centers until recently, they have always been hubs of trade, communication, and culture.

Lot was one of the Lord's earliest urban witnesses in Sodom. Scripture tells us God did not want to destroy the city of Sodom if even 10 righteous people could be found in her midst. Then, even when 10 could not be numbered, God was able to differentiate between the faithful and the faithless and deliver Lot and his family from the coming destruction.

Jonah wanted to avoid the call to be an urban evangelist and prophet to the great city of Nineveh. But with a whale of a lot of pressure the Lord changed Jonah's mind. Jonah went to Nineveh to preach repentance — and what happened? The people repented of their wickedness and judgment was postponed.

Joseph was a country boy who eventually found himself in the courts of the king of Egypt. Sold by his brothers into slavery, he was a godly economist who socialized the grain distribution program of Egypt to provide reserves during an expected famine. Working with a pagan Pharaoh, he plotted a strategy for budget surpluses and deficits. He bought land, the text says, by decree; moving the people into the cities and feeding them — to the apparent benefit of godly and ungodly alike.

Not a single negative word is spoken of Joseph's economic ministry in either Testament. Certainly there is precedent here for committed Christians whom God may call to be wise and just rulers and administrators in times of national emergency; even in the midst of corrupt political systems.

Daniel is another example of an urban political ministry. He refused to believe that God was dead just because the Jewish temple lay in ruins. In a pagan palace Daniel learned to do what all city Christians today must do: learn to discern the difference between faith and culture, between convictions and opinions. Daniel became God's instrument who as a wise counselor made the apparently harsh policies and practices of the Babylonian government more just. Daniel teaches us that it is possible to minister within corrupt government institutions, whether they be located in Babylon, Washington, Ottawa, or Chicago.

Nehemiah was a Jewish government official in Persia who took leaves of absence to help rebuild the captive city of Jerusalem which was disintegrating spiritually, socially, and economically. He used the principle of the tithe with *people* (Nehemiah 11:1, 2), recruiting at least 10 percent of the populations of the neighboring villages, towns, and suburbs to move back into Jerusalem to rejoin the clergy already there. The city would thus be rebuilt and Yahweh's name once again honored in her streets.

When Jesus of Nazareth came preaching repentance and instructing disciples in the way of God's kingdom, he went to preach and teach in the cities (Matthew 11:1, 20-24). Before his passion his final teaching centered around the temple courts in Jerusalem.

Even the early missionary expansion of the first church followed the contours of the urban centers of the Roman Empire. Paul was a man at home in the

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much about cities

MISSION
IN OUR CITIES/2

ancient cities to which he took the good news.

The missionary expansion of the early church continued in the cities of the ancient world until the 4th century. Then the church began to lose its vitality in the midst of urban culture. A heresy came into the church, and Christians confused and followed Plato's ideas as much as Jesus' ideas.

This Platonic Christianity said that if you were really serious about following the Lord, you would give up marriage, sex, the contaminating influences of culture, and go out to live a separated life in the desert. So some of the best Christian minds and pastoral leaders left the cities and went to the desert to become monks — what we know now as the "Desert Fathers."

In the 4th century North Africa was likely the strongest branch of the ancient church. Yet today there is practically no Christian witness in all of North Africa, and Islam reigns supreme. Why? It largely began when good leaders left for the desert to keep themselves "pure." The Christianity that remained in the cities was considerably weakened. It was only a matter of time before it was no longer in touch with the urban culture and thus no longer influencing it either.

Centuries later when reform came to the church through Luther, Calvin, Menno, and others, it spread rapidly across the cities of Europe. Our Anabaptist forbears were often sophisticated city folks who could read their Bibles in the original languages well enough to know that Luther and Calvin hadn't been as biblically radical as they should have been.

Anabaptist leader Pilgram Marpeck was, among other things, an urban engineer who designed a water transport system to float logs from nearby forests to his city, Strasbourg.

When Swiss Anabaptist Georg Blaurock faced expulsion from his city of Zurich, he quoted Psalm 24:1, "The earth is the Lord's," to the city officials and said he would rather die than leave the city.

"When Swiss Anabaptist Georg Blaurock faced expulsion from his city of Zurich, he quoted Psalm 24:1, 'The earth is the Lord's,' to the city officials and said he would rather die than leave the city."

The Anabaptist spiritual movement began in Europe's cities. It was persecution that caused them to leave those cities. The Mennonite association with rural life was not part of the original Anabaptist vision.

In today's exploding cities the Anabaptist vision of Christian discipleship is needed more than ever. What would happen if one-tenth of our leaders and eventually people began to move into our large cities to be parts of existing congregations and to begin new ones? What if we took Nehemiah's example and tithed with our people to rebuild the nation's and the world's cities with our spiritual witness? God can use us and it would revitalize the Mennonite church. *Second in a series of three articles* •

"Man's search for truth— century 21" as seen in Seattle. "Despite our Mennonite tendency to view the godly life in peaceful rural scenery, God's people have a history of involvement in cities."

Canadian boards tackle challenges of growth

Winnipeg, Man. — There was mutual weeping, open rejoicing, and sober reflection at the 28-31 January Conference of Mennonites in Canada (CMC) Council of Boards.

Henry Funk, Drake, Saskatchewan, pastor and newly elected vice-chairperson of the CMC, commented, "It feels good to be back among this group. When some of the Native Ministries (NM) staff broke down and wept, it reminded me of the days when I was on that board. It takes brave and deeply committed disciples to serve the Lord and raise young families in a different culture."

The NM board listened to and wept with several workers who shared their struggles. They also made several personnel shifts. Neill and Edith Von Gunten plan to take a year of seminary studies at Elkhart, Indiana. The Henry Neufelds, formerly at Paungassi and of recent years working an itinerant NM service out of Springstein, will be moving back up north to Matheson Island among the native peoples.

Malcolm Wenger, who has been serving as NM executive secretary 60 percent of his time and 40 percent as pastor at the (Selkirk) Elim Fellowship, will phase out of administration by the end of 1981. Peter Falk, chairperson of the board, said, "We are in urgent need of more NM workers."

In the Canadian Mennonite Bible College (CMBC) board sessions an optimistic tone prevailed. Just three years ago the board set a goal of 180 students. Today there are 168 full-time plus over 40 part-time students. The "spiritual tone is good," said president George Epp, "and we are operating almost at full capacity. At this time we occasionally wonder what we will do if the growth continues."

The CMBC board gave tenure to Gerald Gerbrandt as assistant professor in Bible (an added faculty position in Old Testament). They announced Peter Letkemann's resignation from the music faculty. Sabbatical leaves for 1981-82 were approved to Harry Huebner and George Wiebe. John Klassen, current student president, was appointed as admissions counselor to replace Will Braun, who plans to continue his studies.

Sober reflection hit the Congregational Resources Board (CRB) when they voted to encourage an in-debt congregation to sell their property. The CRB also struggled with the current enthusiasm for church planting (Chinese, Indo-Canadian, Hispanic, new city suburbs) and the financial squeeze this has put on the available funds. Henry J. Gerbrandt, outgoing CMC general secretary who also carried the evangelism portfolio, urged establishment of a new $500,000 church building fund as soon as possible.

CRB agonized for a couple of hours about the future of their publication efforts. In the end, this challenge was accepted by the General Board (GB), who announced a half-day study on this subject to be tacked on to their next meeting. The CRB agreed — together with the General Conference — to place a Mennonite Voluntary Service associate director in Canada and to engage staff for evangelism and church planting.

The GB expressed satisfaction with the approach and progress in the Umsiedler ministries in Germany. CMC chairperson Jake Fransen was commissioned to attend the 28-30 May Mennonite Regional Conference of Europe (MERK). Fransen, whose administrative skill and experience seemed to create general feelings of enthusiastic participation and responsible problem solving in all the boards, also facilitated a dialogue with Canadian youth representatives and their concerns.

The CRB had its greatest excitement when they discussed the 26-29 August "Great Trek." Initial response indicates that the Lakehead University facilities may prove too small.

It struck this reporter as ironic — after all the positive rhetoric — that the program committee's theme suggestion for the 4-8 July conference in Vancouver, "Radical Discipleship that Heals," was voted down. The word "radical" had to be deleted.

At the same time this body seemingly didn't blink an eye when the 1981 budget of $1,275,000 was announced (calling for an 18.75 percent increase in constituency donations after the 1980 income had risen by only 7 percent). In an economy that's sliding, it would appear that this will require some "radical" changes in giving to CMC programs. *Bernie Wiebe*

CMBC president George K. Epp (left) and CMC chairperson Jake Fransen confer during Council of Boards in Winnipeg.

Plan for Canadian MVS associate director endorsed

Winnipeg, Man. — The Congregational Resources Board (CRB) has accepted a Mennonite Voluntary Service (MVS) proposal to place an associate director in Canada. This agreement was reached at the Conference of Mennonites in Canada (CMC) Council of Boards 28-31 January.

While MVS has always been a binational program and has had many Canadian volunteers, it has to date established only two MVS units in Canada — in Hamilton and St. Catharines, both in Ontario. Peter Ediger, director for MVS, reported that there are presently 120 workers in 27 units.

Whereas some Canadians have in the past looked to MCC as the primary or only vehicle needed for VS in Canada, and some are still of that opinion, other CMC persons have sensed room and need "for GC-MVS in addition to MCC-VS, particularly in development of more units closely related to congregationally initiated local ministries."

"MVS has helped churches do mission (work) in their surroundings," said Menno Wiebe, vice-chairperson of the GC Commission on Home Ministries (CHM) and MCC native concerns director. MCC-VS has not done this, he added. The CRB said the two VS programs are sufficiently different in approach and emphasis.

All agreed that VS units should grow out of congregational programs rather than the initiative of MVS.

Bernie Wiebe, moderator of the Manitoba conference, spoke strongly in favor of placing an MVS staff person in Canada. "This will give us an opportunity to model something for our youth," he said, pointing to the results of a recent survey conducted by the CRB which rated "meeting the needs of youth" as the most pressing concern in CMC congregations.

CHM will place an MVS associate director in Canada in consultation with CRB and Canadian churches. *Susan Rempel Letkemann*

"The Great Trek" gaining momentum, may be too great

Winnipeg (GCNS) — The time seems ripe again for large Mennonite youth rallies.

Clayton Loewen, staff coordinator for the Conference of Mennonites in Canada (CMC)'s "The Great Trek" 26-29 August at Lakehead University in Thunder Bay, Ontario, is getting a little concerned. "Our top dream was to get 500 CMC youth on this first national youth rally. But signals I get are indicating we could have 1,000. One parent told me their daughter was offered a free ride to Thunder Bay, but she refused. She wants to get the full benefit by taking the train."

"The Great Trek" planners have negotiated special train fares with VIA Rail. Starting from the West Coast, "trekkers" will be picked up en route as part of the planned event.

Resource speakers will include Gerald Gerbrandt, David Schroeder, and Ozzie Goering. Over 20 workshop options range from drama to junk sculpture to "Can I be a Christian and a Mennonite too?" to world missions.

The event is planned for senior high and college and career youth.

For those who want an extra thrill, Out-Spokin' is offering a bike trip from Steinbach to Thunder Bay.

Slide/tape sets, color brochures, special T-shirts, and information to pastors seem to be catching people's fancy. Youth sponsors and pastors are encouraged to accompany their youth groups.

A wide variety of recreational options will be available at the university campus.

The CRB discusses The Great Trek. Left to right are John R. Friesen, Clayton Loewen, Edward Enns, Clarence Epp, Cornelius Driedger, and Les Klassen.

Women in Mission contribute $448,000 in 1980

Winnipeg (GCNS) — "We don't have any national or provincial programs other than annual meetings. But Canadian Women in Mission (WM) in 1980 numbered over 4,500 members and gave almost $448,000 to a variety of causes. MCC was our biggest benefactor; COM was second," Canadian WM president Susan Gerbrandt reported to the Conference of Mennonites in Canada (CMC) Council of Boards, 28-31 January.

In 1980 WM's annual program for the first time was integrated into the regular conference. It was accepted so well that for 1981 WM has been given charge of Saturday evening and will feature overseas mission.

The annual WM does corporately decide to sponsor several projects. Other than that, WM activities are planned at the local congregational level.

For 1981 the WM executive plans to recommend continuation of support toward Native Ministries (however, with a new focus to support the educational coordinator); also for Chinese ministries, Upper Volta, and for foreign students at Canadian Mennonite Bible College. Canadian WM will also participate in the General Conference WM Asia visit.

To facilitate preparations for the summer annual conference in Vancouver, the British Columbia WM president Mary Bergen sat with the national executive.

With the growing membership and financial contributions, the question was raised whether it may be time to think of some staff time and a possible ongoing office in Canada.

Canadian WM executive committee includes (left to right) Susan Froese, Mary Bergen, Anne Neufeld, Susan Gerbrandt, and Elsie Flaming.

It was an unusual gathering. The event was the graduation and dedication ceremony for the 27th Washington Seminar. Graduates of classes 1-26 had returned to Washington to form the new Prison Fellowship Alumni Association, and one day later were at the Fourth Presbyterian Church to applaud the most recent graduates, all ex-cons. Richard Halverson, pastor of the church, remarked, "If only one life was changed, the whole ministry of Prison Fellowship would be worth the entire effort. Of course, scores of lives have been dramatically changed."

Bernard Thiessen reports that three persons (right) were baptized in the Baba-Cho Christian Church in Kobe, Japan, 18 October 1980. They are (from left): Mr. Washoi, Mr. Okamoto, and Mrs. Jinno.

MCC annual meeting ratifies "memo of understanding"

Edmonton, Alta. — Two key decisions that will affect the future administration of the Mennonite Central Committee were made at the agency's annual meeting here in late January.

A "memorandum of understanding" between MCC and its regional arms in Canada and the United States was ratified, capping four years of internal discussion, and Reg Toews was called to succeed William Snyder as executive secretary in January 1982.

All the meetings, which attracted up to 75 observers at times, were held in the Lendrum Mennonite Brethren Church — one of five Mennonite churches in Edmonton.

The MCC board was told that the past year was marked by expansion in both the personnel and financial areas. Giving was up by almost 22 percent, and most expansion took place in response to disasters and the needs of refugees.

In 1980 the MCC work force hit a peak of 809 persons, including 625 overseas.

Total income topped $17.8 million, with increases in the main areas of constitutency contributions ($7.2 million), grants, mainly from the Canadian government ($3 million), self-help crafts ($1.2 million), and material aid ($5 million).

The board members were saddened by the sudden death of one of their number, Edgar Boettger, during a public meeting on Friday evening, 30 January. He suffered a heart attack shortly after giving an inspirational account of how the MCC Alberta program has grown. He had been chairperson of MCC Alberta for eight years.

The appointment of Reg Toews followed a yearlong search and is for an initial two-year term, beginning early in 1982. William Snyder has been executive secretary of MCC since 1957 and is planning to retire.

Seeking "genuine mutuality"

Approval of the "memorandum of understanding" did not take much time at the annual meeting, in contrast to the lengthy negotiations which preceded this final draft.

Since the mid-1970s there have been formal attempts to restructure MCC in ways that reflect the changing nature of its programs in Canada and the US. With the creation of separate MCC Canada and MCC US offices and agendas, the question arose of possible administration of overseas programs by the national offices.

The memorandum deals with two important matters: first, the procedure for representation on the board (proportionately, according to the size of member conferences) and on the executive committee (equally from Canada and the US); secondly, with the procedure to be followed if and when the Akron office assigns specific overseas programs to either MCC Canada or MCC US.

This will happen only in "exceptional cases" and only through a decision by the executive committee, which meets quarterly.

The goal, according to a preamble, is to find ways for Canadian and American Mennonites and Brethren in Christ to "work together in genuine mutuality and meaningful partnership."

The document was passed unanimously, but not without a few flashes of the intense feelings that have marked the discussion during the past few years.

Board members seemed anxious to place a few reservations about the agreement on the record. Individual members were concerned that the memorandum might encourage nationalistic tendencies at the expense of conference or "kingdom" loyalties, that there might be needless duplication of administrative work, and that the term "exceptional cases" would be interpreted in a narrow, restrictive sense.

On the latter, Hugo Jantz, past chairperson of MCC Canada, noted that the board "should be realistic about the differing interpretation of the word 'exceptional' in Canada and the US."

Jantz went on to repeat his strong belief that aid coming from "a weak nation" like Canada is viewed differently than aid coming from the US," and this is a good reason to direct some programming from Canada.

MCC executive secretary William T. Snyder reports during annual meeting.

Canadian Mennonite Bible College and Mennonite Brethren Bible College are inviting applications for participation in a study tour to the Middle East, including Egypt, Israel, and possibly a few days in Rome. Applicants have to qualify for admission to one of the colleges, but need not have been enrolled previously. Thirty applicants will be admitted. College credit can be earned. The tentative tour dates are 7-27 May. The approximate cost is $2,000. Tour leaders are Allen Guenther and Waldemar Janzen. For information write: CMBC, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R2L 1L1; phone 204/888-6781.

In an eight-month study of 1,452 employees with physical handicaps, it was determined that (in comparison with the able-bodied): 91 percent rated average or better in job performance, 96 percent had an average or better safety record, 79 percent rated average or better in attendance, and 93 percent had an average or better record of employment stability ("Hiring the Handicapped," Employment and Immigration Canada).

Developing leadership

The development of leaders for programs abroad was one of several topics which came up many times during conversations around the board table. Other recurring topics were the concern Mennonites feel for the world's 16 million refugees, the difficulty in translating a commitment to justice into actions, and the pastoral care and safety of workers.

Program directors noted that 18 country directors must be appointed in 1981. That unusually high total sparked talk of a "leadership crisis."

MCC staff later softened this by describing the search for country directors who have the right mix of experience, maturity, and willingness as an ongoing challenge.

The board drafted a resolution on leadership which stated, in part, that "leadership for MCC is more than the mastery of a technique or the ability to live across cultural boundaries. Leadership for us is a spiritual gift." The resolution outlined how MCC might go about finding and nurturing leadership gifts among its workers.

The board also asked an ad hoc group to write a pastoral letter to all MCC workers, expressing the members' support and trust in them.

Squeezed into the business sessions were reports from representatives of European and Indonesian Mennonites, from Mennonite Mental Health Services, and from the Alberta government. The latter explained why the provincial government gives to development agencies (a total of $1.5 million to MCC in the past few years). Atlee Beachy commented on his sojourn in China with Goshen (Indiana) College students.

At the opening session, Thursday evening, Robert Kreider gave a warm tribute to C. N. Hostetter, Jr., the former chairperson of MCC (1953-1968) who died in June 1980.

Nancy Heisey, MCC secretary for Southern Africa, outlines goals for 1981.

Twice MCC workers spoke up and called for a commitment back in North America that parallels the commitment of volunteers abroad to a simple life.

Walter Sawatsky from Europe noted that "perhaps it would be easier to live simply abroad if people back home would live more simply."

Anne Falk later picked up this theme. She is now working with Vietnamese refugees in Edmonton after several years in Asia under MCC.

"Why can Christians live on one level here and expect workers overseas to live on a much different level?" she asked. She added that Christians in North America should work at a more responsible way of living and serving.

Speaking of MCC workers, she said, "When we return we don't want to take our sense of calling off like a coat. But sometimes there isn't a place for us to serve here."

Handicap awareness

The next year may see several new program initiatives, board members were told.

Among the possibilities are the placement of a worker in Kampuchea and some kind of program relating to China. In the area of development, increasing emphasis will be placed on reforestation to ease the acute shortage of fuel for cooking fires in the Third World.

A budget was approved calling for expenditures of $19.7 million. With income set at $18.8 million, requiring an 8 percent increase in giving, a deficit of $900,000 will be experienced. Any shortfall will be covered by reserves.

The last agenda items were a short memorial session which recalled the contributions of Edgar Boettger and an appeal from Henry Enns to have Mennonites take action in the International Year of the Disabled.

Enns, a volunteer with MCC Canada's Handicap Awareness Project, struggled all weekend with the stairs and entrances of a building which, like most Mennonite meetingplaces, is completely lacking in facilities for people in wheelchairs.

Despite the evident optimism about MCC's own program and the support from its constituency, there was a certain gloominess expressed throughout the annual meeting about the future of the world and its people.

Many times the crisis situations and suffering in El Salvador, the Middle East, South Africa, or Poland were mentioned; American participants often expressed apprehension about their new president's statements about increased military spending.

But overseas secretary Edgar Stoesz reminded the board and staff of the Christian's hope when he concluded that while "*Newsweek* called it (the world situation) the 'long dark tunnel,' we call it the year of the Lord." *Allan Siebert for Meetinghouse*

Nick Kassebaum, who serves as pastor of the Spokane (Washington) Mennonite Fellowship, also works part-time as director of the Fellowship of Reconciliation office in Spokane, part of a nationwide peacemaking organization. He stood in the cold outside a Spokane post office 5 January, the day registration of 18-year-old US males resumed, handing out leaflets about the Selective Service registration. The reaction, he said, was mixed.

Nursing in Kentucky. Doris Hollenbeck, 47, is currently studying for her nursing degree (BSN) at Bluffton (Ohio) College. After earning her RN and graduating from a Bible college, she agreed to work at a small hospital in Kentucky for one year, then go on to the mission field. Instead she found a mission field in Kentucky and stayed 18 years. The hospital eventually closed, and Hollenbeck went into home-care nursing, which meant adapting to the patients' environment. Some places she visited had no running water or electricity, and some 10-15 percent of her patients were illiterate. She plans to return to Kentucky after graduation.

CCC agenda finalized

Berne, Ind. — Program planning has been finalized for the inter-Mennonite meeting known as Consultation on Continuing Concerns, scheduled for 30-31 March at First Mennonite Church, Berne, Indiana.

Addressing the consultation will be Myron S. Augsburger, former president of Eastern Mennonite College, Harrisonburg, Virginia, now scholar-in-residence at Princeton Theological Seminary, Princeton, New Jersey; Benjamin E. Sprunger, former president of Bluffton (Ohio) College, now president of the Ohio Foundation of Independent Colleges and member of the General Conference Commission on Education; and Vernon Wiebe, moderator of the Mennonite Brethren Church, Hillsboro, Kansas.

Registration will begin at 2:00 p.m. on Monday, 30 March, with a special prayer session at 4:00 p.m. An evening session will follow, with the program continuing Tuesday at 8:30 a.m. and concluding by 5:00 p.m.

Help wanted
Secretary-receptionist

Required to work in the Conference of Mennonites in Canada offices at Winnipeg. Half-time conference receptionist and half-time secretary to Bernie Wiebe, editor, *The Mennonite*.

Position open 1 April 1981.

Applicants should have interest in conference work and either have good training or have some experience.

Apply to: Eldon Krause, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4; telephone 204/888-6781.

God gives each person gifts

for service
for building his body
for unity in faith
for growth in maturity

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The Eastern District Conference is conducting a one-day conference to discuss "Believers' Church Ordination" on 21 March. The conference will be held at Zion Mennonite Church in Souderton, Pennsylvania. It will begin at 9:00 a.m. and close no later than 5:00 p.m.

Children's scores in school achievement tests fall off in close relation to the amount of time they watch television, the California Department of Education has said. It unveiled the results of a survey of more than half a million public school pupils, in which scores in the state's sixth- and twelfth-grade assessment tests were measured against their TV habits. Alexander Law, chief of the department's program evaluation and research, said the survey was not a scientific experiment but an effort to gather information. "It's a question of association, something like smoking and lung cancer," he said. The survey indicated that sixth graders who watched TV an hour or less a day achieved scores about 7 percent higher than those who spent four hours or more daily in front of the tube. Test scores declined rapidly for all children who viewed TV more than three hours a day. Twelfth graders who watched TV six hours a day or more scored about 14 percent lower in all areas than those who confined their viewing to an hour or less. The students were asked to exclude sports viewing in their estimates of TV watching time, Law said. "I think their estimates were conservative," he said. "We all watch television more than we think we do. TV watching is something we in the schools have no control over. All we can do is hold up the results and show what's happening."

RECORD

calendar

27-28 March — Women in Ministry Conference, Bethel College

22-24 April—"The Shape of Pastoral Ministry in the 80s," Oak Brook, Illinois

Canadian

13-14 March—Conference of Mennonites in Alberta, Coaldale

Central

2-5 April—Central District Conference, Illinois State University, Normal

Eastern

30 April - 2 May—Eastern District Conference, East Swamp Church, Quakertown, Pennsylvania

Pacific

3-5 April—MCC West Coast relief sale, Reedley, California

11-14 June—Pacific District Conference, Reedley, California

Northern

18-21 June—Northern District Conference, Salem-Zion Church, Freeman, South Dakota

Western

23-27 March—Project: Teach, Bethel College, North Newton, Kansas

deaths

Gerhard Buhler, Mennonite leader and educator, passed away at his home in Bluffton, Ohio, 9 February, at the age of 81. Buhler, who taught in various capacities for 54 years, served as principal at Freeman (South Dakota) Academy and taught in the college for 11 years.

workers

Lowell and Dianne Birkey, Manson (Iowa) Church and First Church, Berne, Indiana, are serving with Mennonite Central Committee in Guatemala for two years in agricultural and community development. They have already served 10 months with MCC in the Dominican Republic. Lowell served previously with MCC in Guatemala in 1976, and Dianne served with Out-Spokin' in 1977-78. Her parents are C. Eugene and Gladys Sprunger of Berne. Lowell's parents are Jake and Lois Birkey of Manson.

LeMae Hensley has been appointed to the new position of director of acute-care services at Mennonite Hospital, Bloomington, Illinois, effective 5 January.

Jerry and Carol Hiebert, First Church, Newton, Kansas, have become custodians at General Conference central offices, replacing *Irwin and Magdalene Albrecht*, who retired at the end of 1980.

Hieberts

David Ringer, Toronto, Ontario, began service with MCC Canada as assistant director of personnel services in relation to recruitment/development on 1 January. Since 1978 Ringer had been the international student advisor at Centennial College in Toronto.

Albert Schon has been named director of personnel for Mennonite Hospital, Bloomington, Illinois, effective 12 January.

Ringer

Schon

Troyer

Unruh

Jerry Troyer, until recently a realtor in Fort Collins, Colorado, assumed the duties of health manager for Mennonite Mutual Aid 5 January. Troyer will determine policies and procedures for administering health membership and claims functions.

Hilda Unruh, Alexanderwohl Church, Goessel, Kansas, has been hired by the Division of Administration of the General Conference as a part-time bookkeeper. She is a graduate of Bethel College, North Newton, Kansas.

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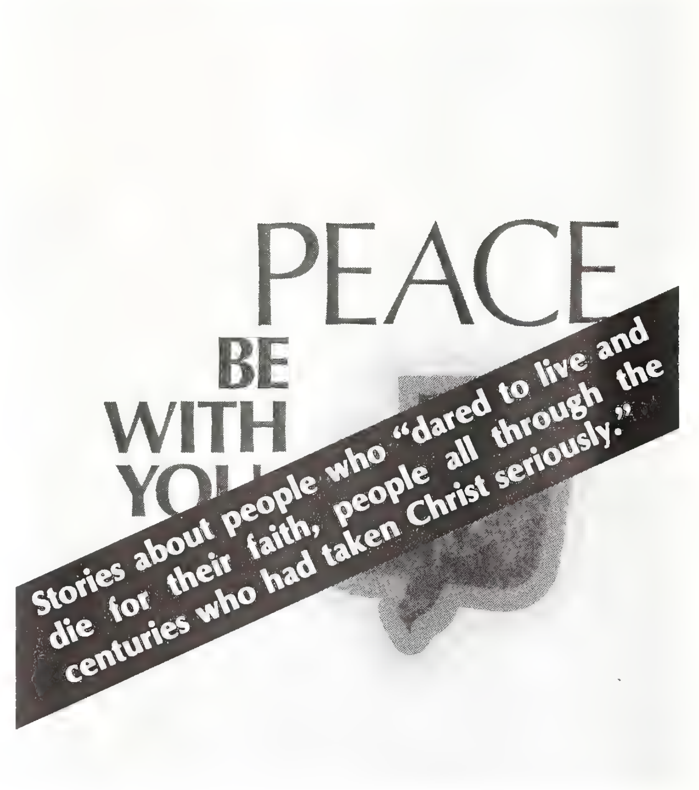
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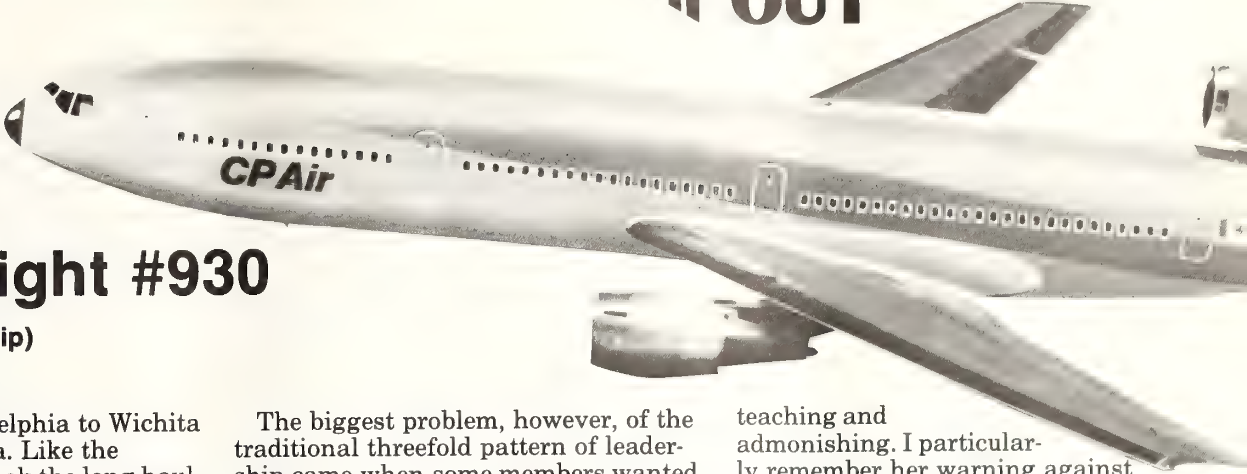

United flight #930

(A satire on leadership)

Norman J. Schmidt

My flight from Philadelphia to Wichita was by way of Atlanta. Like the children of Israel we took the long haul. Actually this detour was due to scheduling. Often, however, a group cannot take the shortest, most direct route because of disagreement over the nature of its *leadership*. That thought prompted the following satire:

Our group was finally assembled. The meetinghouse was typical, with a center aisle, a small foyer, and two small restrooms.

Not only were the inside restrooms evidence of some up-to-date thinking, there was also a pastor's office or control room at one end where the bulletin was printed.

The agenda for our mission was broadly outlined but open for discussion. Leadership seemed to be the crucial issue. We couldn't decide what nature of leadership we wanted. Since all of us were contributing about the same amount in the offering, we felt we deserved equal privileges in decision making. After all, each had been given gifts, and one gift is as important as another.

At first we decided on a shared leadership in which each person would be equally responsible. But since everybody wanted to go a different direction — none of us went anywhere. We couldn't even get out to the runway — let alone take off — and proceed to any objectives.

After a great deal more discussion we finally chose the traditional threefold pattern of leadership: bishop, minister, and deacon; or as the LTV (Latest Technological Version) puts it: pilot, copilot, and navigator. This at least recognized some diversity of ministry in the leadership team. What we didn't like about it was that historically it tended toward obligating persons to fit into prescribed functions of a particular office.

The biggest problem, however, of the traditional threefold pattern of leadership came when some members wanted equal opportunity for women on this leadership team. Finally, three men were chosen. The fact that all three wore the same hard-brimmed caps was clear evidence of their gifts and qualifications.

Other forms of leadership were needed as well. Our congregation was made up of a good cross section of middle- and upper-class people, including a number of business executives — men and women. The poor and outcast were absent. We did appoint four women as deaconesses, and one was put in charge of the group. Their primary task was that of serving at tables and meeting other physical needs on our pilgrimage. I did notice that the head deaconess also had a ministry of teaching and admonishing. I particularly remember her warning against the hazards of smoking under certain conditions.

Some of our members had what seemed to be oft infirmity of the stomach — at least I assume that's why they were taking a little wine.

Anyhow, I believe one reason why we were finally able to get moving is because we recognized that whereas we all had gifts for service, only a few among us had gifts of this kind of leadership.

Would you take your next flight without qualified leadership, or where all persons shared equally in the leadership and decision making?

The church either soars or sours in direct proportion to the relationship between its body and its leadership.

"We did appoint four women as deaconnesses, and one was put in charge of the group. Their primary task was that of serving at tables and meeting other physical needs on our pilgrimage."

LETTERS

The Mennonite goes to Asia

We read your note (20 January issue) regarding sending *The Mennonite* to persons in Southeast Asia.

Mrs. Friesen and I thought we should support this project and are enclosing a check.

We both enjoy reading *The Mennonite* and pray for God's further blessing on your endeavors. *D. K. and Mary Friesen, Box 720, Altona, Manitoba R0G 0B0*
3 February

Editor's note: A number of persons have responded and at this writing we have received several hundred dollars towards the project. We have started some of the subscriptions and will process more as the support comes in. Thank you to all who have responded.

Centenarian writes

This is my grateful appreciation of your surprising, unmerited, prominent presentation of my conversation with President Elmer Neufeld of Bluffton College (20 January issue). I hope and pray it will be interesting and helpful to many readers.

To have reached my centennial year is mostly due to the wonderful grace of God and the loving care and companionship of my good wife from our wedding date in 1908 until her death in 1973. And now having a good home with my son John and his wife in the nice new mobile home in this lovely place surrounded by beautiful trees and neat homes of good neighbors and friends.

Due to a severe case of arthritis I am confined to living in bed or on a comfortable chair. This makes it necessary for Audrey to give me her efficient and loving care all day long. With my upper body in good condition and my mind still clear and active, I can enjoy such visits as that of Elmer Neufeld.

Canada is not a strange land or people to me. While I was a member of the GC Home Mission Board from 1917 to 1945, I had the privilege of coming to Canada a few times. To Winnipeg once and one trip to David Toews in Rosthern. He was also a member of the board, and we became good friends. Also another trip to Saskatoon where I got acquainted with J. J. Thiessen.

These wonderful friendships have given me happy memories that enrich my life and brighten my days of confinement. Those memories and your friendly editorial column will help to sustain me in my remaining days. Wishing you God's blessing in your good work. In Christian love, *John E. Amstutz, 900-4315 US Highway 41 North, Brooksville, Florida 33512*
3 February

It's a necessary resource

I find *The Mennonite* a good and necessary resource for my work in the church. Many things I would affirm and some I would disagree with, but I realize that a paper of dialogue reflects several spectrums.

I like the new format too — change but familiarity. The titles are easier to read. There's a tad more white space at the top of the page; the whole look strikes me just a bit cleaner. I appreciate the film review because it helps us to be a more discerning community. What about TV? *Harry Loewen, music/youth worker, 2444 Lilac Crescent, Clearbrook, British Columbia V2T 1P6.*
3 February

About the new model

I find each issue of *The Mennonite* interesting and challenging. And I like the new model very much. *Amelia Mueller, 604 North Street, Halstead, Kansas 67056* 4 February

books

Bible history for children

The Comic Strip Bible (3 volumes), *(Charlot Books from David C. Cook, Elgin, Illinois, 1978), is reviewed by Anne Neufeld Rupp, Box 447, Middlebury, Indiana 46540.*

The *Comic Strip Bible* is an attempt to teach the facts of biblical history to children. The facts of the Bible in our biblically illiterate age are essential to build on, and I could recommend these volumes for every home and church library where comic-age children are present. Some messages come through clearly: "Obedience to God is the first priority in life; disobedience merits punishment. Jesus is the long awaited Messiah." In the patriarchal age a peace emphasis is found.

Dialogue is the primary style of communicating, with narration in between to move the plot along. Most of the dialogue is in language children can understand. God talks or is spoken to in the vernacular but at times lapses into King James English.

Volume 1 covers the period from creation to the birth of David. The characters in this volume not only are action oriented, but are feeling, human beings with whom one can empathize. There is no attempt to bypass some of the more violent exodus and occupation stories. On the whole, violence is more explicit than sex.

Volume 2 covers the period from King David to Malachi. This is the most action-oriented book, as the stories of the kings and prophets are detailed into chronology. (Wisdom literature does not appear in these series.) This volume weakens toward the end.

Volume 3 begins with an introduction to the oppressive Roman rule followed by John's birth, and ends with the martyrdom of Paul. There is much less action in this volume, and it lacks the 'punch' of earlier volumes. Jesus stands around a lot, speaks in a mixture of King James and vernacular, and doesn't come across as a real person the way the patriarchs did. But the chronology here is valuable.

As a child I won a prize. A comic book portraying the Intertestamental period. I consumed the stories again and again. The reign of the Greeks and the Maccabean revolt were real to me. I can still see some of the pictures in my mind's eye. In later years I realized many had never heard of the Maccabeans. I was educated by a comic book Intertestamental Bible, on which I built and interpreted later. The visual, dialogue, fast-paced story is a strong teaching tool for children.

MEDITATION

Complete contradiction

Julia B. Foraker in *I Would Live It Again* writes of Grenville Moody, a popular army chaplain during the Civil War. Chaplain Moody could easily forget the cloth when deemed necessary and do it with evangelical tact. At Lookout Mountain, for example, the colonel of Moody's regiment went tearing up and down the lines yelling to the troops, "Give 'em hell, boys! Give 'em hell!" The chaplain was at his heels, yelling, "Do as the colonel tells you!"

How accurately that portrays the position many churches have often taken since the 4th century. In the same spirit and stand, many who claim to represent Christ and his church forget his words in wartime and merely echo — often with evangelistic fervor — those who command exactly the opposite of what Christ himself commands. It stands, by reason alone, that you cannot "give 'em hell" and at the same time preach salvation. Even Frederick the Great said, "If my soldiers would really think, not one of them would remain in the ranks."

War is to "search and destroy" and not to "seek and to save." Nothing in war can be harmonized with the spirit and teaching of Jesus. A Christian engaged in war is a complete contradiction.

John M. Drescher

A later time

A meeting on a battlefield
a clash of either side
meaning of the wrong or right
the battle must decide.
After all the blood is shed
from soldiers on the line
must be remembered, justified
by others, later time.

Down the memory of man
there lie unspoken dreams
which turn the fate of nations
and decide for you and me.
Locked in chain society
if man is in his youth
let love be license
and pay the price of truth.

David Smith

The good-natured pills

Ever had a "good-natured" pill? When I was a child, the quarreling would stop on the back porch as soon as my grandmother appeared with the good-natured pills. Perhaps it was the memory of the fun we had making them that would cause us to call a truce.

The creation of good-natured pills began in midsummer when we thought the holidays would never end. On a sunny day in July my grandmother led an expedition to my grandfather's drugstore. Back in the 50s, a bus ride was a treat, not a commonplace event.

At journey's end we marched into the drugstore like the proprietor's relatives that we were. We were on our best behavior; we did not touch a thing behind the counter where the medicine was kept. Instead, smelling those dispensary smells of ether and cough syrup, we watched until my grandfather handed down a bottle containing empty blue pill capsules.

He shook these into a prescription bag which my grandmother tucked away in her purse. Then we all trooped into the front half of the drugstore for our milkshake before the bus ride home again.

The pill capsules remained out of sight until the next rainy day. Then my grandmother brought them out, indicating that we might as well make good-natured pills since the weather prevented outdoor play. We would busily fill each capsule with flour. At the end of the job we each received one pill for our labor. The rest were spirited away until the next time my grandmother heard quarreling out on the back stoop. She would come out saying, "I think it is time everyone had a *good-natured* pill," and pass each of us a flour-filled capsule. The bickering stopped at once, and we would all be friends again.

If only there were good-natured pills in adult strength.

Lindy Holmes

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EdITORIAL

The world is part of us

Many scientists were badly shaken when Voyager 1 sent photos to earth showing a "braiding" in the rings around the planet Saturn. "It defies all laws of physics as we understand them," one scientist exclaimed.

As technological and political development became more sophisticated, some people felt science had come of age. Moratorium was called upon world missions. Let pragmatic rationalism do its thing.

General Conference people — like other Christians — also heeded this note. Give science a chance to develop the world. From 1972 to 1980 COM personnel overseas dropped from 190 to 132. Courses in missions had been either dropped or made optional at our seminary and Bible college (Winnipeg).

Meanwhile, science — technological, political, and social — did not solve world problems. War, poverty, violence, and refugees multiplied in developing countries. These problems (sins) defy scientific laws.

The tide has turned. People around the world show resurgent interest in religion. Christian missionaries are again in demand. Doors (with more strings attached than in earlier missionary eras) are open wide. The good news of Jesus Christ is highly respected (when shared in the wholeness format that is part of the Anabaptist-Mennonite tradition).

COM has far more invitations than it can fill. John Sommer, personnel secretary, said to the 5-10 February annual Council of Commissions, "COM urgently needs more candidates." And he readily cited a dozen invitations from national churches to which "we have no response in sight."

We cannot fault a shortage of funds. COM received 104 percent of its budget in 1979 and 103.2 percent in 1980. But there is a shortage of workers.

Have we failed to adjust the *world* vision in our congregations? Are we too readily graduating students from our seminary, Bible college, and other schools without helping them to see that we are part of the whole world and that the whole world is part of us? Do we — in the fallout of the "me" decade — still live with blinders over our spiritual sensitivities to people in other parts of the world? Are we still hoping for science to cure world ills?

How much attention do we give to global awareness and a challenge to World Mission in our congregations? in the district conferences? provincial conferences? Canadian conference?

No, I'm not advocating that overseas mission is a greater calling than home mission or refugee sponsorship or city witness or voluntary and MCC service or Indian/ Hispanic/ Chinese/ Black ministries or being faithful to Christ where we now live. But world mission is *equally* important. We are part of the globe, and the globe is part of us.

Last summer in Asia a foreign missionary asked me what it meant that her own regional conference gave her three minutes to speak about world missions when she had been in North America. What did it mean?

Roelf Kuitse, director of the Overseas Missionary Training Center (Elkhart, Indiana) said to the recent COM meeting, "A person can graduate from seminary without taking one course on world missions. I believe it is essential for overseas workers and all church workers to study world missions because it is at the heart of the gospel."

I don't know the answers. But I believe God calls each one of us to be more sensitive to the *whole world*. He "so loved the *world*. . ." (John 3:16). And I'm ready to risk some suggestions for prayer and discussion.

1. Let's examine world mission exposure in our schools, conferences, and congregations. Is it adequate?
2. Let's work at preparing and inviting foreign nationals to teach in our schools just as we send persons to teach in theirs.
3. Let's have more national Christians on our conference staff and involved in consultations about church growth in their countries.
4. Let's prepare more quality literature and media resources about GC churches in all the countries where we are involved.
5. Let's promote more exchange visits among GC Christians in all the countries where we serve (not just Canada/US to Taiwan and vice versa, but also Zaire to Mexico and Colombia to Japan, etc.).
6. Let's each of us make it a goal to learn to know and to relate to at least one person from a culture and country totally different from our own. Try to share God's grace with that person. That person is part of you, and you are part of that person. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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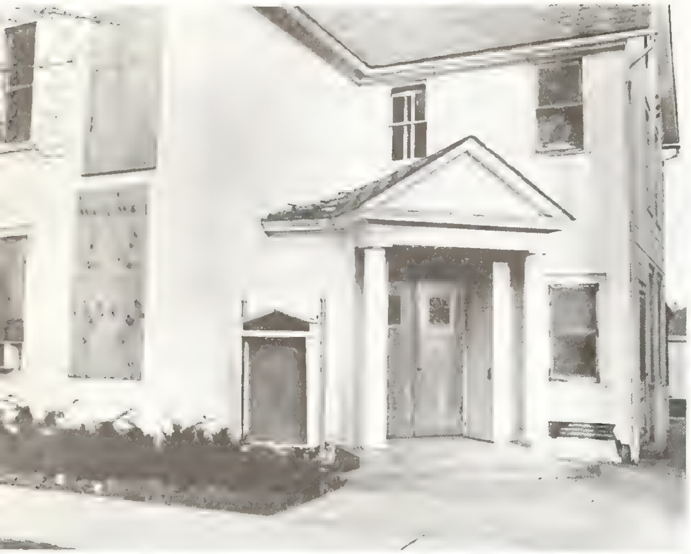
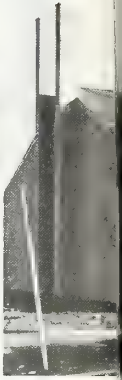
"Come over and help us."

Grace Community Chur



In 1976 an irate divorcé, angry at the spiritual counsel our pastors were giving his ex-wife, doused our sanctuary with gasoline and set it afire. The building was a total loss.

For four years we worshiped in a garage next to the parsonage.



Mark H. Winslow

One Mennonite church attempting to be effectively involved in inner-city ministry is my own congregation, Grace Community Church on Chicago's southwest side.

There are 76 identifiable neighborhoods within Chicago's city limits. These neighborhoods or communities are *each* the size of a small to mid-sized town and enable city dwellers to cope with the vast size of the city. Our community, Brighton Park, is a predominantly Polish and Lithuanian community five miles southwest of the Loop. We are a lower middle-class, blue-collar neighborhood.

Originally settled by native Americans, Irish, Germans, French, and Jews, the Lithuanians and Poles came to this area — just west of the famous old Union Stockyards — from 1910 to 1930. Since 1970 large numbers of Hispanics have moved into our community. In 1890 Brighton Park was a nice commuter suburb for Chicagoans. Today we are in the inner city, the suburban fringe extending some 24 miles beyond us.

In October 1917 revolution was occurring in Russia. On the southwest side of Chicago at the same time a quieter revolution was taking place. A Russian immigrant minister by the name of Wiens was planting Grace Mennonite Church, which has since been known in the community as a small but committed biblical people in the midst of a now nominally Roman Catholic community.

Over four years ago disaster struck. An irate divorcé, angry at the spiritual counsel our pastors were giving his ex-wife, doused our sanctuary with gasoline and set it afire. The building was a total loss.

Like the grumblers in the wilderness who blamed Moses, some people blamed our new leadership. Others counseled us to close our church doors. But through the determination of our pastors and the faith of our people, plans were resolved to continue the ministry and to build a new meetinghouse (no suitable existing community facilities could be found). In retrospect we can see what an arsonist meant for evil, God has used for good. Last fall our new building opened as a sign of hope for a new generation in this old neighborhood. The Lord has used our desire to reconstruct and carry on to test our commitment to sacrificial giving. He has shown us as well that he is able to provide much more than we had hoped or asked him for. Were it not for the prayers and financial gifts of many of our sister churches in the conference, Grace Church would not have a new building in which to center its witness.

What does the current ministry of Grace Community Church look like?

Because of the diversity of what Christian ministry means in the city, we stress diversity in leadership. We believe that the healthiest and most effective urban churches are those that have team ministries. At Grace we do this by having three part-time, professionally trained pastors and three elders who also help oversee the needs of the congregation. With diversified leadership we have a greater pool of the gifts needed to train people for the work of service and to be responsive to other concerns.

Secondly, we refuse to draw a line between spiritual concerns and social, political, or economic ones. Jesus was a spiritual realist who knew that we have bodily, emotional, and spiritual needs. We want to preach and teach a wholistic gospel that refuses to dichotomize between social action and evangelism but sees both as integral parts of our one witness.

Thirdly, we seek to emphasize that *relationship* with Jesus Christ is what is central, not mere *rules*. Many of the people with whom we come into contact have a deadly view of what Christianity is — something stale that bores and kills; rather than an exciting, ever-deepening, and life-affirming adventure

n: one urban model

MISSION
IN OUR CITIES/3

Our new church home opened in fall of 1980. It is not completed but used regularly.

Pastors Betty and Lee Hochstetler enjoy a casual moment with friends and family at a local Lithuanian restaurant.

The children's worship section of an Advent Sunday service inside the new church facilities.

with God. This impression they have often received from many Catholic and Protestant churches.

We want to stress the *grace* of God, his unmerited forgiveness and acceptance. We pray that the Lord will make each one of us a walking witness to God's grace rather than the chilly legalists we find it so easy to be.

Fourth, our leadership realizes that we are not here to do all the work of ministry but primarily to train the people of the congregation to discover their gifts for building up the church and reaching out to others. We encourage creative ministries dictated by our members' gifts and sensitivities *and* the needs of our community. This means that Grace Church is essentially a school of Christian doctrine and discipleship. We take adult Christian education as seriously as the nurture of children.

Besides our regular Sunday morning worship and our midweek Bible study/prayer meeting, we have sought a variety of methods for reaching people and discipling them in the faith.

Pastor Betty Hochstetler has developed a ministry aimed at women called Spice of Life. Pastor Lee Hochstetler and some of our men have worked with other area Christians to organize a growing Brighton Park Men's Fellowship. This group sponsors a monthly prayer breakfast and family dinner night monthly featuring Christian men sharing their testimonies. Such fellowship will be a bridge for many men to conversion and church participation.

In the past we have offered courses in the congregation on "people helping" to encourage and train people for helping and counseling Christians and nonbelievers alike. Currently a course on Friendship Evangelism called "How to Give Away Your Faith" is being offered.

Individually inspired visions have included a production of *The Gospel of John* performed in the community and a "spouse beaters anonymous" ministry projected for the future. One young man wants to set up a darkroom in the new church basement to teach church and community young adults the basics of photography.

A growing fellowship of young adults is busily learning the basics of the Bible and enjoying social activities together. They have organized a progressive dinner, gone to a Christian nightclub, visited a Jewish synagogue service with a Hebrew Christian sister of ours, and gone to see a play featuring another sister in Christ who recently made her professional stage debut as an actress.

A year ago several persons in the congregation and community organized the Brighton Food Cooperative as a way of purchasing low-cost, nutritious food and living out the philosophy of the *More With Less Cookbook*.

Recently I was asked to coordinate our congressional district for Bread for the World, a Christian citizens' movement aimed at influencing US policies toward food and world hunger issues.

Grace Church also supports the broader work of the Chicago Area Mennonites. Among our corporate projects are an apartment complex for the elderly, Chicago Young Adult and Student Services, a multi-racial Christian school, and a strategy for several of our congregations to deal with the growing problem of unemployment in the inner city.

Grace Community Church is committed to the Anabaptist vision of being biblically radical and humanly sensitive. It is by no means a typical urban congregation. But it is a model of what can happen if we give our urban churches the same quality leadership, finances, and gifted laypersons that many of us take for granted.

Just as God's call came to Paul in a vision (Acts 16:9), Mennonites today are having that plea presented to them by inner-city congregations: "Come over and help us." *Last in series of three articles* •

Nevertheless

Nevertheless is an important and significant adverb. An adverb answers such questions as how, what, when, where, and in what direction. I'm glad for the many adverbs in the King James Bible. This is interesting because in the previous generation — the Elizabethan age — the use of adverbs seems more rare.

This adverb "nevertheless" can divide church members into two groups. It is hot today, nevertheless I'm going to church. I should go to church today, nevertheless it is too hot so I'll stay home. I am busy, nevertheless I'll teach that Sunday school class. I should teach that Sunday school class, nevertheless I need that cup of coffee and the fellowship of the saints in the coffee shop.

The importance of this adverb is seen in its frequent use starting in Exodus, then through the Psalms and the Prophets. In the New Testament it is used from Matthew to the Revelation. Paul used it extensively in almost every epistle.

This adverb could well become a motto for us. In the Old Testament we read of the many times the children of Israel provoked God with their murmur-

"... nevertheless *my loving kindness I will not utterly take away nor suffer my faithfulness to fail" (Psalm 89).*

Ward W. Shelly

ing and backsliding. In Psalm 106 we read, "Many times they provoked him, *nevertheless* he regarded their affliction when he heard their cry." You recall how unfaithful Israel was in the worship of the true God — following after pagan gods. But in Psalm 89 God says, "*Nevertheless* my lovingkindness I will not utterly take away nor suffer my faithfulness to fail." This verse — this adverb — gives hope to the people of God.

In Luke 5 we read that the crowd was pressing upon Jesus as he was speaking to them on the shore of Galilee. Finally Jesus stepped into Peter's fishing boat and from there continued his teaching. When he was through teaching, Jesus told Peter, "Launch out into the deep and let down the nets for fish." Peter said, "Lord, we have been fishing all night and haven't caught a thing, *nevertheless* at thy word I will let down the net." Peter had enough experience with Jesus to know his word was filled with power. The words of Jesus are still filled with power. Why are we so often filled with worry when Jesus says, "I am the Good Shepherd"; "Lo, I am with you always, even to the end of the age"? Why do we doubt his word of forgiveness when he plainly says, "Be of good cheer, thy sins are forgiven thee"?

In Galatians, when Paul was contending for the faith against the Judaizing emissaries from Jerusalem, he says in 4:30, "*Nevertheless*, what saith the Scripture?" This is a good question we all need to ask in many situations and encounters. We say the Bible is the only safe guide for faith and conduct, but how poorly we sometimes follow this guide! We know the Bible says, "Love your enemies," but we say, "Oh no, surely Jesus knew nothing about the Communists, the John Birchers, or the Iranians."

Jesus says, "Pray for those that despitefully use you." But how can I pray for the person that cheats me, starts rumors about me, or irritates me? The Bible says, "Lay up for yourselves treasures in heaven," but we say we must first build bigger barns.

I think the Good Samaritan must have had this adverb for his motto. You recall the man on the Jericho road who lay bleeding and dying following a holdup. First a priest, then a Levite, came along the road. They both in turn looked at the bleeding man and knew he needed help, but they thought, *nevertheless* I must be at the Temple at the regular hour. The Samaritan came and saw the man. He knew that to help this man would delay his business trip and mess up his business suit with blood and dirt, *nevertheless* he decided to help him. He took him to the nearest inn. He knew the man had been robbed and had no money, *nevertheless* he said he would pay for his keep.

Paul sent Titus to be minister to the churches on the Isle of Crete. It was a difficult situation and Titus wanted to make a change, but Paul wrote back to him saying, "I know the Cretans are liars and lazy" (Titus 1:12). *Nevertheless*, Paul says, "for this cause I left thee in Crete that thou shouldst set in order the things that are wanting" (1:5).

Paul was a great theologian. Even Peter says in 2 Peter 3:16 that Paul wrote things hard to understand. But no one wrote as much on the practical aspects of faith as Paul. Maybe he gets too practical in Ephesians 5:32 when he says, "*Nevertheless* let a man so love his wife." You say, "But pastor, have you ever tasted my wife's cooking?" Paul would come back with the same *nevertheless*.

Paul was persecuted for preaching the gospel and was often in prison for it; but in 2 Timothy 1:12 he says, "*Nevertheless* I am not ashamed." In Romans 1:16 he says he is not ashamed because it is the power of God unto salvation. In 2 Corinthians 7:6 Paul says, "We are troubled on every side; without are fightings, within are fears, *nevertheless* God that comforteth those that are cast down comforted us." No matter how cast down we are, there is, nevertheless, the comfort of God. I am reminded of the experience of Nehemiah when he was supervising the rebuilding of the walls of Jerusalem. Enemies on all sides of Judah were trying to stop him. In Nehemiah 4:9 he says, "*Nevertheless* we made our prayer unto God." In the face of seemingly insurmountable problems, let us pray to God.

It was maybe 12 hours before Jesus was nailed to the cross (Mark 14:36) when he was still in anguish and praying in the Garden of Gethsemane. He prayed to God, "Father, take this cup (of suffering) from me, *nevertheless* not what I will but what thou wilt." Let this be our attitude in life today as we seek the will of God for ourselves.

In Philippians 3:16 Paul says, "*Nevertheless*, whereto we have already attained, let us walk by the same rule and let us mind the same thing." He is saying that no matter where we are in our spiritual pilgrimage, let us stay on the same path. In Paul's day as today there was the danger of heresy, liberalism, and humanism creeping into the church. Paul was much concerned about this, but in 2 Timothy 2:19 he says, "*Nevertheless* the foundation of God standeth sure." This is good to remember today when our world is rocking, shaking, and quaking. The foundation of God standeth sure. God is still on the throne. God is a God who acts in the turmoil of human events and in the process of history.

There seems to be an unwritten divine "nevertheless" all through human history. Little comfort or hope can be found in the perspective of history or in the study of sociology. But who would have thought that out of the tribal migrations in Mesopotamia more than 4,000 years ago God would pick out a people for himself? Nevertheless God called Abraham to do this. Who would have thought those Israelite slaves in Egypt would become a great nation? Nevertheless that is what happened. Who would have thought that the infant born in the days of Caesar Augustus would become the redeemer of mankind? Nevertheless it is so.

In Revelation 2:4 Jesus says to one of the churches, "I know thy works, thy labor, and thy patience" — I know how fundamental and active you are — "*Nevertheless* I have somewhat against you because you have left your first love." Jesus told them they were doing so many things — dealing with sin, with liars; and you haven't fainted — but you don't love me the way you first did. You are not giving me first place in your heart and life.

Let us always remember the words of our heavenly Father when he said, "*Nevertheless* my lovingkindness will I not take away nor suffer my faithfulness to fail." ●

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Provincial conferences (1)

BC sessions mix business with pleasure

Kelowna, BC — Nestled between mountains at the northern rim of the Okanagan Valley, the Kelowna Gospel Fellowship served as host to the 46th annual sessions of the Conference of Mennonites in British Columbia, 13-15 February.

Those who came to the resort town expecting to hear throbbing debates on social issues and to take part in engrossing discussions on complex resolutions would have left for home disappointed. The 46th sessions were more a holiday than a series of business meetings.

It was the first time in the history of the BC conference that the annual gathering was held outside the lower mainland. Despite earlier fears on the part of the program committee that the location would prove too removed to see a good attendance, over 400 people were present throughout the three days of meetings.

They came by bus, car, and air to be part of a warm fellowship, an escape from the weekly routine, and (oh yes) the conference itself. The three ingredients created a pleasant mix of carefree celebration and careful planning.

Three new congregations were admitted to conference membership: Peace Mennonite Church, Richmond, 135 members, Palmer Becker, pastor; Emmanuel Mennonite Church, Clearbrook, 46 members, John Redekop, congregational chairperson; and Vernon Mennonite Church, Vernon, 13 members, Edwin Brandt, pastor.

Delegates approved the formation of a provincial committee on the ministry, created to give leadership in the areas of pastor/congregation relationships as well as doctrinal, ethical, and moral concerns. The new committee hopes to serve as a support group for the conference coordinator and assist congregations in the "recruitment, call, ordination, and termination of pastoral leadership." The body will also facilitate counsel conveyed from the Canadian and General Conference committees on the ministry. Elected to the BC committee were Hans Federau, First Church, Vancouver; Henry Krause, Eden Church, Chilliwack; and Jurgen Schönwetter, Sherbrooke Church, Vancouver.

It was ironic that the establishment of a committee to assist in pastor/congregation relationships at these sessions came just days after the pastor of one BC conference church was released from his position.

A proposal by the provincial government of British Columbia to introduce the sale of wine into grocery stores across the province generated the only excited discussion among congregational representatives. When some delegates asked for a study on alcoholism in the province and the possible implications of the new proposal, others issued a call for prompt action and immediate attention to the problem. After one motion was made and then tabled, a second was passed calling on churches to circulate petitions and write letters, and to share these with their local members of the Legislative Assembly (MLAs) in Victoria.

The discussion following the missions/service committee report focused on the nature and purpose of cross-cultural ministries. Questions were raised regarding the need to assimilate believers from ethnic fellowships into existing churches over against encouraging them to establish their own congregations and identities within the conference.

Stephen Lee, pastor of the Vancouver Chinese Mennonite Church, asserted that the formation of such groups should be fostered where they are feasible. "In the cities it is easier for refugees and others to get together," he said, "but it is a good idea generally, and where possible, to encourage the development of these groups."

Aside from raising questions concerning the integration of believers from ethnic groups, Siegfried Bartel of Eden Church in Chilliwack called for a redoubling of efforts in the area of native Canadian ministries, instead of concentrating solely on immigrants.

Two recommendations were passed regarding Columbia Bible Institute (CBI) in Clearbrook: (1) that the Conference of Mennonites in BC commit itself to pay a $90,000 subsidy toward the 1981-82 operating budget; and (2) that members of the BC conference are encouraged to respond positively to an above-budget drive of $75,000 for the purchase of additional miscellaneous items, including a 15-passenger van, a

Harry Loewen (right) leads the congregational singing as representatives of new congregations are welcomed into the BC conference.

Getting there was half the fun. One group of delegates experienced a long delay when their bus ran out of fuel in the coastal mountains. Above, Menno Rempel (right) assists bus driver Howard Melanson.

pickup truck, a small administrative vehicle, and kitchen and shop equipment. CBI reported that over half of this amount had already been raised.

CBI president Roy Just served as conference speaker, addressing the theme "Christ-centered Leadership." Just emphasized the exemplary model of Jesus as a servant in describing how the 20th-century church must discern true biblical leadership.

In discussing the trend among Mennonite churches toward professionally trained pastors and staff, Just made a plea to keep leadership positions accessible to the layperson. "We want excellence; we want quality; but we need to be open to the apprentice — the person who needs a chance to develop his talents."

Education committee chairperson Anne Funk outlined an aggressive yet low-budget program for 1981, including CBI extension courses, Canadian Mennonite Bible College off-campus courses in May, introductory sessions for the Youth and Adult Foundation Series, and preparations for a Project: Teach to be held at Camp Squeah in August 1982.

Delegates gave assent to a total budget of $441,403 for 1981, with $154,220 designated toward Camp Squeah and $138,700 for the work of the missions/service committee.

Even conference elections were low key. Of the 24 positions to be filled, 16 were completed by acclamation, with ballots required in only four categories. D. P. Neufeld, Olivet Church, Clearbrook, was named conference secretary, Lena Unger of the West Abbotsford Church is the new treasurer, and Les Klassen of the Mountainview Church, Vancouver, will represent the BC conference on the Congregational Resources Board of the Conference of Mennonites in Canada for another three years. *Larry Cornies*

MCC Canada moving cautiously into 1981

Abbotsford, BC (Meetinghouse) — The 1980 Mennonite Central Committee Canada annual meeting was dominated by a focus on refugees. At the 22-24 January annual meeting it was reported that while Mennonite and Brethren in Christ (BIC) churches make up .3 percent of the Canadian population, they were able to sponsor almost 7 percent of the 60,000 refugees who came to Canada. However, the stream has slowed to a trickle. And while MCC Canada is still seeking to sponsor some "hardship" refugees, a special study on the refugee plight (done by Larry Kehler but not ready for official release) recommends some alternatives to refugee sponsorship and material aid as better ways to solve the long-term problems of dislocated persons. There seemed to be a "stall" about what these alternatives might be (at least nothing was revealed to the public group).

A program for the handicapped, newly begun in 1980, has had a good beginning to be "in place" for 1981 — the International Year for Disabled Persons. Henry Enns, director of this program, has found 72 percent of Mennonite and BIC church facilities inaccessible to handicapped persons, but churches have been eager to improve. C. J. Rempel, former MCC officer present as a lay observer, commented about this program, "It makes the adrenalin flow."

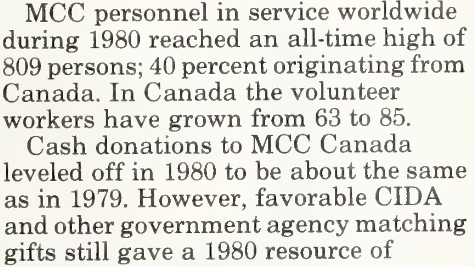
Food Bank, which had a slow beginning, shipped 8,500 metric tons of wheat in 1980. Their vision has grown to work also at a "corn bank." Canadian International Development Agency (CIDA) matches every $1 for food with $3 in government aid. In development projects CIDA matches $1 with $1. Consequently, constituency support for Food Bank is on the rise. MCC Canada executive struggled with implications of this and came back to the board with recommendation for an in-depth study of the Food Bank in 1981 while the project would operate as it had in the past.

MCC personnel in service worldwide during 1980 reached an all-time high of 809 persons; 40 percent originating from Canada. In Canada the volunteer workers have grown from 63 to 85.

Cash donations to MCC Canada leveled off in 1980 to be about the same as in 1979. However, favorable CIDA and other government agency matching gifts still gave a 1980 resource of $9,069,000. Of this amount, 77 percent was given to MCC (Akron) for overseas services.

Because of favorable relations with CIDA and other development agencies, the MCC Canada board passed a resolution to make a study of what it might mean for MCC Canada at some point to take on a large-scale overseas development project in addition to the current policy of assisting mostly in crisis situations.

Friday night, following the MCC Canada meeting, young people gathered at Columbia Bible Institute to listen to music groups and speak with MCC personnel.



Another major project of 1980 was to engage Herman Neff to establish Self-Help Crafts Canada. It is to be a consolidation of all Canadian Self-Help projects under a central warehousing and marketing system. The 1980 Self-Help sales for the first time exceeded $1 million.

Enthusiastic progress was reported by the board responsible to publish *Die Mennonitische Post*. It now has a paid circulation of over 5,000 and has experienced new extended opportunities in a book ministry (projecting sales of $30,000 in 1981).

Two Dutch representatives attended as fraternal delegates from Europe. They expressed interest in closer working relationships.

The 1981 budget was set at $9,516,000, projecting a 10 percent increase in contributions from the constituency.

Newly elected chairperson of MCC Canada was Ross Nigh of Niagara Falls, Ontario; Joe Neufeld, Regina, Saskatchewan, was elected vice-chairperson.

Three resolutions at the end of the sessions called for: (1) a telegram to Prime Minister Trudeau and the constitution committee, reminding them of MCC Canada's earlier appeal to clearly incorporate CO and other personal rights if and when a new charter of rights is adopted for Canada; (2) meetings to be held with Mennonite schools to discuss further development education possibilities; (3) an invitation extended for the Sommerfelder Mennonite Church to become a member of MCC Canada. *Bernie Wiebe*

Canadian-born magician James Randi discussed his latest book *Flim Flam!* (Lippincott Crowell, New York) during a recent interview. The volume includes a sprinkling of Randi's judgments, including, "Parapsychology is a farce and a delusion"; "Astrology is claptrap"; "The UFO silliness is an example of wishful thinking, poor research, and outright fraud"; and characterizes the Transcendental Meditation movement of Maharishi Mahesh Yogi as a "total put-on."

A $3.1 million relief program in response to the severe and devastating drought throughout the nation of Ethiopia has been announced by World Vision International. The assistance will directly aid some 200,000 drought victims. World Vision also supports 28 other projects in Ethiopia. The new aid package will bring the agency's 1981 relief and development budget in the nation to $5.3 million.

Canadian group studying feasibility of new college

Winnipeg, Man. (CMC) — According to a group of Canadian Mennonite Brethren and General Conference Mennonite educators and businesspeople calling themselves "Friends of Christian Higher Education," the time seems ripe for a joint venture of the two larger Canadian conferences in the area of post-secondary education. The venture envisioned is the establishment of a Canadian Mennonite Liberal Arts College (MLAC), an institution rooted in the two conferences.

One objective in establishing a MLAC is to add a new dimension to the existing colleges (Canadian Mennonite Bible College and Mennonite Brethren Bible College) and to provide a link between them. While it is hoped that the two colleges could "progressively be associated," the intention at this time is to retain the existing campuses and unique curricula.

The group, consisting exclusively of men, has held three symposiums to date. The idea originated in October 1979 during a conversation between David Friesen (President of Qualico Construction Ltd.) and C. L. Dick (CMBC board member at that time). Invitations to attend the first symposium, held in July 1980, and to submit feasibility papers were extended by Friesen, who moderated and hosted the first and the subsequent two symposiums. CMBC and MBBC chairpersons were invited to attend the third symposium. Participants to date include: C. L. Dick, Frank H. Epp, George K. Epp, Henry Krahn, William Klassen, Gerhard Lohrenz, Henry Redekopp, Frank C. Peters, A. J. Thiessen, A. A. DeFehr, Paul F. Peters, Gary Harder, and Abe Conrad.

Recognizing, however, that they are only the "brainstorming" group with no decision-making power, symposium members now wish to involve the conferences and specifically the faculty of the two colleges in further discussions to test whether or not there is a larger common task in Mennonite higher education, and if so, what this task is and how to pursue it. "No further discussions will take place without the two faculties and some representatives of the two conferences," said George K. Epp. Constituency support and a climate of cooperation between the two conferences is essential in the development of a joint MLAC.

In their view there is clearly a need to expand Christian higher education to reach the increasing number of Mennonites now studying at Canadian universities. Whereas in the past such expansion would have been inconceivable because of the lack of qualified faculty, this is no longer a problem; there are apparently a great number of Mennonite academics at universities who would be willing to move to smaller colleges.

The vision comes in part as a response to the belief that Mennonites are called to give strong leadership to society and that a liberal arts education is basic to leadership training.

In their planning for a MLAC in Canada the group recognizes that there are defined Mennonite constituencies and denominational realities; there are presently two colleges in Winnipeg (CMBC and MBBC) with strong supporting constituencies and good university relations. Another college would be desirable and feasible only as a totally inter-Mennonite venture.

Based on the assumption that the two conferences could work cooperatively in this expansion, the group has considered a structural model that might include the following:

1. The two major Mennonite conferences in Canada would agree to the establishment of a liberal arts college as a joint venture. Other Mennonite groups would be invited to participate.
2. Denominational realities do not make amalgamation desirable. Three or four small colleges on one campus would benefit from the larger pool of resources and still retain the atmosphere of the individual colleges.
3. The existing colleges, CMBC and MBBC, would continue to offer those courses which prepare for a specific ministry, including Bible, theology, and church music. These colleges would continue to be administered by their respective conferences, although a central campus administration could coordinate the academic program.
4. The liberal arts college would offer arts and some science courses with an Anabaptist interpretation. Liberal arts students would be required to take a minimum of five courses at one of the Bible colleges.
5. The liberal arts college would be controlled by an independent board of governors. Half of the board to be appointed by a new "foundation" and half to be elected by conferences.
6. The financial responsibility for the liberal arts college would rest with the new "foundation."
7. The liberal arts college would be affiliated with one of the universities.

Program associate needed

The Lafayette Urban Ministry, an ecumenical ministry, is in need of a program associate. The position involves coordinating advocates for the poor and acting as a resource for churches. The person should be committed to the biblical/theological mandate to do justice.

Inquiries should be made to Rev. Jud Dolphin, director, at 317/423-2691, or by writing Lafayette Urban Ministry, 12 North 8th, Lafayette, IN 47901.

OVERSEAS MISSION EDITION OF THE MENNONITE

ENCOMPASS

MARCH 1981

COM Vision for the '80s

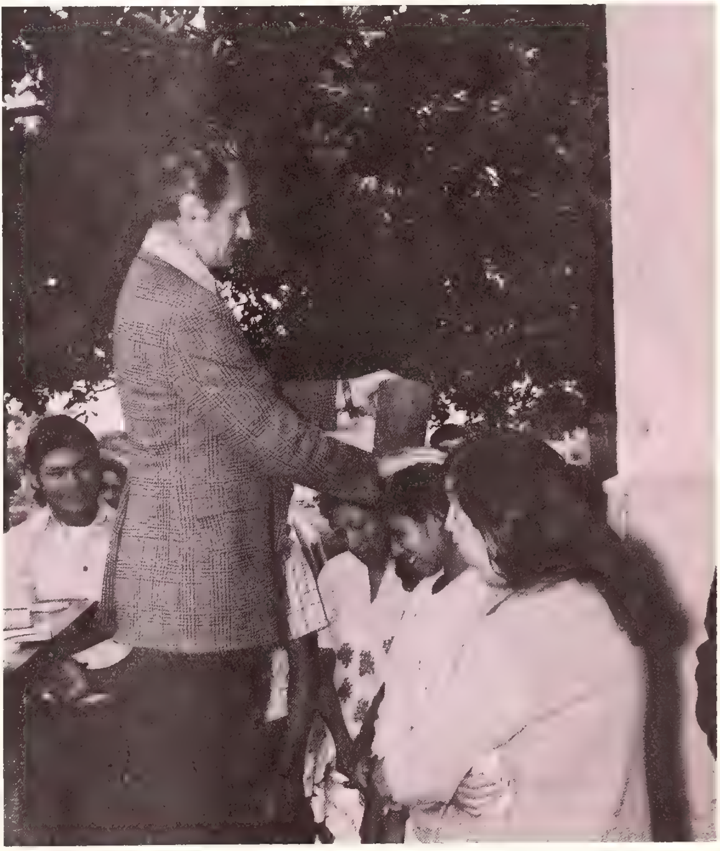
"Vision for the '80s" — Pipe Dream or Realizable Goals?

It is comparatively easy to dream dreams, set goals, and talk about visions. The difficulty comes in turning dreams and visions into reality.

I believe the world mission efforts of the General Conference can be conceived in terms of hope and reality. Our hope is that the world mission vision will remain alive in the hearts of our congregations as a people of mission. The reality is that the task is enormous and our resources limited. This is not a new dilemma, but the times in which we live make it more acute. Our Lord calls us to hope, to face our task in faith, to plan wisely, to challenge our people, to continue to respond to His instructions "to go and make disciples of all nations."

What will it take to accomplish these visions? Nothing less than a deep commitment to Jesus Christ, the church, and the Great Commission. The fundamental question is: Does the General Conference have the compassionate commitment to continue a strong world mission program in the '80s? It is not a question of potential and available resources within the churches but a question of Christian commitment. It will be easy to succumb to the pressures and problems that face any world mission effort in this decade. Among these pressures are inflation which makes the mission dollar worth less; nationalism which tends to divide and exclude; and parochialism which cannot see or sense the larger needs of the world.

We thank the Lord for those events that shaped our mission in 1980 — the high moments of joy and the low moments of disappointment. We ask the Lord's blessing as we together face the challenges and realities of the future with a sense of hope.



Howard J. Habegger
Executive Secretary, Commission on Overseas Mission

In this issue excerpts from the *COM Report to Council of Commissions for 1980* reveal that a beginning has been made to implement these goals and visions.

THE FIRST VISION

Increase our missionary team to 175 workers by 1985 as new workers are invited and new opportunities open.

Twenty-five new persons entered service with COM during 1980. The number of longer-term workers (Missionaries and Mission Associates) is fourteen, while eleven persons went in a short-term capacity as Mission Volunteers.

The largest group of new workers (ten) was assigned to Mexico; other new workers left for Bolivia, India, Japan, Paraguay, Taiwan and Zaire.

Concerning job descriptions for these new workers, ten were involved directly in full-time teaching of Bible or theology, six were assigned to other educational institutions and four were sent with pastoral responsibilities. Other assignments were in the areas of administration, mechanics and medical work.

Twenty-eight persons terminated their active relationship to COM during 1980. Most of these persons were short-term personnel sent out during the last year or two, though we did lose several long-term persons as well. The missionary roster experienced a *net loss of three* during 1980. The countries experiencing the greatest net loss were Taiwan (eight) and Japan (five).

We will need to experience a net increase of at least eight persons each year in order to reach the goal of 175 missionaries by 1985.

NEW CANDIDATES

There are a number of persons preparing for service through the Overseas Mission Training Center in Elkhart. Some of these persons are receiving financial assistance through the COM scholarship program.

Launching an OMV Program

In September, COM took an action to begin a new Overseas Mission Volunteer (OMV) program in 1981. It appears that several post-college-age young people are prepared to become the first OMVers in this new program. OMV is designed to provide a "missionary apprentice" experience for our Mennonite youth in a third-world setting.

The Leuz family from Grand Rapids, Michigan, makes an important contribution to the Mennonite mission in Taiwan. Christopher, a highly skilled plastic surgeon, specializes in hand surgery at the Chang Gung Memorial Hospital in Taipei. He teaches an English Bible class and participates in prayer groups at the hospital. He shares not only his wisdom and experience but also his financial resources and mechanical skills with fellow missionaries when the need arises.

His wife, Lois, teaches in the English vacation Bible school. During the mission conference she took charge of the children's program so that parents could participate in the business meetings.

Chris, Lois, and their daughters Kim and Laura are in every sense of the word Partners *with the missionaries in Taiwan.*

Mission Partnership—Has It Come of Age?

Christopher A. Leuz

By way of definition, we are talking about that type of missionary (variously called a mission partner, mission associate, or mission affiliate by different mission boards) who is completely self-supporting on the mission field. Mission partners are invited to participate in mission functions, but are unable to hold office or have voting rights in mission business. Depending on the type of work in which they are involved, they may be able to devote from a few hours each week to full time doing what "regular" missionaries are doing.

More and more people are acquiring highly technical skills to meet the demands of a more sophisticated society. Often these skills are not the more sought-after ones for which the mission boards are searching, but may be needed or sought after in developing countries.

Without getting into the controversy of whether or not mission boards should be involved in large institutions, it appears to me that mission boards are becoming less and less involved in schools and hospitals, for example, and allowing the local government to bear the cost burden of education and medical care. Mission boards tend to be more concerned with literacy classes, adult education, and public health in which there is usually little overhead expense. If someone has a skill needed by larger institutions, he can often be hired directly by the local government or a private local institution.

There are many advantages for mission partners. Usually they will receive a contract for one or two years, and with the short-term service, have a chance to "try out" an overseas experience. Financially they are usually a little better off than with the regular mission salary and benefits; however, children's education, health insurance, retirement benefits, etc., must come from their own pocket. The Christian witness from an unexpected source sometimes has a greater effect than in the mission setting. It is often expected that the gospel will be dispensed along with the pills in a mission hospital, but the sincere witness within a secular institution has perhaps a greater effect. Another benefit is "free" help for the mission cause in such areas as English language study, particularly if the Bible is used as a textbook. The mission partner may be able to give "on the spot" expert evaluation to a mission project or provide a direct service to mission personnel. Finally, the mission partner can be a "boost" to the local church. Often just the presence of other Christians is an encouragement to a fledgling national church. The tithe faithfully given to the national church may be the needed incentive for the local members also to tithe, but the mission partner must be careful not to foster financial dependence by the small young local church.

There are some disadvantages for mission partners also. Often they are not considered "real" missionaries by their home church, the national church, fellow missionaries, or even the mission board itself with whom they are affiliated. Usually there is no formal language study provided because often the position is one in which English can be used since the work is with highly educated nationals. Therefore, mission partners may not be able to talk to the next-door neighbor and will certainly never really get to know fellow workers or their culture without a knowledge of their language.

Why should anyone want to form an affiliation with the mission board for work overseas? As Christians, we should want our witness to be the most effective possible. The mission board can give suggestions for the best ways to use skills in witnessing and in what areas these might be most effective. When affiliated with a mission board, a mission partner can direct inquirers to other and usually better prepared sources of spiritual help. Also, mission partners may need the spiritual renewal that comes only in fellowship with other Christians, particularly in a foreign culture where Christianity usually is in a decided minority.

Mission partnership is not for everyone. However, if one qualifies, here is an opportunity for Christian service that may not be available in any other way.

THE SECOND VISION

Offer resources to enable overseas churches to initiate new evangelism thrusts and church-planting efforts.

New Pattern for National Church Outreach

Han and Martha Vandenberg

It is our conviction that the church can and should have continual growth and outreach which is not dependent on budget and personnel especially designated for this purpose.

We have been exploring ways in which we can be of help to three of the smaller congregations in the vicinity of Taichung, Taiwan, while at the same time we would like to direct our thinking, together with the churches in this area, to ways in which new neighborhoods can be opened to the gospel witness through contacts which are already there. One example is the Tai Ping area to the east of Taichung. This is a large, underchurched, newly developed housing district which is rapidly expanding. Several families, members of five Taichung Mennonite churches, are already living there. These families could form the nucleus for developing a church in that area through the working together of pastors, laymen, and missionaries in home meetings. It would be only after a group there expresses interest in having a church that a building and pastor would be considered. (This is how the Fu An church was formed.)

We feel that this pattern could be repeated many times with the cooperative effort of missionary, pastors, and laymen working together. It is to be preferred to a missionary or pastor being placed in a new area to start a new church because it involves the established church actively in evangelism and outreach and budget and personnel are secondary (that is, personnel in the sense that you need a salaried pastor to start a new work where there is as yet no congregation to call him and budget in the sense that you need to pay a pastor and provide a meeting place before there is a congregation).

THE THIRD VISION

Expand the mission outreach of our conference into areas beyond those in which Mennonite churches have already been established.

Church in Brazil grows while the toad hops for survival

In proverbial wisdom "necessity" has long been the developed world's "mother of invention." The Brazilian idiomatic edition of this familiar proverb translates: "Necessity is what makes the toad hop."

What spells the difference between the creative options of the first world and the tooth-and-nail tenacity born of need in the third?

The urgent requirements arising from the almost absolute poverty in Brazil's northeast *sertão* area: the *favelas* encircling her cities like marauding bands; a mind-boggling foreign debt launched into orbit mostly by imported oil prices, are demands enough to induce the giant "toad" of South America to hop about in a dance for survival if not inventiveness.

The social costs of the "economic miracle" of a decade ago are still in full swing, challenging Brazil's ability to retain even the capacity of directing her own future in planning for the most basic needs in education (i.e., seven million children in the seven- to fourteen-year age bracket are not in any type of school), needs in housing, in social security benefits, etc.

Wide angle, close up, or move the camera full circle, the truth is, Brazil is in hock to the developed world today.

Superimposed on a map of Europe, the wide-apart web-span of twenty-two small, isolated Mennonite congregations would stretch from Portugal to the Russian border. In actual fact, it is the Russian Mennonite link that originally spanned continent and ocean to bring the first German-speaking Russian Mennonites to Portuguese-speaking Brazil. The Golden Anniversary Festival commemorating this "pilgrim's landing" was celebrated last year in Curitiba, Paraná, home of one of the largest Mennonite communities.

Gama, the oldest church in the area, continues to grow and provide fellowship with and ministry to the younger churches and Bible study groups in the region. Erwin and Angela Rempel have led the church to functional self-government by equipping the members for ministry during their three-and-a-half-year residence. Tony, a promising youth leader currently studying in seminary, is preparing for a broader ministry in the future. The Gama congregation has a present membership of forty-one friendly, outgoing brothers and sisters. The early church's common life of worship, fellowship, nurture and witness is as evident in this fellowship as any I know in Brazil. The small-group house gatherings, close-knit mutual interest and endeavors provide the kind of structure in which spiritual gifts emerge and build up the Body

Gary and Eleanor Loewen

of Christ. Otis and Betty Hochstetler share in the leadership this year while Rempels are on furlough. Once a month Otis preaches and Betty takes the Taguatinga women's group for a joint meeting.

The Taguatinga house church begun by Otis and Betty several years ago as a Sunday school, organized Easter 1978 and is now negotiating the rental of a new location more central for the group. In January 1981 Gary and Eleanor Loewen moved to the area and assumed the leadership of this new church.

The message coming from all over today is one about limited resources in the days ahead. Permanent visas are on the wane, but third-world countries are increasingly developing indigenous movements that will more than offset the diminishing missionary force. The church in Brazil was created by God and while He has called many from North America to serve abroad, the country of origin is not the deciding factor. Jesus said, "... I will build my church; and the gates of hell shall not prevail against it."

(Excerpted from "Annual Report Summary — Brazil" by Cecil A. Ashley, missionary for the Mennonite Board of Missions, Sao Paulo, Brazil)

THE FOURTH VISION

Provide training opportunities for a greater number of overseas Christians to prepare themselves for leadership in every aspect of the life of the church.

Union Biblical Seminary Relocation

In his letter dated November 20, 1980, Saphir P. Athyal, president of Union Biblical Seminary presently located at Yeotmal, India, writes: "The construction work is in full swing in Pune and already five buildings are rapidly going up with the walls almost complete. We have contracted out about 50 percent of the total buildings already, and depending on the steady supply of cement and steel, we hope this phase will be completed by early 1982. At the moment, the amount of finance in hand covers about 50 percent of what we shall need to complete the entire campus. Inflation has played havoc with our funds as it has in other parts of the world, so we are trying to utilize all we have very quickly before it further erodes our funds. We deeply appreciate the prayers and support of God's people worldwide these days."

Leadership Training in India

COM continues to provide scholarships for Bharatiya General Conference Mennonite Church young people to attend one of three schools. We were delighted that it was possible for Dr. Jacob Enz, professor at AMBS, to go to India to teach at the Union Biblical Seminary from July to the middle of September. Dr. Enz's services were greatly appreciated.

On January 3, 1981, Burton and Elnore Yost from Bluffton College went to India to teach at UBS for three months.

Helen Kornelsen is presently on North America Assignment but will be returning to teach at UBS beginning with the fall semester.

Edward Burkhalter has been in charge of the Theological Education by Extension. He has taught courses both in Hindi and in English. In Hindi he has been teaching the life of Christ to lay pastors in the villages. The English classes are attended by the teachers of the Janzen Memorial School.

New and On-Going Programs of Leadership Education in Latin America

1. Mexico - Initiation of the Centro de Capacitacion Cristiana-Christian Leadership Center-September, 1980, Helen Ens, Director
2. Colombia - Theological Education by Extension (TEE) in rural areas, George and Margaret Ediger
3. Bolivia - One missionary couple devoted to leadership education
4. Brazil - Initiation of a TEE program for 1981 in Brasilia
5. Uruguay - TEE in charge of Henry and Helen Dueck
6. The Evangelical Mennonite Center of Asuncion
7. In most countries there is some kind of scholarship program

Leadership Training in Taiwan

Two pastors from Taiwan have completed their two years of training at AMBS, and Sheldon Sawatzky has been granted his Ph.D. in New Testament studies. Timothy Liau is now teaching part-time at a Presbyterian Bible School near Hwalien, and Sheldon Sawatzky is teaching part-time at the Taiwan Theological College in Taipei. It is of particular interest to note that the present chairman of the Asia Mennonite Conference is Timothy Liau.

Africa

As we move into the decade of the '80s, Africa Inter Mennonite Mission is confronted by a tremendously wide spectrum of needs and expectations in the area of church leadership training among the churches to which we relate and minister. We move from the dream of the Spiritual Healing Church in Botswana to inaugurate three-week seminars for its own leadership on a quarterly basis dealing with the most basic biblical concepts to the Zaire Mennonite Church which speaks of its coming need for Th.D.'s and Ph.D.'s. We move from a single candidate for Bible training in Upper Volta to scores of young people who request opportunity for study in Zaire.

We move from an IC (Independent Church) leader in Lesotho who dreams of an inter-IC center in the foothills of his home village of Tabola to the new Vice-president of the Zaire Mennonite Church who tells us that the church which is not preparing its next generation of leadership now is already in the process of dying.

We move from a gray bearded leader of a little IC congregation in Lesotho who simply asks for help to better understand the Bible he carries to the new Zaire Mennonite Church administration which believes it needs access to scholarships for study not only in theology but also in administration, medicine, engineering and other fields.

We move from those who believe their answer for the future lies primarily in study overseas to others who believe their answer lies in establishing their own schools.

THE FIFTH VISION

Assist in the creation of Mennonite training centers in every region or country which does not have its own training center at present, in cooperation with other Mennonite mission agencies and church bodies.

For years the Mennonites of Mexico had dreamt of a Christian leadership center where young people and adults could be given further instruction in the Word of God and training in its application. Last fall that became reality. In September 1980 the Centro de Capacitacion Cristiano, with Helen Ens as director, was opened.

Enthusiastic Adults Return to "School"

H. T. and Clara Klassen

It was our privilege to spend six months of 1980 in voluntary service with our Mennonite people in the Cuauhtemoc area of Mexico, the first three months at the beginning of the year and the last at the end. Our assignment was to help in the area of adult education, one of the greatest needs among our people in Mexico.

Many of the people in the conference churches come out of a background where independent thinking and higher education are not encouraged and religion is legalistic. They have now been saved and recognize that they have missed out on many good things of life. Tremendous efforts are put forth by the parents to offer their children what they themselves are lacking. It is thrilling to see the children in *Primaria* and those who can attend *Sekundaria* (Grade 11) free, open, intelligent, enthusiastic, well informed, and eager to learn more. Truly the efforts and sacrifices of the parents are paying off.

Parents and young people who have not had the opportunity of completing *Sekundaria* are keenly aware of their needs. How can they teach their children if they themselves are not knowledgeable? They love the Bible, but up to the time of their conversion it has largely been a closed book to them. Much effort has been put forth by the local churches through Sunday school, Bible study, choir, Christian Endeavor programs, and youth meetings. But more was needed.

For several winters Mrs. Sara Harder from Chilliwack, British Columbia, has come here to give evening courses. She worked with Sunday school teachers, parents, and young people, instructing them in Bible, teaching methods, child development, etc. For the winter of 1980 the congregations called us to help as second teachers. Mrs. Harder then chose as her subjects Old Testament, Child Study, and Mennonite History. I taught Christian Ethics and Personal Evangelism, i.e., how to *live* the Christian life and *share* our faith. These studies met real needs. We taught four evenings a week at five different places. Classes were mostly well attended and worked at. In one village a young couple moved out of its house to provide the two classrooms we needed. Through slide presentations of the Holy Land many Old Colony young people could also be reached with the gospel.

For years the Mennonites of Mexico had dreamt of an adult Christian education center where young people and adults could be given further instruction in the Word of God and training in its application. Last fall that, too, became reality, and we were called back to help initiate the program. It has been a rewarding experience to see the young people absorb what was offered in the day classes, and the fathers and mothers do the same in the evening classes. Many are enthusiastic about sharing the good news with others.

Truly the prayers of many have been answered. A great future and almost unlimited possibilities lie before us. To God be the glory! Pray for Helen Ens, the principal, and the Marvin Duecks, who now form the regular staff, as well as for the part-time instructors which the school is planning to engage.

We have found that retirement can still be very exciting.

THE SIXTH VISION

Establish a special "missions money pool" on a matching basis to encourage overseas churches to prepare and send their own missionaries into places outside their own country and culture.

THE SEVENTH VISION

Place six or more Anabaptist professors in strategic Bible schools and theological training centers in Africa, Asia, and Latin America to teach theology, church history, and peace studies.

The cooperation of COM with the Baptist Theological Seminary in Cochabamba, Bolivia, led to the appointment of Jack and Irene Suderman as members of the faculty of the seminary. Jack is professor of theology and Bible.

THE EIGHTH VISION

Make normative in a world torn by violence, oppression, and injustice the biblical teachings of peace and justice through our missionary message and mission models.

Emphasis on Anabaptist Teaching:

This year our work has especially emphasized Anabaptist teachings. In June, Bernie Wiebe visited Taiwan to conduct a pastoral seminar. Wiebe lectured on pastoral counseling and at the same meeting Timothy Liau and Verney Unruh presented lectures on the spirit and theological basis of Anabaptism. This summer, both the Women's and Youth Retreats, as well as the Church Workers' Retreat in October, all had an emphasis on Anabaptist faith and teaching. Sheldon Sawatzky, Verney Unruh, Timothy Liau and Peter Wung all presented lectures on Anabaptist themes. This kind of teaching is very important for the church in Taiwan.

Printed in U.S.A.

Study Manual on Christian Home Published

A landmark in 1980 was the publication of Margaret Ediger's textbook on the Christian home, *El Hogar Cristiano Feliz*. Its central theme is that God has a perfect plan for man which is revealed in the Bible, and that a home can be truly happy when this plan is followed. Topics dealt with are: Foundations of a Happy Christian Home, Sex in the Christian Home, Relationships in the Christian Home, etc.

George and Margaret Ediger have been missionaries to Colombia since 1963.

EL HOGAR CRISTIANO FELIZ
Margaret Ediger

THE NINTH VISION

Facilitate opportunities for overseas church leaders and laity to make fraternal visits to Christians in other countries for the purpose of fellowshipping, sharing ideas, and strengthening the unity of our worldwide Mennonite community of believers.

A beginning has been made by securing speakers from Latin America for COM: Orlando Costas, Luciano Jaramillo, Samuel Escobar.

Time Apart

. . . to say some nice things

At a recognition dinner on February 9, 1981, six missionaries were presented plaques for their extended time of foreign service which totaled 194 years.

Honorees were:

Elmer and Esther Dick for thirty-four years' service in Tshikapa, Zaire; Elmer in evangelism, seminars, translation, and construction, and Esther in women's seminars, nutrition classes, counseling, and homemaking.

Helen Kornelsen for thirty-two years in India as an educator, both in producing Christian literature and lecturing at Union Biblical Seminary in Yavatmal.

Anne Penner for thirty-four years in India as nurse and business manager at Sewa Bhawan Hospital in Jagdeeshpur.

Dan and Elma Peters for twenty-five years in Cuauhtemoc, Mexico, as teachers and, more recently, in pastoral leadership at Burwalde.

Elmer and Esther Dick

Helen Kornelsen

Anne Penner

Dan and Elma Peters

A World Council of Churches (WCC) commission has adopted a theological action plan for the 1980s which it hopes will lead to a new contemporary statement of the common faith of Christians. It hopes to set up a "preliminary plateau" through consolidating existing agreements among churches. These will encourage churches eventually to meet together as a universal council. The plan, which centers on a series of statements on baptism, eucharist, and ministry worked out over years of talks between churches, was endorsed by a meeting of the WCC Faith and Order Commission held at Annecy, France, in January.

Resurgence of Ku Klux Klan membership by 20-25 percent in the last two years is demonstated in a study prepared by the Anti-Defamation League of B'nai B'rith. While the five existing Klan organizations boast a membership of only 10,000 (compared to 8,000 in 1978) the number of KKK sympathizers has increased from 75,000 to 100,000, the study indicates. While Jews still are the targets of Klan opposition, its main violence and terroristic program is said to be directed against blacks.

Who's not cooperating with whom? asks conference

North Newton, Kan. — In the face of a relatively small turnout, stimulating speakers gave provocative presentations at the Conference on Conscience and Registration: An Active Response, held 19-21 February at Bethel College, North Newton, Kansas.

Although more than 80 people registered, less than 20 participants attended some sessions, with students often coming between classes on Friday. Still, the program went on, and the speakers gave well-prepared one-hour talks, all of which prompted some questions.

Robert Kreider, professor of peace studies at Bethel College, led off the conference with a history of conscription. "We are now at a seed-change historically," he said. "In the nuclear age conscription has little to do with national security."

Next, Delton Franz, who is on sabbatical from his office as director of Mennonite Central Committee Peace Section in Washington, DC, surveyed the current place of the US in world events. He pointed to the likelihood of El Salvador becoming another Vietnam.

Friday morning opened with Don Kaufman, author of *The Tax Dilemma: Praying for Peace, Paying for War*, addressing "Conscription and the Romans 13 Bugaboo." He called for the passage to be read in context and outlined the ways it has been erroneously interpreted to mean obeying government unquestioningly while ignoring preceding verses about never taking revenge or repaying evil.

The heady atmosphere was dispelled dynamically by Marian Franz, who spoke to the "active response" in the conference's title by looking at what motivates us. Referring to Jesus' parable of Lazarus and the rich man, she asked, "Who is the Lazarus at your gate? We all have one."

An interest group discusses a noncooperators newsletter under balmy skies.

Two interest groups met twice between speakers. One concerned the continuation of a "Noncooperators Newsletter" that has existed several months. It was decided that the paper continue under three Bethel students.

In the other interest group the topic of concern was support for nonregistrants. Initiated by a number of women students at Bethel, a group was formed and a statement of purpose drawn up to "provide psychological and spiritual support for nonregistrants." The group wishes to "share information concerning nonregistration as well as build a strong base for future support in the case of prosecution." People interested may contact the support group at Box 232, North Newton, KS 67117.

Robert Hull, secretary for peace and justice of the General Conference, spoke Friday afternoon on the possible direction of alternative service, should conscription occur. According to plans made at present, church agencies might be asked to help administer alternative service, but they would have no jurisdiction over what kind of service is done. Rather, it appears alternative service would be coopted for military purposes by the Federal Emergency Management Agency. Conceivably, a conscientious objector (CO) could be asked to work in a munitions factory, for example. "It may be," Hull said, "that those who registered with the intent of claiming CO status will have to decide again whether or not to cooperate."

A much larger crowd gathered Friday evening to hear Christina Hamilton, a student at Iliff School of Theology in Denver, Colorado, break some new ground with a paper on "Women and Militarism." A persisting attitude in the US, she pointed out, is that women, though they perform equally well in the military, should not be in combat. The common reason given is that *women* should not have to come back from battle dismembered, paralyzed, etc., as have other war veterans. The implication is that it's OK for men to come back that way.

The conference's final speaker on Saturday was Peter Ediger, co-pastor of Arvada (Colorado) Mennonite Church and director of Mennonite Voluntary Service. Asked to speak on civil disobedience, Ediger said we shouldn't use that term, but "cosmic obedience" to describe actions that call structures and persons to justice. And as for noncooperation, who's not cooperating with whom? "When we have to wait to act until the government says it's OK," he said, "we've lost touch with who we are spiritually." *Gordon Houser*

Pastor required
by the
Tofield Mennonite Church

Tofield is a growing community located 35 miles southeast of Edmonton. For inquiries on this challenging position contact Ed Regehr, congregational chairman, at 5903 49 Street, Tofield, Alberta T0B 4J0, or phone 403/662-4020.

The People's Place is sponsoring their Fourth Annual Visual Arts Conference with Jan Gleysteen, Abner Hershberger, and Ardis Grosjean, 13-14 March. The conference is for anyone who is "mildly interested" in art to those who are "actively practicing" the visual arts. Lectures by the instructors will give insight into personal creativity, history, and art appreciation, and will be illustrated with pictures and slides. For a complete program of the conference or further information and registration materials, call or write: The People's Place, Main Street, Intercourse, PA 17534 (717/768-7171).

Forty-four employees of Bethel Deaconess Hospital and Home for Aged, Newton, Kansas, were presented with service tenure pins at a personnel recognition tea 6 February. Together these individuals have contributed a total of 470 years of service to hospital patients and residents at the home for aged. Award pins were presented to the following: 40 years — Lucile Enz, office manager and purchasing agent; 30 years — Arnold Claassen, chief medical technologist in the clinical laboratory; and Welda Schmidt, hospital housekeeping; 25 years — M. H. Ewert, administrator. All four are members of First Mennonite Church, Newton.

The American Festival of Evangelism, to be held 27-30 July in Kansas City, Missouri, is a national congress on evangelization planned by a concerned group of Christian leaders. Their vision is to train 15 to 20 thousand preaching ministers and other key leaders to spearhead evangelism in the United States during this decade. For information write: American Festival of Evangelism, Box 17093, Washington, DC 20041, or call 703/893-2595.

Bluffton College

Teachers needed

Education—Bluffton College, Bluffton, Ohio 45817, has an opening in secondary education beginning spring or fall 1981. Teaching experience, public school certification, and PhD preferred. Professional experience in special education desirable. Send application, resume, and credentials to Donald L. Pannabecker, dean. Equal Opportunity/Affirmative Action Employer.

Home economics—Bluffton College, Bluffton, Ohio 45817, has an opening in home economics beginning September 1981. Responsible for clothing, textiles, and general courses. Send application, resume, and credentials to Donald L. Pannabecker, dean. An Equal Opportunity/Affirmative Action Employer.

Secretary/receptionist needed

Mennonite Heritage Centre, Winnipeg, requires a secretary/receptionist with the following qualifications: secretarial skills, must meet people easily, should be fluent in English and German, interest in Mennonite history desirable.

The job will include work in both the Conference of Mennonites in Canada Archives and the Canadian Mennonite Bible College Library. Salary and starting date negotiable.

Send applications immediately to John Friesen, 600 Shaftesbury Blvd., Winnipeg, Manitoba R3P 0M4.

Bethel students probe alcohol, drug use issues

North Newton, Kan. — In an effort to better aquaint students with both the dangers of alcohol and drugs and how to make a responsible decision on their use, an Alcohol and Drug Abuse Education Week was held at Bethel College, North Newton, Kansas, 9-13 February.

Bethel president Harold Schultz stressed that the importance of the week lay not in the enforcement of Bethel's drug and alcohol rules but in what the impact could be for the individual. He stated that Christian perspectives on use vary, so each person should evaluate his position as it relates to all areas of life.

Keynote speaker for the week was Jeptha R. Hostetler of Ohio State University, Columbus. He suggested making a decision on use of drugs and alcohol using a wholistic approach.

This is a threefold process. People must first examine their attitudes toward those who differ from them. If I am a nonuser, how do I feel toward someone who does use alcohol or drugs? Hostetler said that for Mennonites the most common attitude is moral indignation.

Secondly, people should discover why they have this attitude. Is drinking alcohol the sin, or is excessive use the sin, or is it a sin at all? He said alcoholism is a disease and should be regarded as such during treatment.

The third component of the wholistic approach is Christian wholeness. According to Hostetler, Christians need to have an honest relationship with themselves, with others, with God, and with the environment. If use of substances, be they alcohol, drugs, food, or TV, alters any part of this relationship, perhaps curtailment or abstinence is the answer.

To conclude the week two students, Jeanine Ewert and Mark Friesen, and Carl Helrich, assistant professor of physics, shared how they are making or have made decisions on use of alcohol and drugs. Although differing in reasons for use or nonuse, all three agreed that the use of alcohol and drugs isn't the issue; the problem arises in the abuse of substances.

An ongoing program of substance-abuse awareness and treatment is in the process of being implemented. Resident directors and resident assistants are being trained to recognize symptoms and where to go for help in confronting the problem. *Susan Janzen*

Needed

Associate Director for Mennonite Voluntary Service, Newton, Kansas; with responsibilities for personnel office and MVS unit and program administration. Position open June 1981.

Submit applications to: MVS, Box 347, Newton, KS 67114, by March 1981.

Justice coordinator

MCC Saskatchewan invites applications for the position of Justice Ministries Coordinator to work in the broad field of social and criminal justice, with special emphasis on victim-offender ministries.

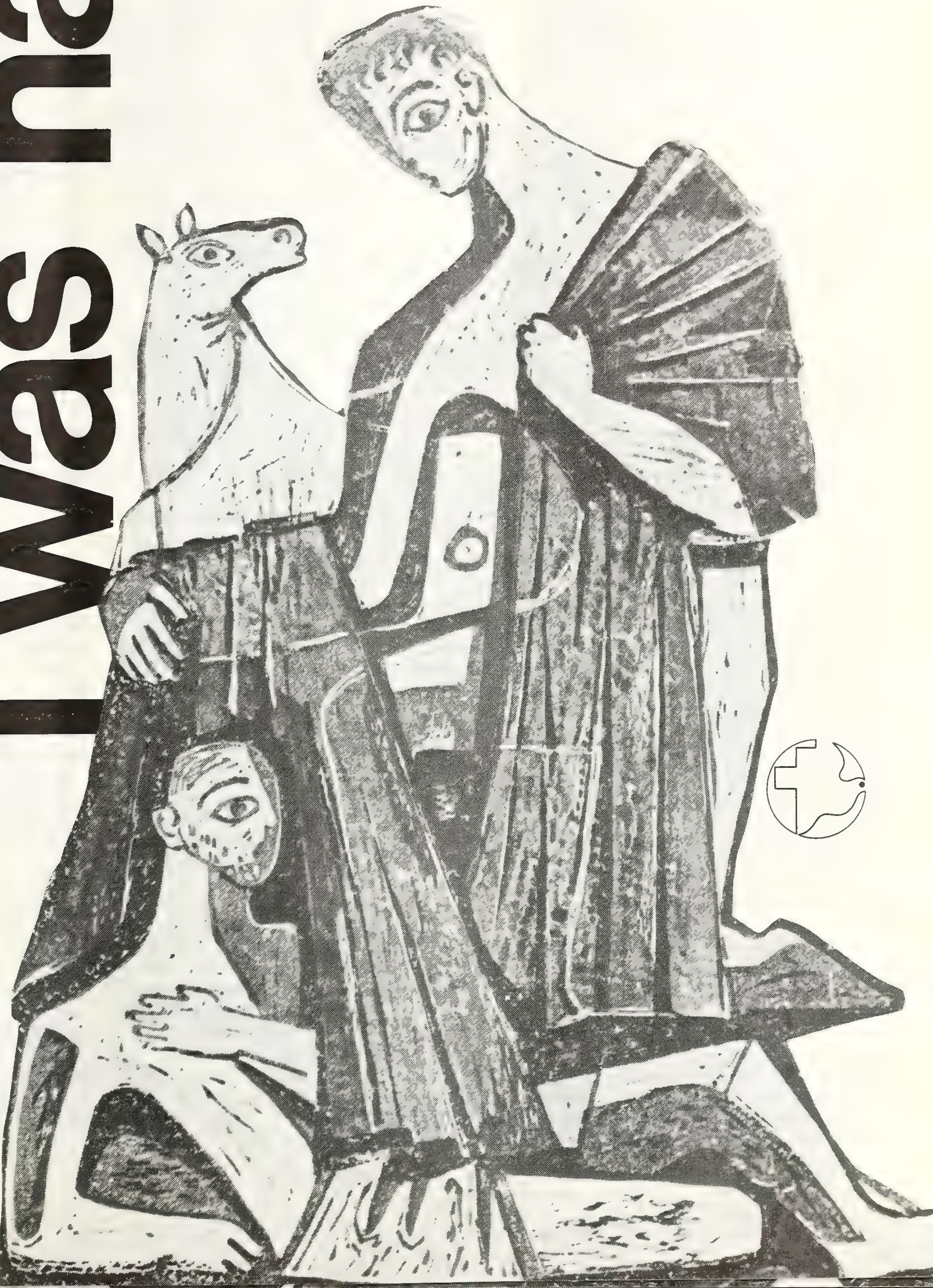
Location: preferably Saskatoon. Salary negotiable. Competition closes 31 March. Starting date: as soon as possible thereafter.

Application forms and job description details available on request. Address enquiries to: Mennonite Central Committee (Sask.), 2206 Speers Avenue, Saskatoon, Sask. S7L 5X7; phone 306/665-2555.

I was naked

and you clothed me

Anything you did for one of my brothers here, however humble, you did for me. (Matt. 25:40)



The modern road from Jerusalem to Jericho runs through many villages. Neighbors are still those who stop to show mercy.

1951 woodcut by Günther Heinemann, portraying Martin of Tours, fourth century Good Samaritan, who gave half his cloak to a beggar. Presented to MCC in 1954 by the German government in thanks for relief during World War II era.

Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania 17501
or
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201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

CHRISTIANS AND WORLD EVENTS

Nuclear evils

Ted Koontz

The evil of war and the absolute evil of nuclear war have led many Mennonites to ignore the "details" of nuclear weapons stratgy. Some of us tend to sigh and shake our heads fatalistically upon hearing of some new development, while others issue ringing denunciations of the whole system of deterrence.

There is plenty of reason for denunciation. The system is horrendously expensive, dangerous, and immoral — even on nonpacifist grounds. Nevertheless, I believe we would do well to make a more focused witness in addition to the general condemnation of the nuclear deterrence system. There are various forms of deterrence and some are worse than others. While achieving abandonment of deterrence seems impossible politically, it is possible that some of the worst options might be prevented if enough citizens express concerns focused on them. And it is just possible that preventing the worst options *might* prevent a nuclear war.

The fundamental issues in the deterrence debate surfaced again last summer in the discussion of Presidential Directive 59. The things PD-59 tries to accomplish sound better than the alternatives. PD-59 directs American planners to avoid targeting population centers. It shifts the emphasis in targeting so that less priority is given to destroying Soviet economic and industrial targets and more priority is given to hitting a variety of military and political control targets. It seeks to make sure that if a nuclear war should ever occur, there will be options for conducting it which are much less destructive than a full-scale war would be.

But there are problems. By giving more priority to military targets and by developing weapons (like the MX missile) capable of destroying protected military and control targets, PD-59 moves us in the direction of acquiring the ability to destroy most of the Soviet Union's nuclear weapons before they could be used against us. This type of "defense" is highly dangerous. In a time of crisis the side facing an adversary with "first-strike" capability would need to "use them (its missiles) or lose them," as the saying goes.

By shifting emphasis to military and political control targets, PD-59 greatly expands the number of potential targets. If one is concerned with being able to destroy a certain percentage of the Soviets' industry, 70 percent for example, believing that being able to do so will be sufficient to deter them from launching a nuclear attack on the United States, it is possible to say roughly how many weapons are enough. But it will never be possible to have enough weapons to destroy all the potential military and political control targets. The thinking behind PD-59, therefore, is a formula for an endless escalation of the arms race.

The idea that civilian populations can somehow be spared in a nuclear exchange is part of the appeal of PD-59. But the fact is that it makes little difference whether populations are targeted directly or not — if one intends to destroy the military forces and the political control centers of the Soviet Union. Many of their major military installations are located near cities, and the political control centers are in virtually every major city. Civilians will be as dead if they are the intended targets as if they are the "accidental" victims of a weapon "intended" only to destroy an installation a few blocks or miles away. The difference morally between striking populations and striking military and political targets is mostly a mirage.

Ted Koontz, 45 Einstein Drive, Princeton, New Jersey 08540, is a graduate student at Harvard University.

Finally, the hope of keeping a nuclear war "limited" which lies behind the strategy advocated in PD-59 must be judged a faint hope — or a pure illusion. Because of the vast destructiveness of even a few nuclear weapons and the impossibility of knowing the intention of the other side, there is little reason to think that both sides will cooperate in keeping a nuclear war limited. "Command, control, and communication" facilities which link leaders with weapons are inherently vulnerable. This would create enormous pressure to use weapons before the ability to use them is lost.

Perhaps the fundamental problem in the strategic thinking reflected in PD-59 is the implicit view that it is possible to find some uses for nuclear weapons in addition to the one use for which they are really suited — preventing a nuclear attack on oneself by threatening nuclear retaliation. By seeking to use nuclear weapons as a cheaper substitute for conventional military forces or as a way to gain influence, such views force planners to devise weapons and scenarios which would be "thinkable" to use. And it is precisely that more and more attention is being given to the "thinkability" of nuclear wars which is the source of greatest danger in the shifts in strategic thinking that are taking place.

Is all of this just history? Does it affect us? Even though President Carter issued PD-59, it seems clear that top officials in the Reagan administration are even more committed to its concepts — and particularly to the idea that nuclear war is "thinkable" than were some top officials in the previous administration. Yet the debate is not over, for the key to implementing the new policy is more weapons, more accurate weapons, and more powerful weapons — chiefly the MX missile. There will be many opportunities to oppose the MX before it is ever built. It is a worthy target of a focused witness against nuclear madness.

19 February

COs and income tax time

Paul Leatherman

In the mid-1960s Loretta and I began discussing our conscience about growing US militarism. We were hearing more about our government's involvement in Vietnam. In those "early days" there was a peace march in Washington, DC. A few members of our congregation participated, but this seemed too radical for *us*. We talked about militarism but did nothing about it.

MCC asked us to go to Vietnam to assist war refugees. We saw firsthand the massive destructive force of the US military. We saw our tax dollars dismember and disembowel those whom we knew as friends in Christ.

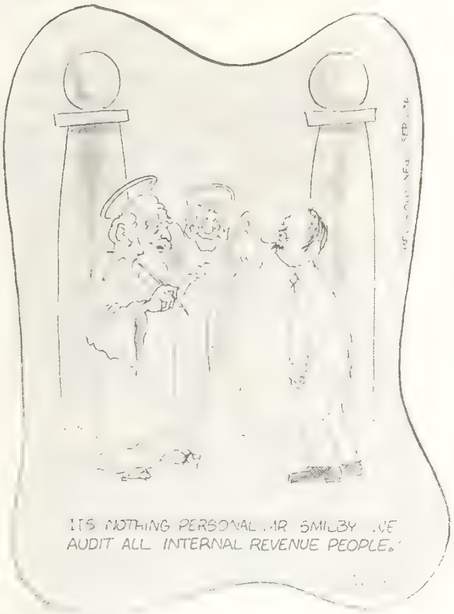
For us personally — and for the Mennonite church — the central problem in the 80s is militarism. A willingness to allow the ongoing conscription of our tax dollars for war purposes — without witness against it — is surely a tacit support of the arms race.

This reality is crucial to Mennonite witness today. The fuel that supports military madness is tax dollars, not the conscription of our youth. Previous conscientious objection (CO) patterns — expressed mainly in alternative service by our youth — are inadequate. We must find new ways to show our personal CO witness.

What COs can do about war taxes is a knotty problem. Read carefully Romans 12:17 through 13:10. Our duty to obey government and to pay taxes is in a context that includes feeding our enemy and never taking revenge. How can we obey Christ in apparent contradictions?

Perhaps the paraphrase of this passage by Leslie F. Brandt in *Epistles Now* is helpful (reprinted here in part):

"Nevertheless, our responsibility is first and foremost to God.
The authorities we choose to govern us must be expected to govern in accordance with his goals and objectives.
If their rule is unjust, we must seek to bring justice to all people.
If they seek to usurp God's will for our lives, we must obey God in scorn of consequences.
They may be God's instruments, but they can by no means take God's place in our lives and force us to carry out their wishes and objectives that run contrary to God's will and Word for us.


ITS NOTHING PERSONAL MR SMILBY WE AUDIT ALL INTERNAL REVENUE PEOPLE.'

We must surely respect our governing authorities, but God forbid that we deify them or assume that they always speak for God in respect to our lives or the welfare of humanity about us."

Some of my brothers and sisters say we cannot be responsible for the way governments use tax dollars. No more so than if a thief uses money — taken from us — foolishly. Some say, "The majority wants the US to be number one militarily. As citizens we must accept majority rule."

But we are in a democracy. We must make our voices heard, even if only to firmly establish a minority. We must proclaim the good news that there is a better way, a way of peace.

Several options have some validity. (1) Leave the country and find a place not given to the madness of war. Our forefathers have done this more than once. (2) Decrease our earnings so we have no tax obligation. (3) Increase our giving to the church; that which otherwise goes for the arms race. (4) Do not file an income tax return. (5) Withhold payment of that portion of income taxes used for military purposes. (6) Symbolic withholding of income tax. (7) Pay taxes under protest. (8) Do nothing at all.

We personally have tried various ways to withhold a portion of our income taxes we considered to be used for military purposes. This has opened unique opportunities for witness. But in the end the Internal Revenue Service (IRS) took the money.

What next step might a *larger* group of Mennonites take? Many have done nothing; some have written letters of protest. A lot of them feel quite uneasy.

This year we withheld $7.77. There is no place on US tax form 1040 — nor is there legal provision to take such a deduction; just as there *was* no legal provision for our youth to register as COs. But Mennonite churches encouraged those who registered to do so as COs. To us, it seems that a symbolic $7.77 war tax deduction helps us to be counted as COs. We used line 46 on page 2 of the form and wrote in the words "*war tax credit — see letter.*" An attached letter explained the deduction.

Our proposal of a $7.77 deduction may be as little as one can do and still be counted. It is not more radical or illegal than asking our youth to register as COs when there *was* no legal provision.

Why $7.77? Seven is the perfect number in the Bible. Jesus tells us to forgive 70 times 7. While any amount might do, $7.77 has *special* meaning to us.

If you withhold $7.77, it is necessary to explain to IRS. Seven dollars and seventy-seven cents becomes a frustration to IRS. It is too small and too costly to collect. Much discussion can follow.

We are proposing — to our elected officials — passage of the World Peace Tax Fund (WPTF) so we can designate taxes for peaceful purposes. We sent our $7.77 to the national council of the WPTF in support of its efforts.

If nobody joins us in this symbolic withholding, IRS will be glad for one less war-tax resister to deal with. In the past they came to take from us what we withheld. This year they may ignore us. But if 1,000 or 10,000 or perchance 100,000 would join us in this symbolic action, it could not be ignored. Provision would be made to accommodate these COs.

We know symbolic withholding of $7.77 is timid. But by this act we can be counted as COs. It is our attempt to follow Christ's teaching to be peacemakers.

LETTERS

A letter to Jesus

I wrote the following letter out of the conviction that peace is one of the most important issues of our day. I also believe that within the Christian community, God's Word should be the beginning point of our discussion. Our goal should be to understand the message of Scripture and then bring that message across the bridge of time to our day. But when we talk about peace, for many Christians, God's Word is not where they begin. When we begin at different places, we talk past each other. This letter comes out of my conviction that God's Word is central. I attempt to express what we are saying when we reject a clear teaching in God's Word.

Dear Jesus: I have been meaning to write this letter for a long time, but I have avoided it. I think you will understand my hesitancy. We have been taught to worship, respect, follow, and put you first in our lives. So you see, what I have to say is not easy.

However, I cannot keep quiet any longer. It is past time for you to send a revision of the Bible. We have had it long enough, and now it is hopelessly out of date. The things you said when you were on earth simply do not apply anymore. Some people actually believe your teachings about peace and think Christians should follow these outdated teachings today. I'm sorry to say this, but we live in a world where there are Communists, nuclear weapons, and war. Therefore, these realities, of which you are obviously not aware, need to determine our standards and actions. I'm sorry you are so out of touch with reality; you had a lot of potential. Perhaps some day, in the sweet by-and-by, there will be the kind of world which you wrote about, but until then, the hard realities of this life must determine how we respond. Your servant, Roger Siebert, Box 387, Pandora, Ohio 45877

P.S. When you see the Apostle Paul, tell him what he wrote in Romans 12:1, 2 is no longer valid. In your forthcoming revision of the Bible that passage obviously needs to be removed. It really confuses us. Outwardly we must pretend to follow what it says, but we must be realistic; we are citizens of this world.

P.P.S. I pray every day for your word of salvation to go out. 3 February

Please note an error

I would like to point out one small error in the report "Constitutional Proposals Made by MCC Canada" (6 January issue). It refers to the request for a conscientious objector clause and then states: "The document gives the background for this request as derived from our faith in Jesus Christ, whose teachings call *man (sic)* to seek the good of all people. . . ."

The words which appear in our brief are different. They state: "Our concern for this derives from our faith in Jesus Christ whose life and teachings are recorded in the Bible. Among the many implications of his message, as we understand it, is the call to seek the good of all people. . . ."

The error in your report is understandable. You probably took it from the release issued by the News Service of MCC Canada. *William Janzen, Ottawa office of MCC Canada, 803-63 Sparks Street, Ottawa, Ontario K1P 5A6.* 9 February

Thanks for *The Mennonite*

Thank you for doing a good job with *The Mennonite*. I deeply appreciate your service and ministry. *Frank Horst, Box 262, Warden, Washington 98857* 9 February

Saw it in the Post Office

I work for the Post Office and saw *The Mennonite* come through. I found it most interesting and wondered if it would be possible to be added to your mailing list. *Sue Hill, 2123 Madison Drive #2113, Arlington, Texas 76011* 12 February

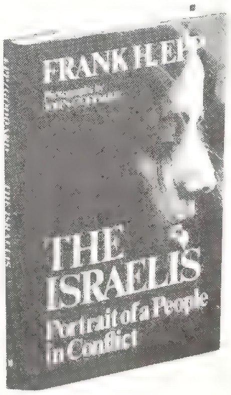
Editor's note: Aha, maybe now we know why people sometimes don't get their copies on time. The Post Office staff is busy reading them. And she even likes it. So, if your copy should be late, be patient; it may be working en route.

Seriously, we sent Sue several sample copies plus a subscription notice. We are delighted to pick up such subscribers.

books

The people talk

The Israelis: Portrait of a People in Conflict, *by Frank H. Epp (Herald Press, 1980, 205 pages), is reviewed by Gerhard Lohrenz, 261 Renfrew, Winnipeg, Manitoba R3N 1J5.*



For some time Frank Epp has been keenly interested in the Israeli-Palestinian conflict and has visited Israel several times. As a result of his studies he earlier wrote *The Palestinians: Portrait of a People in Conflict.*

Dealing with a passionately disputed topic and attempting to be objective and impartial, this book met with the approval of some and the disapproval of others.

Undismayed, Epp continued his search for a better understanding of the problem and has now written *The Israelis: Portrait of a People in Conflict.*

The book is based on 96 interviews with Israelis from the various parts of the country, various backgrounds and various walks of life. The reading is interesting and revealing, giving the reader a new insight into the much discussed situation in that disputed region of the world.

Two dozen or so photos enhance the value of the book, and the clear print as well as the well-known straightforward style of the author make the *The Israelis* a readable and informative book.

MEDITATION

I had to take time to die

It was late one afternoon
In the cold month of January
That we first heard the sad refrain
"I had to take time to die."

Not from the lips of a weary pilgrim
Tired and spent after many years
Of toil and cares here on this earth
No, this message concerned
A baby, scarcely three months old
Who had answered the heavenly call
And slipped away to be with Jesus.

Little Joshua — son of John and Judy
Brother of Jesse
Grandson of Curt and Marie
Great-grandson and beloved of J. H. and Margaretha Ediger.

"Why, Lord?" came from anguished lips
So sweet he looked, angelic
All snugly wrapped and reclining
In the little blue-lined casket.

Another summons came
On October 25 — in Bethel Hospital
The weary traveler — our dear Dad
"I had to take time to die."

So now the oldest and the youngest
In our Ediger family circle
Remind us that we too prepare
"We have to take time to die."

We know that Grandpa and little Joshua
Are safely on that shore.
Perhaps exploring heaven's joys
And beckoning us to join them
For in trusting Jesus as our Savior
We have eternal bliss.

Tena Epp

Age 88

I don't want to be your venerated elder.
Don't worship every word I say
Or applaud my coming and going.

I don't want to be your cute little pet.
Don't pat my head
Or smile condescendingly.

I am not your helpless little child.
Don't take care of me
Or cater to my wishes.

If you'll talk to me and listen
You'll find I'm an interesting person.
I'd like to be your friend.

Elvera Goering

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Mark H. Winslow, 4216 South Washtenaw, Chicago, Illinois 60632, concludes his three-part series on "mission to our cities." Mark is associate pastor of the Grace Community Church.

Ward W. Shelly has been serving as interim pastor of the Bethesda Church, Henderson, Nebraska 68371.

Paul and Loretta Leatherman, 110 South 10th Street, Akron, Pennsylvania 17501, are members of the Akron Church (a dual GC-MC conference congregation). Loretta is a schoolteacher, and Paul serves as director of the MCC Self-Help program.

Meditations this week are by Tena Epp, Route 2, Buhler, Kansas 67522; and Elvera Goering, Box 281, Moundridge, Kansas 67107

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EDITORIAL

The style of the body in Christ

The Outward Bound: Caravaning As the Style of the Church by Vernard Eller is a book which combines a deep sense of fidelity to God's Word with an acute sensitivity to our world and its needs.

Eller discusses three models for the church. Like many other current Western church leaders, he argues that for today "establishing the proper sort of community is the most critical factor in generating truly Christian lives" (page 11). Such leaders recognize the profound truth that conversion must be personal, but it is not genuine unless it results in becoming part of the spiritual body (congregation).

1. *Caravan* or *commissary*? "Essentially the New Testament (NT) pictures the church as a caravan" (page 12).

Eller argues that many congregations function as commissaries. They dispense particular goods, services, or benefits to a select constituency. A church becomes "a divine institution franchised by God." God has stocked the institution with heavenly products (doctrines, sacraments) which authorized leaders are to properly package and market.

A caravan is a "group of people banded together to make common cause" toward a common destination. The essence of a caravan lies in the way it functions. It remains a caravan only as long as it is moving.

A commissary is establishment oriented and asks, "Has this institution the right beliefs?" A caravan is eschatologically oriented and asks, "Are we helping people on their common spiritual journey?"

2. *Avant-garde* or *expediti*? Avant-garde usually means being "out front." The term carries with it a "certain pride of position," implying others are not "as far as we are." It tries to be "ahead of the world" (making it almost impossible to relate redemptively *to* the world).

Soren Kierkegaard spoke of the church as "being made up of expediti" (page 17). It means people "who are free of foot." These are persons on the road — unencumbered and unentangled — so they can serve their leader wherever and whenever the needs are.

3. *Royal Vienna string quartet* or *barbershop foursome*? The purpose of the Vienna quartet is to produce music of the highest quality for the enjoyment of the audience. This requires professional expertise at every level.

A barbershop group sings together to have a satisfying experience. Their aim is to enrich the lives of the participants. In terms of the congregation it is an activity of a people in community with their Lord and with one another in him.

Which style fits your Christian body life? Some sanctuaries make a concert hall pale in comparison. Their "services" are orchestrated more precisely than a military marching band. Duties of members (and their church tax) are firmly fixed. Benefits are spelled out to the last iota in their constitution.

Consider holy communion. The NT shows early Christians celebrating it with a real supper while sitting (or reclining) around tables. "These were caravaners gathered as the community of the Lord, celebrating that community, and demonstrating it" (page 22). As they celebrated, they looked brothers and sisters in the eye, they broke bread *together*, even exchanged the holy kiss.

How does that compare with your holy communion?

Paul says in 1 Corinthians 14:42, "But all things should be done decently and in order." The style of the body in Christ ought not to be one of confusion and disorder.

Luke tells us about the early body in Christ, "And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. And fear came upon every soul; and many wonders and signs were done through the apostles. . . . And the Lord added to their number day by day those who were being saved" (Acts 2:42, 43, 47b).

Take a good look — together — at the style of your "body in Christ." Is it a style which the Lord should help you adjust? *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:11 17 MARCH 1981

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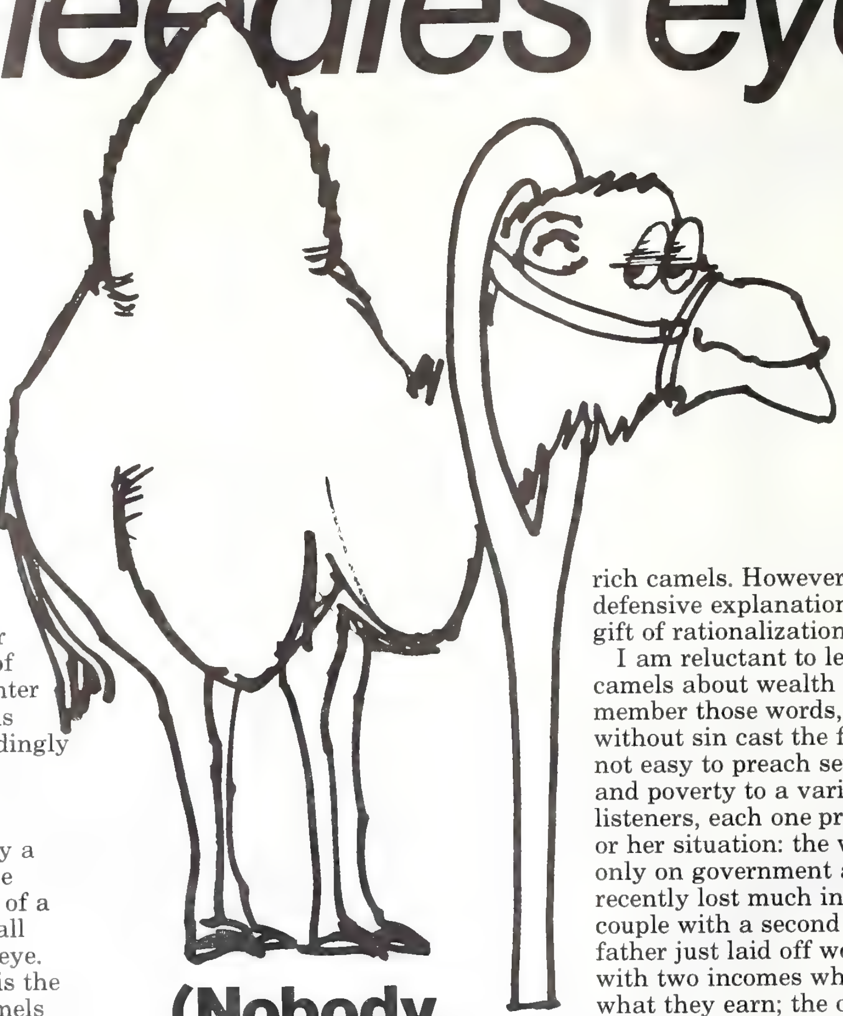
Nobody here but us camels

The needle's eye

(Nobody here but us camels)

Robert Kreider



"Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. . . . It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?" *Matthew 19:23-25.*

Compared to most people in the world we are rich — all of us. I buy a pair of shoes at a price equal to the average per capita annual income of a person from Upper Volta. We are all camels, and there is that needle's eye.

Our most highly developed gift is the gift of rationalization. We rich camels have ways of trying to squirm through that needle's eye. "Of course, it was not a needle but a narrow gate in Old Jerusalem through which you could squeeze with effort. . . . The poor are worse than the rich people in their love of money. . . . How would we operate our colleges and missions if we did not have generous rich people? . . . God has given some the gift of preaching and others the gift of making. . . . No one needs to be poor; work hard and save and you can be comfortable like us. . . . Remember all the good that Andrew Carnegie did. . . . Who would elect a poor man as deacon or college board member? . . . We would like to give but who is going to look out for us in our old age?"

There is no escaping all the Bible teachings about money and possessions. If you were to cut out all the passages about riches, love of money, hoarding, poverty, and sharing, there would be a lot of blank spaces in the Bible. Here are only a few of the passages which could be cited: "If riches increase, set not your heart on them. . . . He who trusts in riches will wither. . . . No servant can serve two masters. . . . Blessed are you poor. . . . Woe to you that are rich. . . . Where your treasure is, there will your heart be also. . . . Do not lay up for yourselves treasures on earth. . . . Go, sell all that you have, and give to the poor. . . . Beware of all covetousness; for a man's life does not consist in the abundance of his possessions. . . . Sell your possessions and give alms. . . . Give to everyone who begs from you. . . . Keep your life free from the love of money, and be content with what you have. . . . You desire and do not have so you kill. . . . Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.' . . . Consider the lilies of the field." That avalanche of biblical teaching ought to slow down the rationalizations of us rich camels. However, we keep making defensive explanations; we have the gift of rationalization.

I am reluctant to lecture my fellow camels about wealth because I remember those words, "Let him who is without sin cast the first stone." It is not easy to preach sermons on wealth and poverty to a varied group of listeners, each one preoccupied with his or her situation: the widow who lives only on government aid checks and recently lost much in a fire; a young couple with a second baby and the father just laid off work; the families with two incomes who spend most of what they earn; the one who just came into a large inheritance; those who have a compulsive need to shop; the couple making a costly career change in midlife; others who are totally absorbed in a growing business; those who are frugal and invest and quietly grow rich. Camels come in many shapes and sizes.

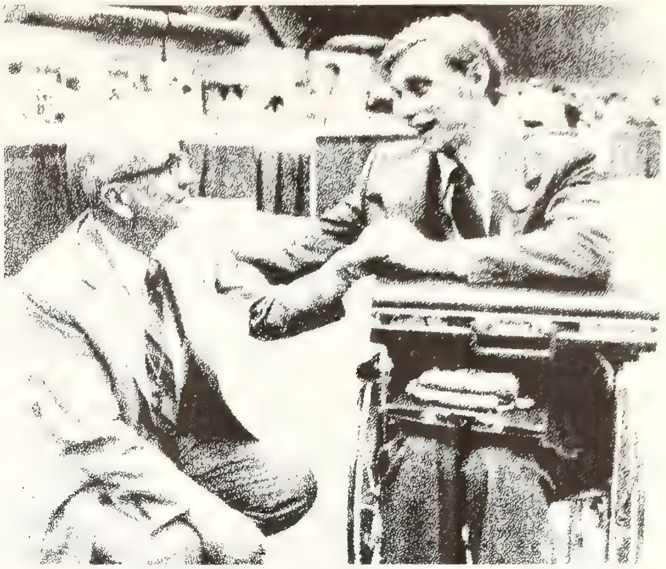
Recognizing that God has a special word for each camel, I would include these elements in a theology of money and wealth. The starting point would be: "Seek ye first the kingdom of heaven." Then would follow a theology of creation: "The earth is the Lord's and the fulness thereof" — not only land, but also property, shares of stock, and money. We would look at some uncomfortable world data to remind ourselves that we in the US and Canada are all rich and are using up God's natural resources 10 times faster than other peoples. We would reflect on the limits of what money can do: "Man does not live by bread (or money) alone." There would be a biblical reminder that we ought not dilly-dally: "This night thy soul shall be required of thee." Drawing on the Mennonite

"I buy a pair of shoes at a price equal to the average per capita annual income of a person from Upper Volta. We are all camels—and there is that needle's eye."

experience in Russia, China, and elsewhere, we would note the ominous warnings of the wrath of the hungry, the poor, and the oppressed.

We would look critically at those not-so-humble explanations as to how we in our shrewdness earned all this money. We would look at covetousness called ambition, at hoarding called prudence, and at ruthlessness called industry. We would discuss money as a resource, not an end. We would pursue another line to argue that the making of money (saving, investing, planning, managing) can be creative community service. We would suggest that they who save, invest, plan, and manage also serve. Managers and investors can fulfill good public purposes. Such services include restraining present spending for future need, withstanding consumer temptations, husbanding capital funds, anticipating public needs, bringing together money and people and a plan, providing jobs, calculating and taking risks. After commending the skills and the communal good of the entrepeneur, we would lay on him/her some biblical admonitions. Remember the poor. Treat your laborers fairly. Respect God's good earth. Beware of pride. Don't let your treasure pile up. Use it. Give it away. Die poor like you were born. Along with the joy of creating wealth, let there be the greater joy of sharing wealth. "Let not thy left hand know. . . ." Remember the widow's mite. The time is short. We might end this proposed essay on the theology of money and wealth by asking how large was Jesus' estate when his will was probated.

We would reluctantly come back to that needle's eye we must squeeze through. There we stand — all of us camels. •



I'm willing to serve

Elsie Epp

Suffer?
Of course I'm willing to suffer for you, Lord.
You've done so much for me.
How could I do any less for you?
Yes, Lord, I'm willing to suffer.

But Lord!
I didn't mean this. Not this!
To sit in a wheelchair the rest of my life?
I'll do anything but this, Lord.
But not a wheelchair!

I'll go anywhere.
I'll go to the ends of the earth for you.
I'll live in a heathen hut and eat fried ants.
I'll suffer hunger, privation—anything—
But not this!

"Child,"
The voice was gentle, but firm.
"This is the end of the earth for you.
This is your place of service—this wheelchair.

"My child,
I will transform this chair into a thing of beauty.
It will be a springboard
From which my Word will go out—
If you will let me."

A thing of beauty?
Incredulous, I dried my tears.
All right, I'm willing, Lord, at last I'm willing.
If this wheelchair can bring glory to you—
Yes, Lord, I'm willing to serve.

"As sophisticated urbanized people, we want something other than a simple peasant carpenter."

Jesus: a contractor turned preacher?

Paul M. Lederach

We are tempted to make Jesus of Nazareth in our image. It's surprising how often Jesus turns out to be white, middle-class, Western, loving country, family, and the free enterprise system. It is easier to make him like us than to discover what he was really like, and then to allow the Holy Spirit to make us like him. This article may be seen as an attempt to change the picture of Jesus to fit our times. As sophisticated urbanized people, we want something other than a simple peasant carpenter. But look at the data.

In Matthew 13:55 and Mark 6:3 it is said that he and Joseph were carpenters. The Greek word translated carpenter is "tekton," from which comes our word "architect." Today much more is known about that word. It might be more accurately translated "contractor." We know that in Jesus' day there were itinerant builders who undertook major construction projects. Archaeologists have found buildings containing stones engraved like this, "Simon, Tekton." The contractor/builder left his name.

It is highly possible that Joseph was not a village carpenter who made tables or yokes. There is only one suggestion that Joseph may have been poor, and that is not decisive. At the time of Mary's purification (Luke 2:22-24) a pair of turtledoves or two young pigeons were offered. According to Leviticus 12:8 a lamb was to be offered. Two turtledoves or two young pigeons could be substituted if a lamb could not be afforded. However, turtledoves being offered might reflect distance from home rather than poverty. Except for this reference, all others could point to wealth.

That there was no room in the inn at Bethlehem may reflect tact rather than lack of finances. The inns of that day were both bars and brothels. Further, they were usually large open rooms with no privacy. It is certainly to the innkeeper's credit that he did not subject this distinguished couple to the bawdy atmosphere of the inn. Considering Mary's condition, the innkeeper discreetly sent them to the stable.

Joseph was able to take his family to Egypt at a moment's notice. He was able to provide for them there for two years. That Joseph was a man of

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wealth is a better explanation than that he cashed in the gifts of gold, frankincense, and myrrh.

After returning to Nazareth (Nazareth was on the trade route of that day; it made sense to establish a contracting business in that town), the family made annual pilgrimages to the Temple at Jerusalem. Many families could do this only once in a lifetime. However, families with means could do this regularly.

If Joseph had a strong contracting business, then he left the business to his sons when he died. Jesus, as the oldest son, would have inherited the management of the family business. It could well be that the familiar name "Jesus of Nazareth" was at one time his trade name. And this name stuck with him through his ministry.

As a young businessman from a well-known, wealthy family, Jesus would have been widely known, especially if he had traveled extensively with his brothers in construction work.

If Jesus of Nazareth had been a prosperous young contractor, this would explain many aspects of his ministry.

It explains his easy access to the rich and powerful. A simple peasant could not have moved in and out of the homes of the rich with ease. It seems he both knew and was known by persons of power and position in the upper classes.

> *"When Jesus asked his disciples and the rich young ruler to leave all in order to follow him, he was asking them to do something he had already done."*

The ease with which he moved about Palestine with his disciples, knowing where to go and where to stay, suggests that he had been there before, possibly as a traveling contractor.

The scandal in his hometown of Nazareth (Luke 4) occurred when Jesus was about 30 years of age and made a radical change. He left the family business to become an itinerant preacher. Both his family and the community had difficulty understanding and accepting his action.

Then when he was asked to read in the synagogue, he selected a passage from Isaiah 61 which echoed the ancient practice of the Jubilee (see Leviticus 25). Certainly for Jesus to give up his family business and then to explain his acts in terms of the Jubilee and a fulfilling of Isaiah's prophecy would have scandalized most of his neighbors.

The Messiah was to be like Moses (Deuteronomy 18:5). Moses left the wealth of Egypt (Hebrews 11:24-26) to identify with the people of Israel. When Jesus gave up his business, he too was like Moses.

When Jesus asked his disciples and the rich young ruler to leave all in order to follow him, he was asking them to do something he had already done. At the heart of Jesus' teaching method was to provide an example (see John 13:15, 34).

Much of Jesus' teaching was informed by the business world, and he spoke to people who could hire, fire, give, and lend.

Planning for building. Jesus spoke of foundations, of rock, of sand (Matthew 7:24-27). He spoke of estimating costs before groundbreaking, so a project would not be abandoned before completion (Luke 14:28-30). And he observed those who put concerns for building above their own spiritual welfare (Luke 12:16-21).

Employer-employee relations. Jesus told of a man who went away and left his business in the hands of employees; and he used the responsibilities of employees to illustrate a broader truth (Mark 13:34, 35). He told of an employer who hired workers at different times of the day and then paid those employed early the same wage as those employed late to illustrate the concept of grace (Matthew 20:1-16).

Litigation. Jesus told of a widow who finally secured justice by persistence (Luke 18:1-6). He stressed the importance of settling conflicts out of court (Matthew 5:25, 26).

Accounts receivable. Jesus told of a man who had a huge debt wiped out, but who in turn refused to wipe out a small debt owed him (Luke 7:40-58). He also told of an accounts manager who was to be fired for mismanagement. In his last day in office he spent his time reducing accounts of those owing money, so that he would have friends while unemployed (Luke 16:1-13).

Investments. Jesus told of a merchant who found a pearl of great value (Matthew 13:45, 46). He told of a man who found a treasure in a field and sold everything to buy the field (Matthew 13:44). He told of a vineyard leased to tenants who refused to pay rent. He also told of three men who were given money to invest. Those who experienced a good return were commended (Matthew 25:14-30).

Perhaps Paul was exactly right when he wrote, "For you know the grace of our Lord Jesus Christ; that though he was rich, yet for your sake he became poor, that by his poverty you might become rich" (2 Corinthians 8:9). This appears in a chapter on giving. It makes as much sense to see this as referring to Jesus' giving up his business as it does to the traditional "spiritual" interpretation of going from heaven to earth.

To see Jesus as a prosperous businessman who gave up his business to become an itinerant preacher creates problems for us today. Does this mean that to follow him now calls for voluntary poverty?

There are those who believe this. Sometimes they attempt to make persons active in the business community feel guilty because of their involvement in business and their wealth.

It is paradoxical that there are some in the church bureaucracy who at times try to create a sense of guilt among those in the business world. And yet it is the bureaucracy and its institutions that are asking for more and larger contributions from congregations and their business-oriented members.

Is it proper to suggest that to the degree the church is ready and willing to unhook itself from its present ways of doing its work, requiring buildings, publications, boards of control, and paid staff, to that degree it should promote the vision of voluntary poverty among its members? It's hard to see how individual members should be told to go one direction while the corporate body goes another. The individual following Jesus, and the church — his body — cannot go two ways at once.

To see Jesus of Nazareth leaving the family business in order to go about the countryside with a small band of disciples doing good, to see him as a rich, energetic young businessman who left all, certainly heightens for us the question, "What does it mean today to follow him in our highly structured, industrialized, money-oriented society?"

Clearly, there are not two answers, one for the individual Christian and another for our institutionalized, highly structured church. If voluntary poverty is the answer for one, it is for the other also. ●

Provincial conferences (2)

Ethnic ministries at heart of Ontario agenda

St. Catharines, Ont. — The theme at the February 1980 Ontario conference at Grace Mennonite Church, St. Catharines, was "Fulfill Your Ministry." When delegates gathered at St. Catharines United Mennonite Church 20-22 February this year, there was evidence that last year's motto had, in good measure, been taken to heart.

Reporting at the 1981 sessions of the Conference of United Mennonite Churches of Ontario was spiced with accounts of new ventures in outreach and ministry within the province. Leading the list of fresh initiatives were the appointment of a conference minister and a proposal by the missions and service committee to begin a ministry to Spanish-speaking minorities in metropolitan Toronto.

Janzen

Peter H. Janzen, pastor of Faith Mennonite Church, Leamington, and for the past three years chairperson of the Ontario conference, was named conference minister for the 18 congregations within the provincial organization. Janzen's acceptance of the position completed a process at least two years long of assessing the need for such an individual and selecting a candidate. He and his family will relocate to the Kitchener-Waterloo area in order to assume his new duties on 4 August 1981.

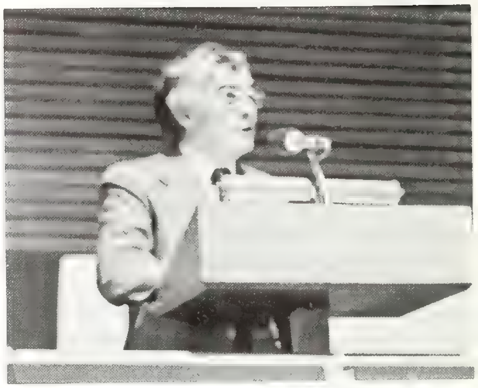
A recommendation from the missions and service committee got a more critical reception. Peter Falk, committee chairperson, outlined the procedure whereby the potential for a Hispanic ministry in Toronto was evaluated. The committee had invited Ernst Harder, Hispanic ministries staff person for the General Conference, to visit the city in mid-January and prepare a written report for the group on both the possibilities of independent conference involvement and opportunities for cooperation with other service agencies already operating in the region.

Harder had reported the existence of 80,000 to 100,000 Hispanics in the metro Toronto vicinity, concentrated in areas such as the Jane-Finch corridor, parts of Mississauga, and inner Toronto. According to Harder, great needs existed in terms of poverty relief and acculturation of immigrants into the modern North American city. Among the areas of greatest need was "a Third World in the heart of Scarborough."

In discussion on the recommendation, delegates voiced their approval of the concept of extending the outreach of the provincial conference to Spanish-speaking minorities in Toronto, yet balked when the committee could not present a firm plan of action along with budgetary implications. David Janzen, Niagara-on-the-Lake, warned against approving such a move without first understanding more of its ramifications, and suggested that it would be easy for the conference to overextend itself in its ministry to the numerous minorities in Ontario's cities.

After tabling the recommendation until Sunday afternoon, delegates finally gave approval to a motion calling for further study of the possibilities and need for Hispanic ministries in the city of Toronto, and presentation of further findings to the fall Council of Committees and the next annual conference, along with budget proposals.

Numerous reports were heard concerning the investigation and beginning of new churches and fellowships in more of the province's urban areas. Speaking for the Toronto Chinese Mennonite Church, Raymond Ho described a growing, enthusiastic fellowship which was beginning to establish an identity of its own. Winfred and Jean Soong are presently charged with pastoral responsibilities there.



Ralph Lebold (above) and Walter Klaassen, president and professor of history at Conrad Grebel College, respectively, addressed the conference on the theme of Christian leadership.

The St. Catharines UM Church and the Vineland Church have pledged support for an emerging Laotian fellowship, presently meeting in the

Part of the Laotian congregation, currently worshiping in the basement of the St. Catharines UM Church, sings for Ontario conference delegates.

former building, under the leadership of Tong Chitchalerntham. The group meets weekly on Saturday evenings and has an average attendance of approximately 50.

Henry Paetkau, pastor of the Harrow UM Church, is giving one-fifth of his time to researching the possibilities/need for a church-planting effort in Windsor. The Harrow Church is supporting this project, even though many of those Mennonites living in the Windsor area are originally from the Leamington churches.

Ed Janzen of Guelph reported on the beginnings of a new Inter-Mennonite fellowship in that city.

Concerning the ongoing discussion on amalgamation with the Ontario and Western Ontario conferences, the executive committee reported on the results of debate at the Inter-Mennonite Conference of Ontario, held in St. Jacob's one week earlier. At that meeting, the three groups had decided that "an organized and planned amalgamation of the three conferences is not a goal desired or approved at this time . . . [although] there have emerged expressions of support for 'organic growth' towards unity."

Discussion groups were part of the youth sessions, held at nearby Grace Church.

"Organic growth" was described as continued cooperation in the areas of mission within the province, educational endeavors, and worship.

The conference body resolved to study an Inter-Mennonite proposal for the establishment of a Bible school in the province. After study at the congregational level, proposals, reactions, and recommendations will be forwarded to the executive committee for reporting to the next Inter-Mennonite conference.

In other action the conference assumed full responsibility for the total budget of Silver Lake Mennonite Camp, which had been dependent on a number of sources, including donations, for its year-to-year operations. During the coming year full ownership of Welcome Inn, Hamilton, will also be explored and a recommendation brought to the next annual conference for action.

Finally, the two Leamington churches, formed recently by the division of the Leamington United Mennonite Church, were formally accepted into conference membership.

A budget of $209,060 was approved for 1981, with no significant changes from the previous year outside of the new provisions for a conference minister. In election results, Ed Janzen of Guelph was elected conference chairperson for a three-year term, while Wally Regier, Virgil, will become the new vice-chairperson. *Larry Cornies*

Klaassen named new secretary for Latin America

Newton, Kan. (GCNS) — The Commission on Overseas Mission (COM) of the General Conference Mennonite Church has announced the appointment of Glendon Klaassen to the position of secretary for Latin America for a three-year term, beginning 1 July 1981.

Klaassen

A former missionary to Colombia with a total of 18 years experience in the field, Klaassen is currently pastor of Hoffnungsau Mennonite Church in Inman, Kansas. He is a graduate of Goshen (Indiana) College and Mennonite Biblical Seminary, Elkhart, Indiana, and originally from Mountain Lake, Minnesota, where he was a member of the Gospel Mennonite Church.

Klaassen's missionary service in Colombia included posts as director of the Mennonite Mission School in Cachipay and pastor of First Mennonite Church in Bogota. He speaks fluent Spanish, as well as High and Low German.

Glendon Klaassen is married to the former Reitha Kaufman, of Peabody, Kansas. They have four children.

In unanimously approving his appointment in closed session during the recent Council of Commissions here, the COM executive committee recommended that: (1) Glendon Klaassen be invited to serve as Latin American secretary for a term of three years; (2) Klaassen assume his position on 1 July 1981, and that there be two weeks of in-office orientation so that he would take over complete responsibility for the portfolio by 15 July; (3) Glendon and Reitha be sent on an orientation and get-acquainted visit to Latin America in the fall of 1981; and (4) Reitha be asked to translate all Spanish correspondence, minutes, documents, etc., for the COM files on an acceptable hourly wage remuneration.

Klaassen announced his acceptance of the position to his congregation on 22 February.

Do we have an opportunity for you?

There currently are two job openings in the St. Louis, Missouri, area for positions in conjunction with the St. Louis Mennonite Fellowship. Perhaps one of them matches your goals for the near future.

Voluntary service peace worker. The St. Louis Mennonite Fellowship has received a grant to assist in the support of a voluntary service peace worker in the St. Louis metropolitan area. This person would be involved in various activities to bear witness to the Christian concept of peace in an urban setting. Possible activities would be counter-recruitment and draft counseling in low-income area high schools, establishing a distribution center for peace literature, working with existing peace groups in search of alternatives to war and violence, and other activities which the VSer might define in conjunction with the local voluntary service support committee. The peace worker would function as a member of an ongoing four- to six-member voluntary service unit located in St. Louis. If this type of position interests you, please contact MVS, Box 347, Newton, KS 67114.

Half-time pastoral position. The St. Louis Mennonite Fellowship, a young urban church with approximately 35 members, is seeking a pastor who would be available for up to half-time service beginning some time in the third or fourth quarter of 1981. This person would become part of a congregation with a strong emphasis on shared leadership and a desire to translate the Mennonite tradition into a truly Christian lifestyle in an urban setting. The fellowship is interested in an emphasis on biblical knowledge, pacifism, preaching and teaching, and a flexible shared ministry in which all members are responsible for Christian nurture and discipleship. Numerous opportunities exist for work or study in the remaining half-time, including study at several area seminaries and universities, employment in another part-time job, or enjoying semi-retirement for an older pastor/couple. If interested please contact Leland Harder at 314/721-0066, or Barry Hieb at 314/725-8294.

Pax World, a mutual fund which eschews investments in the weapons, nuclear power, tobacco, liquor, and gambling industries, reported that it beat inflation and out-performed the Dow Jones Industrial Average index in 1980. Church officials and other "social responsibility" advocates helped start the fund in 1971 as a means of investing in such "life supportive" industries as health care, education, pollution control, food, and leisure-time products. Pax World realized a return of 16.2 percent in 1980 — better than the Dow Jones increase of 14.9 percent and above the 12.4 percent inflation rate for the year.

Developing mutual understanding between Asian refugees and Americans was the purpose of the seminar on refugee resettlement, held 10 January at the College Mennonite Church, Goshen, Indiana. Resource persons for the daylong conference included Don Sensenig, head of MCC refugee resettlement; Robin Tetzloff, Ohio resettlement director for Church World Service; Rosemary Wyse, assistant professor of English at Goshen College and Goshen Community ESL (English as a Second Language) Council coordinator; and Marlin Jeschke, professor of philosophy and religion at Goshen College.

On criminal justice and Christian responsibility

Abbotsford, BC (Meetinghouse) — "The context of an I-Thou relationship is the basis for all justice," Millard Lind, professor of Old Testament at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, told a meeting of MCC Canada board members, staff, constituency moderators and secretaries, and provincial MCC directors at Abbotsford, British Columbia, on 22 January.

In a long, intense day (7:15 a.m. to 6:30 p.m.) prior to the annual MCC Canada meeting, this group studied the theme "Criminal Justice and Christian Responsibility." MCC Canada has for five years had a Victim-Offender Ministries Program because the usual public process does not mediate between victims and offenders. Criminal justice is aimed at protecting the rights of the offended and at punishing the offender.

Millard Lind also told this group that he sees a fundamental divorce between our theology and ethics. We confess a biblical theology but settle for a Greco-Roman ethic of justice. Hans Mohr, professor at (Toronto) Osgoode Hall Law School and York University, substantiated Lind's observation. Mohr had been asked to speak on "Secular Roots of Criminal Law"; but he changed his topic to "The Secularization of Criminal Law." Mohr contended, "There are no secular roots of criminal law." Laws are based on values. Values are based on religion. But we have too readily permitted Christian values to be secularized.

Today's justice system has three bottom-line concepts: punishment, deterrence, and rehabilitation, said Lind. All are inadequate in light of the unique mercy and truth we find in Jesus Christ. The Christian responsibility is to mediate restitution and reconciliation. "The Ten Commandments were given in the context of God's covenant people."

Mohr challenged Mennonites to involve themselves in law reform by sharing their basic values. He said today's morality has been replaced by legality. It ought to be the opposite way.

Edgar Epp, consultant for MCC Canada victim-offender ministries, stated that only 1.3 percent of all crimes end in prison sentences, 95 percent of offences are never convicted, and 50 percent are never reported. Most offences are committed by middle- and upper-class citizens; but the bulk of prisoners are the poor and uneducated.

Waldy Klassen, executive director of the BC M2/W2 program, declared a need for wholesome relationships among prisoners. Only in this way is it possible to meet the inherent socialization needs of these persons.

Perhaps the most unique dimension MCC ministries is adding is its Victim-Offender Reconciliation Program (VORP). The usual legal process involves crown-judge-defendant; VORP changes that triangle to victim-offender-mediator. The latter process is voluntary and conciliatory.

An extension to VORP is the community diversion model. It assumes a community is the root of its own problems and it can solve its own problems.

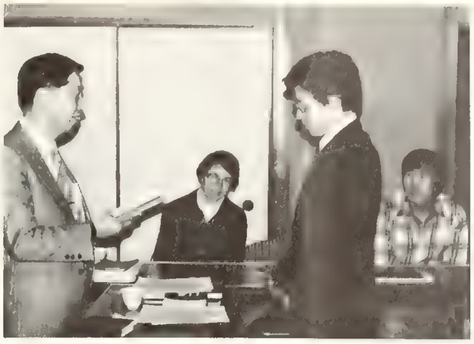
Ensuing discussion reflected unanswered questions about the relationships of church and state ("How do you promote respect for government *and* justice?"). Concerns were expressed to work more at explicitly adding the transforming power of Jesus Christ to victim-offender ministries. *Bernie Wiebe*

Sharing in the MCC Canada study day are (left to right) Margot Fieguth, Otto Driedger, Jake Fransen, Henry J. Gerbrandt, and C. J. Rempel.

Pastor required
by the
Tofield Mennonite Church

Tofield is a growing community located 35 miles southeast of Edmonton. For inquiries on this challenging position contact Ed Regehr, congregational chairman, at 5903 49 Street, Tofield, Alberta T0B 4J0, or phone 403/662-4020.

Tokeomi Takarabe, chairperson of the Japan Mennonite Christian Church Conference, leads a commissioning service in Hiroshima. Tadayuki Ishiya (right) was commissioned for evangelism and church planting. Ishiya will work in Hiroshima with Robert and Alice Ruth Ramseyer, COM missionaries. Alice Ruth and Shizuo Tachibana, a member of the Hiroshima Mennonite Church, are in the background.



Choice VII, a series of 65, 90-second radio programs, won a Good Sam Award from the American Advertising Federation "for excellence in public service programming." The series encourages listeners to change their attitudes towards urban and social justice issues and/or to take action to correct injustices around them. The series was a cooperative production of the Mennonite Church, General Conference, Mennonite Brethren, and Church of the Brethren. The series has appeared on 430 stations.

Study rotation plan for pastors launched

Elkhart, Ind. (GCNS) — All pastors and spouses serving General Conference churches will have opportunity for study and personal growth at Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Indiana, during a January interterm.

Eighteen pastors and spouses attended classes 5-23 January for intensive study and renewal. The group shared meals in the seminary dining room. Lodging was arranged by AMBS. Each participant chose one course from the following: Bible Study—*Revelation* by Gertrude Roten; Anabaptist History and Theology Seminar by C. J. Dyck; Marital and Family Therapy by David Augsburger; Women in Church and Society by Dorothy Yoder Nyce and Anna Juhnke; and Church and Ministry by Ross Bender.

The stated benefits of this plan are (1) to engage in a major growth study experience, (2) to utilize AMBS resources for growth and training of church leadership, (3) to learn to know each other, build trust, and minister to each other in caring love and sharing fellowship, (4) to give visibility and awareness of AMBS resources, (5) to allow pastors/spouses to be challenged to personal growth and continuing education made possible by financial support of Women in Mission and the General Conference, (6) to give and receive counsel and build trust between seminary faculty and pastors/spouses.

Five-way financial support makes this venture possible — participants, congregations, district and/or provincial conference, General Conference Ministerial Leadership Services, Women in Mission, and Mennonite Biblical Seminary.

The seminary pays tuition. General Conference Ministerial Leadership Services and Women in Mission provide room and board. All other contributed funds are pooled for an equalizing travel fund.

Plans are laid for a maximum of 50 participants each January.

Participants in the 1982 January pastor/spouse study rotation are now being accepted on a first come, first serve basis. Congregations are urged to include this in their planning in the next three to five years.

New collection of peace stories now off the press

Newton, Kan. (GCNS) — *Peace Be With You* by Cornelia Lehn, a peace education resource for children and youth, was published 6 February by Faith and Life Press, Newton, Kansas, and is currently being distributed to retailers. Lehn is director of children's education for the Commission on Education of the General Conference Mennonite Church.

The book is a collection of legends and stories from the 1st to the 20th centuries about people who chose to follow Christ's example of love rather than use violence. The stories are written to be read or told.

Commissioned by the Commission on Home Ministries of the General Conference Mennonite Church, the book serves a twofold purpose. The first is to be a peace education resource for use by ministers, teachers, and parents, as well as for reading by children. The second is to provide "peace heroes" as an alternative to war heroes. It shows that one person can make a difference. In her introduction Lehn states that the book is intended "to direct the lives of young people as they seek to follow Christ in the nuclear age."

CMBC responds to liberal arts college proposal

Winnipeg, Man. (CMBC) — The idea of a possible Canadian Mennonite liberal arts college was presented to the faculty and board of the Canadian Mennonite Bible College at a joint meeting during the recent Council of Boards. No official positions were adopted.

The need to carry on discussions about the higher educational needs of Canadian Mennonites and possible new ventures in that area was underscored.

The desirability for fuller cooperation with the Mennonite Brethren Conference in the area of education was also affirmed.

The response to the proposal for a liberal arts college was more cautious. Faculty and board members expressed uneasiness about the conclusion that a liberal arts college is needed. The proposal came about in too much haste without the support of a thorough study.

While the time for a liberal arts college may be ripe, not enough thought has been devoted to other educational options, it was felt.

Secretary/receptionist needed

Mennonite Heritage Centre, Winnipeg, requires a secretary/receptionist with the following qualifications: secretarial skills, must meet people easily, should be fluent in English and German, interest in Mennonite history desirable.

The job will include work in both the Conference of Mennonites in Canada Archives and the Canadian Mennonite Bible College Library. Salary and starting date negotiable.

Send applications immediately to John Friesen, 600 Shaftesbury Blvd., Winnipeg, Manitoba R3P 0M4.

"Our world will never be won from a stadium," evangelist Billy Graham told Polish Baptist leaders in Warsaw in January. "The future is in personal evangelism," he said. "If I were the pastor of a church — wherever in the world it was located — I would seek about 12 people to meet every day and try to share with them what God has given me. This would go on for a year or two until they were each prepared to gather 12 more. Those, in turn, would train another 12. Then the world would be won for Christ very soon."

The American Bible Society, possessor of the world's largest collection of Bibles and related biblical documents, reports that at the end of 1980 the library contained nearly 39,500 volumes in 1,615 languages. The library also contains more than 6,600 reference volumes available to scholars for translation work. Translation work is now going on in more than 750 countries of the world.

New radio campaign centers on lifestyle

Elkhart, Ind. (GCNS) — The newly released General Conference Mennonite Church radio campaign *Time for a Change* presents eight messages which suggest changes in North American lifestyle. Produced by the Faith and Life Radio and Television division of the Commission on Home Ministries, the radio spots are available to churches for free public service placement on local radio stations.

The campaign deals with lifestyle issues including dehumanization, family relationships, and peace. Biblically based, the spots are designed to be heard by a secular radio audience.

Samples of *Time for a Change* have been mailed to interested churches and groups. Persons desiring more information may contact Mennonite Media Services, Box 1252, Harrisonburg, VA 22801. In Canada, contact Mennonite Radio and Television Council, Box Z, Station F, Winnipeg, Manitoba R2L 2A5.

US radio deregulation will affect church broadcasts

Elkhart, Ind. (GCNS) — The Federal Communications Commission (FCC) in action on 14 January approved a wide-ranging measure which freed the 8,900 commercial US radio stations from major federal regulations. The proposal had been opposed by many groups, including the General Conference Mennonite Church.

The measure removes requirements for radio stations to carry news and public affairs programs, eliminates limitations on the number of commercials which can be broadcast per hour, drops rules requiring stations to consult the public about local needs, and removes a provision requiring stations to maintain documentation of their programming. The FCC and private broadcasters contend that competition, not regulation, will provide broadcasting "in the public service."

"This move redefines 'public interest' as 'consumer demand,'" says Barth Hague, director of Faith and Life Radio and Television for the General Conference. "The rich potential for service to the public has been sacrificed in the name of big business. Women, the elderly, the poor, and minority groups will be dealt a great disservice."

Hague also expressed concern about the future of Mennonite radio productions, which have historically relied on free, public service time granted under the now defunct regulations. "Eventually Mennonite media agencies will either have to purchase time or simply get out of radio. Purchasing time may have serious budget implications in the short term," Hague said.

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A major regional conference on the nature, consequences, and prevention of nuclear war will be held in Denver, Colorado, 3-4 April, at George Washington High School, 655 South Monaco Parkway. Entitled "Securing Our Future: Nuclear War and Its Prevention," the conference will cover a wide variety of topics, including the medical, economic, environmental, and social effects of weapons production and nuclear war. Early registration is $5, $7 at the door. For more information call or write Helen Henry, AFSC Rocky Flats Project, 1660 Lafayette Street, Denver, CO 80218; 303/832-4508. Free child care is available.

Correction: In the article "'People Resources' Highlight COM Reporting" (24 February issue) it was incorrectly reported that leaders from 17 countries convened in Cachipay, Colombia. Leaders came from *11* countries. In the same article it was reported that Tina Block Ediger accepted a one-year part-time assignment. She accepted a *six-month* assignment.

Does the Old Testament understanding of justice and righteousness have anything to say to how we treat the criminal offender in our society? Does Jesus' response to lawbreakers and his concern for the powerless speak to how we should respond to the offender? Are there better alternatives to our present treatment of the offender? These were some of the questions addressed in the Elim Bible Institute (Altona, Manitoba) inter-semester course on "The Church and the Criminal Justice System." Some observations: (1) offenders are human beings; (2) prisons not only fail to deter, but destroy individuals; (3) alternatives exist.

RECORD

CALENDAR

27-28 March — Women in Ministry Conference, Bethel College

22-24 April—"The Shape of Pastoral Ministry in the 80s," Oak Brook, Illinois

Canadian

29 April-1 May—Canadian Mennonite Health Assembly, Cambridge, Ontario

Central

2-5 April—Central District Conference, Illinois State University, Normal

Eastern

30 April - 2 May—Eastern District Conference, East Swamp Church, Quakertown, Pennsylvania

Pacific

3-5 April—MCC West Coast relief sale, Reedley, California

11-14 June—Pacific District Conference, Reedley, California

Northern

18-21 June—Northern District Conference, Salem-Zion Church, Freeman, South Dakota

Western

23-27 March—Project: Teach, Bethel College, North Newton, Kansas

WORKERS

Lee Brockmueller, Salem Church, Freeman, South Dakota, is serving in Bangladesh with Mennonite Central Committee for three years as an agronomist. He attended Freeman Junior College and received a BS in agronomy at South Dakota State University, Brookings. His parents are Gordon and Shirley Brockmueller of Freeman.

Howard R. Charles, Goshen, Indiana, is serving as scholar-in-residence for Mennonite churches and schools in Lancaster County, Pennsylvania, February through May. Charles is professor of New Testament at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Brockmueller

Dyck

Goertzens

Janet Dyck, West Abbotsford, (British Columbia) Church, has begun a 30-month assignment with Mennonite Central Committee as a registered nurse in Haiti. She attended Canadian Mennonite Bible College, Winnipeg, Manitoba. She is the daughter of Frank and Anne Dyck, Abbotsford.

Chuck Fennig, First Church, Berne, Indiana, has been appointed as the first Overseas Mission Volunteer, a new short-term service program sponsored by the Commission on Overseas Mission. A graduate of Taylor University, Upland, Indiana, and Indiana University, Bloomington, in foreign language and education, Fennig will be an administrative assistant to missionary Earl Roth in Kinshasa, Zaire. His two-year assignment will also include orientation to the literature and Christian education ministries of the Zaire Mennonite Church. He is the son of Martel and Anna Fennig, missionaries in Kenya under Africa Inland Mission. Fennig left for Zaire 14 March.

Fennig

Toews

Dave and Louise Goertzen, Lethbridge (Alberta) Church are serving a two- to three-month short-term assignment with Mennonite Central Committee in Akron, Pennsylvania. Dave works in the maintenance department, and Louise works at Self-Help.

Reginald Toews was appointed to serve as executive secretary of Mennonite Central Committee for a two-year term, beginning January 1982. The appointment was made at the MCC annual meeting, 29-31 January. Toews is currently associate executive secretary for MCC administration and resources and interim executive secretary of MCC US. He will replace *William T. Snyder*, who will leave the secretaryship in 1982 after serving in that post since 1957. As executive secretary, Toews will be the chief administrative officer of MCC.

COM staff opening
Director of Mission Services

COM is searching for a person in the administrative staff position of Director of Mission Services. The position will be open September 1.

Send inquiries or names to:
COM
Box 347
Newton, KS 67114

Executive director

MCC Saskatchewan invites applications for the position of executive director to administer the various involvements of MCC in Saskatchewan, being based in Saskatoon.

Present staff component is 6-7 persons. Overseas experience with MCC is preferred but not essential. MCC Sask. is the affiliation of some 95 congregations from seven conferences.

Salary negotiable. Competition closes 30 April. Starting date 1 June preferred.

Application forms and job description details available on request.

Address inquiries to:
Ernest Friesen
Chairman of Personnel Committee
Box 1622
Saskatoon, Sask. S7K 3R8

Self-Help Crafts coordinator

MCC Saskatchewan invites applications for the position of Self-Help Crafts coordinator to administer the Self-Help (Global Village) Crafts program based in Saskatoon.

This involves ordering from a Canadian warehouse and coordinating the selling of these articles throughout Saskatchewan, in our thrift stores and via volunteering representatives in some other cities and towns, as well as at our two provincial relief auction sales.

Salary negotiable. Competition closes 30 April. Starting date 1 June preferred.

Application forms and job description details available on request.

Address inquiries to:
Ernest Friesen
Chairman of Personnel Committee
Box 1622
Saskatoon, Sask. S7K 3R8

Accountant needed

Mennonite Press, Inc., has an opening for an accountant. Contact Roger Williams or Lowell Stucky, Box 307, North Newton, KS 67117; phone 316/283-4680.

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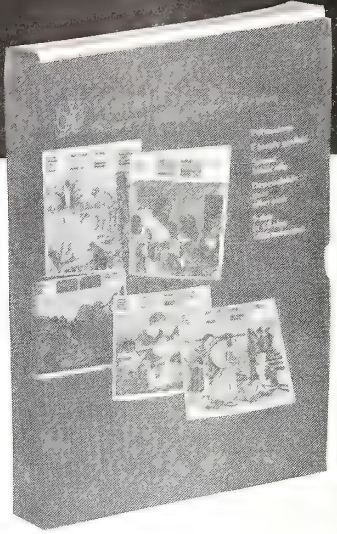

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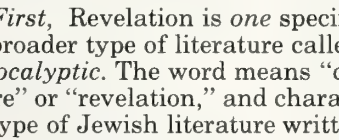
The Book of Revelation

Revelation is a provocative book. On the one hand it has elicited confusion, skepticism, and fear. "My spirit cannot accommodate itself to this book," Martin Luther once said. I have had students who have been reluctant to study Revelation because of the terrors they perceive to lurk therein.

On the other hand, Revelation has been the object of excitement and preoccupation. Some Christians today — as have many in each generation throughout the history of the church — claim to see signs in world events that the book's cryptic prophecies and symbols will soon be realized. Unfortunately, more than once have differences over interpretation led to unloving disputes between Christians and churches.

In spite of its perplexities and controversial nature, we must attempt to hear clearly what Revelation would say to us, because its message is of urgency to those who desire to be faithful servants of Jesus Christ. At the outset of this study, it is necessary to lay down three assumptions which will guide our interpretation.

First, Revelation is *one* specimen of a broader type of literature called *apocalyptic*. The word means "disclosure" or "revelation," and characterizes a type of Jewish literature written from around 200 B.C. to A.D. 100. Rich in symbolism and often cast in the form of visions, this literature intends to "reveal" truths about God and God's purposes which are not now self-evident. Common among the themes of apocalyptic literature are the present suffering of God's people at the hands of evil and their future deliverance by an intervention of God. Recognizing that the elaborate symbolism and dramatic episodes of Revelation reflect an established literary style — and state themes familiar for the readers of its day — can help us avoid interpretations that the author never intended.



open your bible

Second, Revelation presupposes concrete historical circumstances. Just as with all other books of the Bible, Revelation was born out of and reflects a particular situation in which God's people found themselves.

The weight of biblical scholarship has located the writing of Revelation around A.D. 95, a time in which Christians lived under the threat of persecution on account of their faith. Evidence suggests that the churches to which John writes were threatened with persecution for refusing to worship at the shrines of the Roman Emperor Domitian and to affirm his self-proclamation as "Lord and God." Perhaps some members had already died. Now, exiled by Rome to a prison colony on Patmos because of his insistence that Jesus — not any earthly Caesar — is Lord, John receives a message from God for the church in this hour of crisis.

Much misunderstanding of Revelation results today when interpreters do not take seriously its background and see the book only as crystal-ball predictions of specific events in some unspecified future epoch.

Third, Revelation envisages the sweep of history between Jesus' cross and his return. Contemporary interpretation often assumes that the book narrates events which shall occur in a brief "end times" before the world clock stops and our Lord returns.

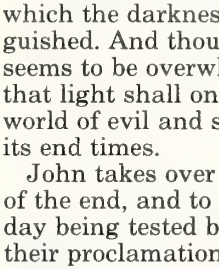
It is true that Revelation deals with the end times. But the end times are much broader than we sometimes suppose. Other New Testament witnesses attest, and the perspective of Revelation assumes, that the end times stretch between Jesus' first and second comings (see Acts 2:17; 1 Corinthians 10:11; 1 Peter 1:20; 1 John 2:18).

The analogy of the dawn of a new day might help us understand the New Testament view of the end times. At dawn light begins to penetrate the darkness. Darkness still predominates, and shall linger yet for a while. But light has come, and though barely discernible now, shall ultimately prevail when the sun fully rises. With dawn, the night has been thrust into its end times.

The New Testament affirms that in Jesus the dawn of a new world has come. He is the light in the darkness which the darkness has not extinguished. And though for now his light seems to be overwhelmed by darkness, that light shall one day prevail. The world of evil and sin, since Jesus, is in its end times.

John takes over this NT perspective of the end, and to the Christians of his day being tested by the evil powers for their proclamation that *Jesus* is Lord, reveals to them what they must expect during this interval when the darkness seems to suffuse the dawn. In broad symbolic strokes he sketches how God is at work to bring his world into obedience and how history will come out in the end.

John's revelation must have been good news to his readers, who were paying a price for faithfulness to their Lord. To those living faithfully today, Revelation is good news also. *First in a series on Revelation*



Phil Bender, Box 120, Altona, Manitoba R0G 0B0, is principal of the Elim Bible Institute and teaches New Testament and theology.

Grandmother wanted

Aleter Lister

Who tops the "most wanted" list of names across the US? If the signs are read correctly, it may well be . . . *grandmother*. Whose grandmother?

"I'm still hunting for a US grandmother."

That is a direct quote from the wistful and wispy blonde German girl assigned to share with me a military hospital room in Texas. Both of us were recently back from Europe, she as the wife of a GI now assigned to a big Texas base. I am on home leave in my native Lone Star state from the foreign service, taking advantage of a stateside checkup on acute hepatitis from contaminated clams at my last post. Hannelies is recuperating from pneumonia. The two of us have time on our hands and nothing more pressing on our minds than adjusting to culture shock after bouncing around from country to country. My roommate's present bout with culture shock is that she finds no one like her grandmother: "Everything I ever dreamed of I find I can have here in America — for a price — except a grandmother. I miss them; there don't seem to be any. Why?"

This gives me pause to look at ourselves as others see us. We've been called — to our faces — a *soul-less nation*, a *godless nation*, by those who think we bow low before the goddess Success and wear the dollar mark as status symbol (the buying power of the mark and the yen seem to escape critical attention). But are we guilty of something even our best friends hesitated to tell us . . . of being a grandmotherless nation?

It's still Hannelies' turn: "When my mother-in-law met us at the dock in New York, I took her to be a teenager. She dresses, looks, and sounds like one. I can't find a single gray hair."

Hannelies is describing the mother of the GI husband she acquired in Bonn. I know him too now because we chat during visiting hours. He's a tall, blue-eyed fellow who drives racing cars and tinkers with them as a hobby. So poor Hannelies has on her hands a mod husband as well as a swinging mother-in-law. To her we seem the land that has searched for the Fountain of Youth from the days of Ponce de Leon. And time may prove Hannelies as wrong to search for age as we were for youth, or that both of us are in error if we define and seek age and youth superficially.

". . . are we guilty of something even our best friends hesitated to tell us . . . of being a grandmotherless nation?"

Falling into reverie, my roommate proceeds to bring to life a German grandmother that must have been closer to her than her own mother. The warmth of the person she shares with me comes through like a stove, a source of steady comfort for wintry emotions.

I am happy to share because I have no personal memories of a grandmother. Both of my Texas grandmothers died around the age of 40, one of typhoid, leaving eight children; the other after having had her eighth child alone on a ranch while her pioneer husband rode the circuit on horseback as preacher.

I try to think of what there has been to see and hear concerning the role of grandmothers in other countries where I have served. Take Moscow. We were told that Soviet city is one with few fires because each family has its own grandmother. She takes her post as monitor of the safety of the home and children in place of the mother off working at a factory. The Russian experience can give us a valuable slant on what it is "to grandmother" as an active verb.

From assignment in Warsaw, I remember the Polish expression for Indian summer to be *babushki let*, meaning little old grandmother's summer. There floats into my mind a grandmotherly head all wrapped up in a neat babushka-style scarf. Poland, besides offering us the perennial Pole and the Polish question, gives the concept of grandmother as another part of speech, a delightfully prolonged autumnal season, or simply "grandmotherish," an adjective connoting the essence of that gentlest, mildest, longest-drawn-out seasoning of years that it takes to produce a real grandmother.

If we package with the Moscow and the Warsaw grandmothers the totally recalled German grandmother of Hannelies, we come out with three distinct parts of speech to help identify the object of our search. Wouldn't her grandmother be the noun, that most concrete part of speech, the name of something you can reach out and touch even when it is no longer there, a sanctuary with its own grandmotherish smell and feel, the only place you can count on to go and feel "grandmothered," accepted, and comforted just by breathing in its air of *gemütlichkeit* or cozy rightness and fittingness? It's a name to like to say and a role to want to create and play: grandmother.

Can anyone take it from here and turn in a grandmother from hiding? *Schnell*, quick, there's a worthwhile reward if we find Hannelies a grandmother before she decides the only one seeking the role is Little Red Riding Hood's wolf.

MEDITATION

Setting priorities

Living in a small town has its advantages and disadvantages. One advantage of shopping is friendly service on a first-name basis; a disadvantage is lack of choice.

Our solution has been the *Sears* catalog, always at arm's reach, used for comparison with local goods, and usually to make purchases.

One night I retired early, cozily relaxing under the quilt, deep into the *Sears* spring and summer catalog. "Everyday good values every day of the year," it proclaimed, and I was searching them out with a trained "Mennonite" eye.

Beside the catalog lay my fat green *Living Bible*. I had promised myself a few minutes with *Sears* before preparing my Pioneer Girls lesson on missionaries. I also hoped to find verses to help me love and understand better a co-worker who never seemed prepared or interested in the girls.

However, speculation over the quilted jackets (will they suit me?) and a white and red outfit (will it match my sandals?) kept me longer than necessary. I ignored a pricking uneasiness in the back of my mind telling me to get my priorities straight and get on with the lesson. Sun visor caps and four-piece beach sets flashed before me.

I was deep into floral bed linen and no-iron tablecloths when the door creaked open. My husband chuckled at the contrast on the bed.

"Well, well," he said, "Materialism versus food for the spirit; Sears wins out over the Word of God."

It was true, and I was humbled.

Within minutes and without a concordance, I had found Bible passages for both my missionary lesson and for my problem of a critical attitude. For the lesson, the Bible seemed to fall open to the words of the Great Commission; for my problem, I found these words in Romans 14 directed to me: "You have no right to criticize your brother or look down on him. . . . Remember each of us will give an account of himself to God. So don't criticize each other any more. Try instead to live in such a way that you will never make your brother stumble."

Lord, thanks for coming through again and helping me to set my priorities straight.

Helen Rose Pauls

Giving

How much, when you give, is enough?
Is a moment of giving sufficient,
Can a lifetime make want disappear?
Will it ease another person's burden,
Lift one out from utter despair?
How much would you give?
    How well do you give, when you give?
    Can you smile when you offer your service;
    Being scorned, scoffed at, and misunderstood?
    Smiling again and repeating your offer
    Of service, to lighten the load?
    How well would you give?
To whom, if you give, is it given?
Is it kinfolks or friends that you think of?
Is it public opinion that governs your aim?
Or would you give where it is needed,
Though color or creed be not the same?
To whom would you give?

Jakob Friesen

A patriotic obligation

A patriot has an obligation to
use his/her brains and must therefore
often be a critic and occasionally express
his/her patriotism in dissent.

Richard H. Rovere

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Paul M. Lederach, 16 Grace Road, Scottdale, Pennsylvania 15683, entered into full-time private business a few years ago after serving many years in Mennonite church vocations, including the directing of the children's Foundation Series Sunday school curriculum.

Aleter Lister, 213 Moonglow Drive, El Paso, Texas 79912, is a free-lance writer.

Meditation writers this week are Helen Rose Pauls, Rural Route 11, Langley, British Columbia V3A 6Y3; Jakob Friesen, 32383 Grouse Court, Clearbrook, British Columbia V2T 1K3; and Richard H. Rovere, author of *The Eisenhower Years*, quoted from the NEA Journal, February 1965, page 31.

Our anonymous editorial was voluntarily submitted to Daniel Kauffman, who works with Mennonite Mutual Aid's special project on money and economic concerns.

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We were closet millionaires

A Mennonite couple; names withheld by request

Recently we filled out a financial statement for the local bank to establish our credit for a loan. For the first time in our lives we had to report that we were millionaires (and a little bit over). It is unlikely that anyone knows this other than our banker and perhaps our attorney and accountant.

There must be many other closet millionaires lying low among Mennonites. We live relatively simply, drive aging cars, and live in an ordinary house. Our gross annual income is not more than the average family in our church. However, our net worth keeps climbing each year, the annual increase three or four times as much as our annual income. Little of the annual increase is taken out in dividends, rents, or profits. Giving 10 to 20 percent of annual income to charity does not help much to check growth in net worth.

Our wealth is only in part the result of our efforts. We are slow to spend. We have inherited property and have not sold it. We have saved and invested. Our net worth has grown largely as a result of the growth of the economy and the runaway inflation. Like so many rich Mennonites, we have to resist the temptation to take a lot of credit for acquiring our wealth. We are equity-rich and cash-lean.

Saving and making money is fun as a hobby. Once you get started, each step comes easier. It makes us feel uneasy, however, when we hear people speak of those who have "a God-given talent for making money," or those who say that "God is blessing these his faithful servants." This is laying on the pieties a little thick. All that we have is a little head start in a rich country with a growth economy.

What should Christians do when they wake up to find that they are millionaires and steadily becoming richer? First, we do not think this wealth is ours to keep. It is God's wealth. We know that the most urgent kingdom use for our wealth is *not* to pass it on to the children. Our children agree. We are grateful for their sense of values.

We want to help each of our children acquire an education in one of our church colleges. We want to help each—as he or she is so led—to serve several years in a VS or MCC program. We want to help each of our children get started in a career or with a downpayment on a house. We want to have a little margin or reserve to be able to help with crises, not only for our children, but also for members of our congregation and others in need.

For ourselves we look forward to having enough income to live modestly in a small house or apartment. We do not see the need for savings to cover the possibility of the most expensive and prolonged kind of hospitalization to be imagined. Our goal is to have only a small estate to be probated on our deaths and no big lawyers' fees, nor big tax bite. This planning calls for us to do a great deal of distributing in the next 10-20 years. God granting us the months and years to do it, we want to give while we still live. We have provided in our wills for charities to have first claim on our estates in the event of early deaths.

We will be giving to our church institutions and conference programs, in some cases using the services of the Mennonite Foundation as a distribution channel. We want to be sure that some of our giving really goes to the poor. Selling property is relatively easy, but it is a tougher job to see that one's land goes to those who will respect it, or one's business to those who will be good stewards. Already we sense that there is much more fun in giving than in getting. Giving it away simplifies one's life. Living simply is liberating. Part of the satisfaction in giving is to do this in hidden or low-visibility ways.

We have contributed little to becoming millionaires. Our wealth is the Lord's. We want to listen to his voice in sharing our wealth in kingdom work. We need to talk with fellow church members on how best to make these decisions. We have brothers and sisters who can help us to discern what is right. We know we dare not agonize over this too long. Each year our financial statement increases. The second million could creep up on us more quickly than the first.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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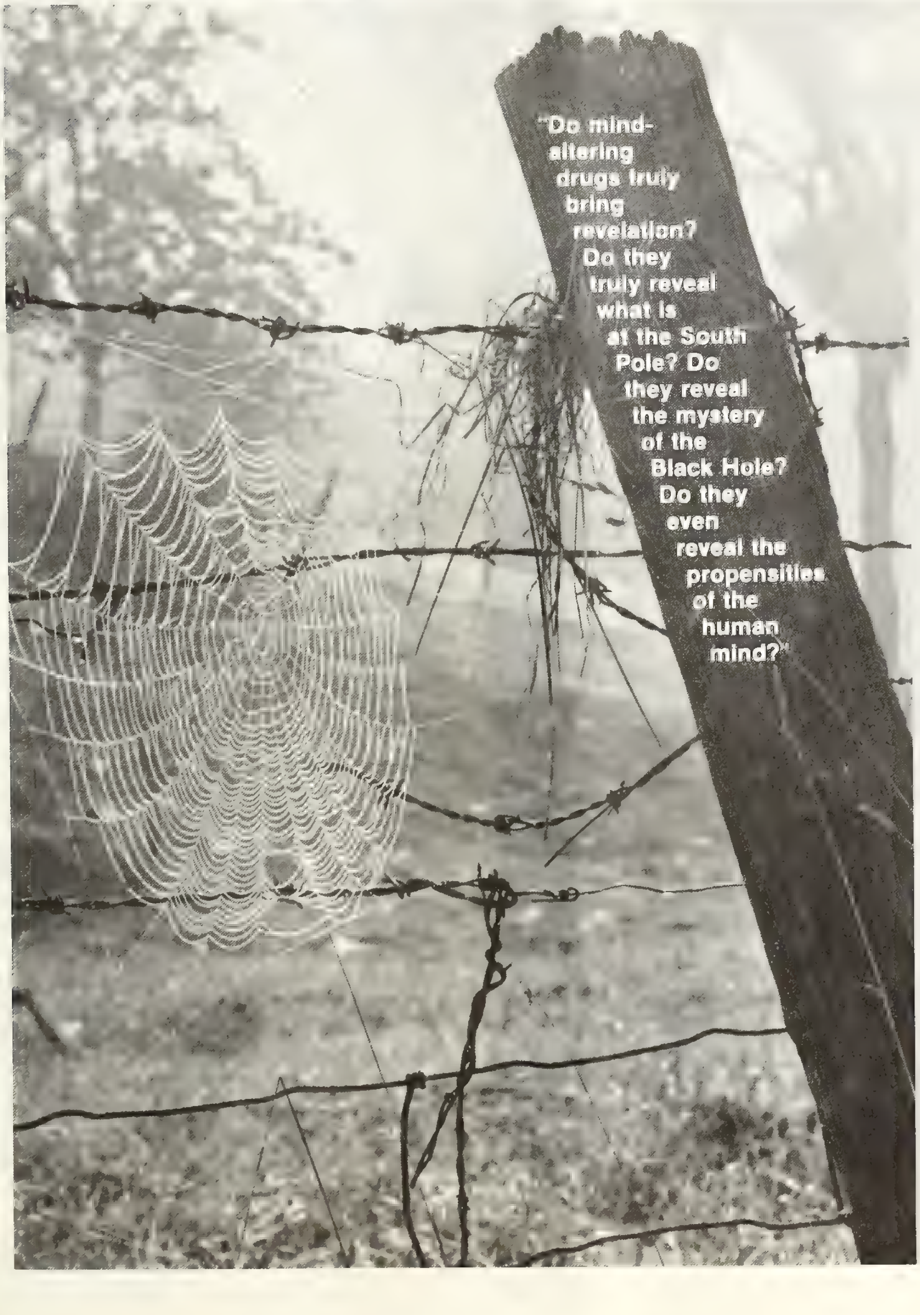
Mood-altering drugs-1

A historical perspective



"Do mind-altering drugs truly bring revelation? Do they truly reveal what is at the South Pole? Do they reveal the mystery of the Black Hole? Do they even reveal the propensities of the human mind?"

H. Clair Amstutz

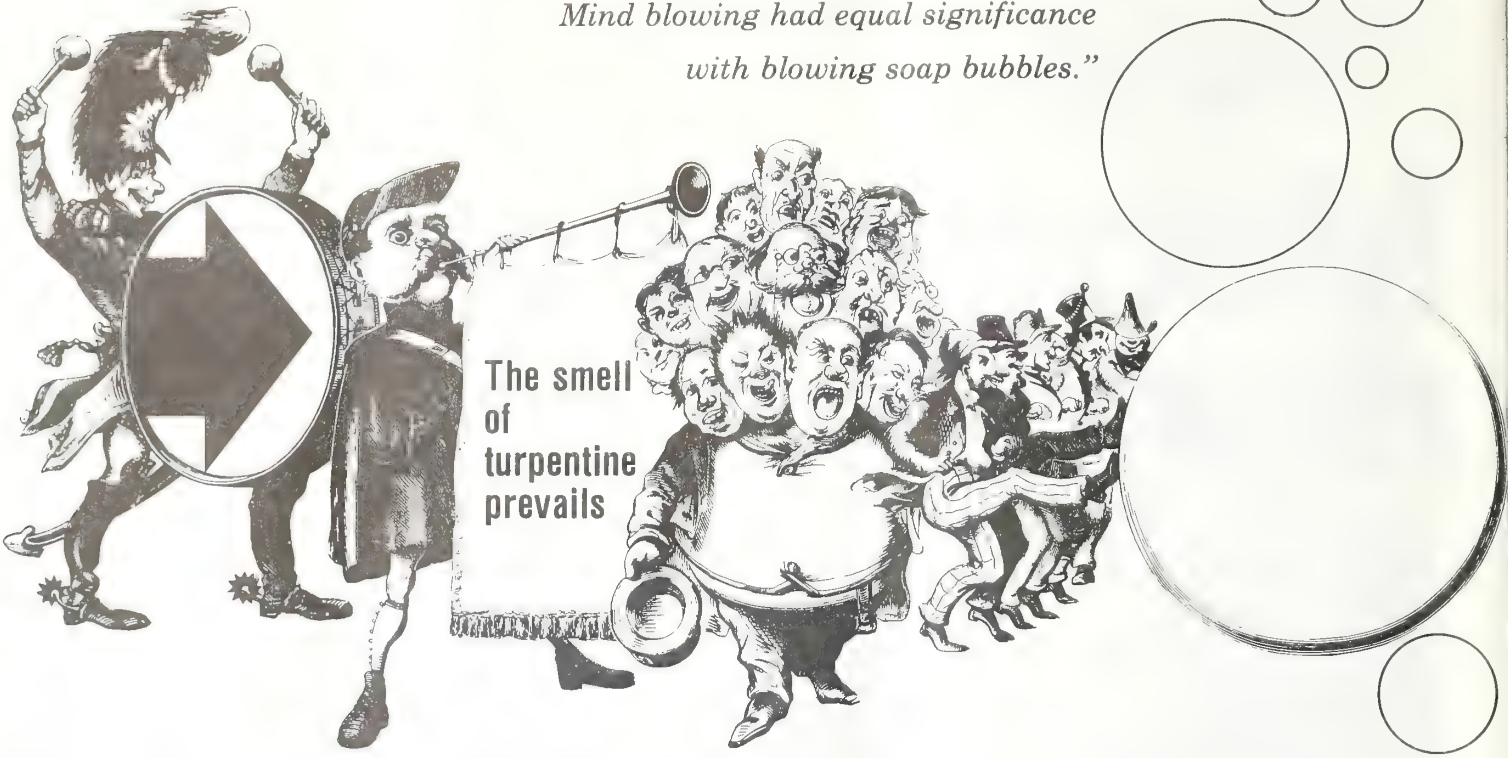
Ever since our first parents ate from the Tree of Knowledge and were driven from Eden to sweat and toil amidst thorns and thistles, humankind has sought a return to Paradise. The gates of Eden are closed, but are there no Shangri-Las, no retreats from labor and violence, from hate and fear? Long ago people learned that, indeed, there are herbs and mushrooms that transport our spirits over the walls and over the guarding cherubim with their flaming swords.

There are many ways to alter the moods of our spirits — or, I should say, the chemistry of the brain — since we have learned to think scientifically. We experience moments of happiness and periods of grief and despair. We are happy in gay and spirited company, sad among the sorrowful and miserable. Surroundings change, even determine, our moods. So does the internal chemistry, as people have always known. The daughters of Noah used wine to influence their father. Rachel used mandrakes to capture Jacob's mood.

Mood alternatives are used by most religions — be they Jewish, Christian, Hindu, Aztec, Voodoo, or Peyote. The means vary — incense, sacrifice and blood (human or animal substitutes), temple prostitution, fasts and feasts, crowds and isolated cells, music and dancing, drums and processions, chants and rhythmic oracles, singsong preaching and fiery rhetoric — but religious leaders have always been artists in creating and sustaining moods.

Traditional Mennonite teaching has emphasized *remaining sober*. We were to be wary of emotionalism. We remind ourselves that Paul told Timothy, "God

> *"What seemed like a revelation of cosmic importance had no substance. It was a mere ineffable feeling. Mind blowing had equal significance with blowing soap bubbles."*



The smell of turpentine prevails

hath not given us a spirit of fear, but of power, and of love and of a sound mind." We were taught to pursue truth soberly, to act prudently, solve problems rather than hide under a cloud of incense or shelter our minds under a foggy skull.

Easier said than done. Neither the world nor we have solved the depressing problems of violence, oppression, alienation, racism. In order to cope with a host of unsolved problems, many of us start the day with a cup of coffee (only one?), take a diet pill (amphetamine), and a tranquilizer (Valium). By evening we relax with a cocktail (or two?), then take a laxative and sedative (barbiturate) before going to bed.

But not to sleep. We listen for footsteps — Kim and Kelly. They are at a party, and we hope they have not gotten into pot. We had better keep one eye open for *them*.

What is the nature of drugs, and why have we become so drug dependent? Are they good or at least inevitable, or are drugs the devil's way of gaining control over us?

One definition of a drug is a chemical used in the healing of the body. Among the best of these are the antibiotics. Some say that we even abuse these, using them too often. Our subject has to do with the mind-altering drugs — pain killers (aspirin and opiates — there is a lot of difference), sedatives (barbiturates), tranquilizers (Valium et al), mood elevators (pep pills). These have become the most frequently prescribed medicines today. There are uses and abuses.

Drugs for recreation

The most frequently used drugs are not those intended as medicine but as recreation: the socially accepted ones — coffee, alcohol, and tobacco; and those more recently introduced — marijuana, LSD, heroin, amphetamines, and cocaine. We worry about the latter group. But it is well to remember that caffeine is the most-used drug in the world; that alcohol causes more personal and social misery than any other; that cigarettes cause more cancer than any other agent, and according to the surgeon general's report, cause 300,000 deaths annually — more from heart disease than cancer. Society has accepted their use as legitimate, although there are laws on the books that attempt to control the sale of alcohol and nicotine to minors. Marijuana was outlawed completely by federal law, making its use or possession — as well as its sale — punishable by mandatory prison sentence; a minimum of two years for a first offense.

I served as supply physician at a state penitentiary while the regular physician was on vacation. A large proportion of the inmates were there because of use or traffic of illegal drugs. Most were young men. A large block of my time was devoted to listening to pleas for pain relievers, tranquilizers, and sleeping pills — Valium, Librium, Miltown, Equanil, Haldol, Vistaril, Darvon, "cough medicine," or the stimulants Dexidrene, Ritalin, Tofranil, etc. They were acquainted with names and dosage. They knew why they preferred one brand over another. The drug culture is informed and insistent.

The hospital ward harbored the burned-out cases, those with "shot" livers and kidneys, and those injured in fights over drug traffic turf. Isolation cells were occupied by intramural pushers.

Sources of mood-altering drugs

Sources and effects of mind-altering drugs are legion. Those derived from the oriental poppy (Papaver somniferum) and Indian hemp (Canabis sativa) are representative. The poppy yields opium, morphine, heroin, and other habit-forming narcotics. Indian hemp yields hashish as used in the East. In the West the tops of the hemp plant are smoked. In literature it bears the Spanish name marijuana (Mary Jane), but users refer to it in many ways, among them *reefers* and *pot*.

Lessons from history

Before we discuss modern uses and effects, I prefer to get a historical perspective. It may help us to understand fundamental reasons for their present use. One may well recall that both these plants originally were found in the Middle East near the biblical Eden.

Opium is the resin of the poppy seed capsule. When eaten, it produces a feeling of dreamy well-being called euphoria. It blocks the unpleasantness of pain, whether physical or psychic. Euphoria is more an indifference to pain than one of excited ecstasy. People in pain or anxiety find it enjoyable. It came into extensive use in India and China. The British gained control over the traffic. When the Manchu dynasty of China tried to prohibit its importation, the British fought two opium wars to insure an open door to that unwilling country.

In the West it was used as a pain killer and to curb diarrhea. It was sold freely in the grocery stores of this country. Paregoric — tincture of opium — was used to calm colicky babies and those with "summer complaint." It was standard equipment in my mother's medicine cabinet.

The drawback was its addicting quality. Thomas De Quincey used it as a pain killer for a toothache of two week's duration. He began using it regularly and became addicted as he relates in his book *Confessions of an English Opium Eater.*

The effects of cannabis in the form of hashish are more dramatic. The French hedonist and literary lion Theophile Gautier wrote, "Enjoyment seems to me to be the end of life and the only useful thing in the world." His friend Dr. Jacques Moreau — who had studied the effects of hashish at the hospital for the insane in Paris — introduced hashish to Gautier. He was enthusiastic when he discovered that ordinary water tasted like exquisite wine and that meat tasted like strawberries. He was amused that his companions' noses looked like elephant trunks.

Another French writer, Charles Baudelaire, became ecstatic and declared, "I have become God!" Coming out of his trance, he lamented that a mere chemical could control his thought and will. Other users floated over the Himalayas on crystal clouds wrapped in light, like Daniel and Ezekiel's instantaneous trips to Jerusalem.

Do mind-altering drugs truly bring revelation? Do they truly reveal what is at the South Pole? Do they reveal the mystery of the Black Hole? Do they even reveal the propensities of the human mind?

Oliver Wendell Holmes, professor of anatomy at the Harvard Medical School, took his trip on ether when it was first introduced as an anesthetic. In those days students knew about "laughing gas" as an anesthetic. Holmes was serious about his investigation of the properties of ether. He wrote, "The key to all the mysteries that philosophy sought in vain to solve flashed upon me in a sudden revelation. All was clear. A few words had lifted my intelligence to the immortal knowledge of the cherubim." He wanted this wonderful information recorded for all posterity. He stumbled to his writing desk and scribbled, "The smell of turpentine prevails."

No real substance

There it was. What seemed like a revelation of cosmic importance had no substance. It was a mere ineffable feeling. Mind blowing had equal significance with blowing soap bubbles.

It took the meticulous techniques of the 20th century to explain how chemicals can have such a profound influence on mood and spirit, relieve pain, produce hallucinations, and restrict freedom of choice. This will be the theme of the second article. *First in a series of two articles* •

"One definition of a drug is a chemical used in the healing of the body. Among the best of these are the antibiotics. Some say that we even abuse these, using them too often."

Rooftop experiences

Erlene Unruh

"Much repair and rebuilding was under way. We were involved mostly in roofing and shingling."

I was sitting on the peak of a roof in the pre-dawn hours of a warm July morning. Toward the east the sky was already vivid with pink and lavender. Below me, and all around as far as I could see, the early light revealed a scene of devastation — twisted trees, piles of rubble, a few broken walls standing uncertainly on slabs of concrete, and here and there the nakedness of bright new wood as the skeleton of a new house rose out of the ruins. The place was Wichita Falls, Texas, in July 1979.

In the early evening of 10 April 1979 a massive tornado funnel roared through this city, cutting a path of destruction one mile wide and nine miles long. In only minutes the lives of over 20,000 families were interrupted with sudden tragedy, and they were left to cope with the aftermath of shock and brutal reality. The following days, weeks, and months brought over 1,200 concerned and caring Mennonites from Canada and the US into this area. They came to stand beside the victims and share their grief and loss as they listened and worked. They tried to seek out the most needy and those who had the least resources for help. The great tornado clean-up was under way, and Mennonite Disaster Service (MDS) had been on the scene within six hours of the storm.

Later, my husband, Bob, and I spent our summer vacation as MDS volunteers. By this time much of the debris had been moved. Streets were cleared for traffic (the millions of scattered nails still made flat tires a normal part of the average day). Much repair and rebuilding was already under way. We were involved mostly in roofing and shingling. MDS headquarters were located in a huge three-story house, part of an estate that was offered for our use by the Presbyterian church for the duration of our involvement there. During the first weeks, when there were several hundred volunteers at a time, they were housed and fed in churches and transported to a nearby university campus for showers. By now the unit was well organized and had six to nine people serving voluntary service (VS) terms. Ed and Eva Eby were the directors who supervised the unit, made contacts, coordinated all work assign-

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"Then you Mennonites came and worked beside us till we could get a grip on things again. We could tell you really cared. That's the kind of church we want to belong to."

ments, and made volunteers feel a welcome part of this special "family." The volunteers ranged anywhere from groups of 30 who stayed for a week, to one or two that dropped in for several days. The personnel was constantly changing and shifting. But the goal remained the same — to serve in time of need.

Mornings began with a 5:30 alarm and breakfast with members of the VS unit. Then we picked up our tools and Thermos jugs with cold drinks and headed for our day's assignment. We voted as a group to begin our day this early, for later the thermometer climbed anywhere from 102° to 108° in the shade.

We were waiting to start shingling a roof, but the woman living there had the nails locked up in her garage, and we couldn't wake her up. We didn't have the heart to try very hard this early. So I had a little piece of time in which to think about this total experience and to contemplate the meaning of being a Mennonite in today's world.

I remember with a bit of wonder how Bob and I arrived independently at our wish to use our vacation this way. We shared our thoughts with each other, made the decision, and have felt good about it ever since. Just a few years ago I think I would have been too selfish to give up my coveted vacation time and camping plans.

It seemed to puzzle a lot of people. Everywhere we went they could not believe anyone would drive hundreds of miles to spend their days on a hot roof, working for someone they didn't know, and not even get paid for it. Why *did* we do it?

Well, surely there was a touch of adventure involved. There was a certain excitement in being part of this whole massive rebuilding experience after such a disaster. Then there were the people at the unit house. Who wouldn't enjoy the good company and Christian fellowship with Ed and Eva Eby, and the lively young people making up the VS unit? There was much fun, laughter, and teasing — as well as worship and sharing — and long relaxing evenings.

And what about all that publicity? Does it feel too comfortable to be recognized as such noble "do gooders"? I wonder about that a lot. The newspapers and TV, the corner grocer, the different clubs that asked Ed to speak to them, and the people we tried to help — all loudly sang our praises and talked about how we were *living* our Christianity, putting our faith into practical action, and showing the world what loving our neighbor really means.

Can we survive that kind of lavish recognition with integrity? I wonder, Would we be just as eager and faithful in serving if no one at all took notice or expressed appreciation? Is it easier to put love into action among strangers than at home within the complexity of relationships in our church and community? How do those of us who bear Christ's name develop a day-by-day way of life that consistently says, "Jesus is our Lord"?

One day at a stoplight a woman in a car next to Ed Eby rolled down her window, and pointing to the MDS emblem on his van, she yelled, "Where is the nearest Mennonite church? We want to become Mennonites." Ed motioned her over to a parking lot and they talked awhile. It seemed she and her husband were desperate and defeated when their home was destroyed in that night of terror. Even their family, neighbors, friends, and church had not cared enough to get involved. "We were numb and just gave up," she said. "Then you Mennonites came and worked beside us till we could get a grip on things again. We could tell you really cared. That's the kind of church we want to belong to."

Wonderful! But how can we ever hope to live up to this high image they have of us? I keep thinking, "What if they could see into our back closets? What if they knew how many petty things divide us? How would they feel if they knew us well enough to see all our imperfections?"

And yet — and yet. Aren't we *all* part of an imperfect humanity? No one has a corner on blameless living. If each of us shares our gifts and strengths as we can, at a time when we are needed, and then accepts the same from others in our own need or weakness, isn't that the biggest part of fulfilling Christ's law of love?

Yes, I feel good. For that is what I went to do. There are so many aching needs in this world I *cannot* respond to. But at Wichita Falls I know deep down that I have in a small way touched a few lives — shared the "loaves and fishes" that were in my basket. I think of old Nellie, who with tears in her eyes kept hugging us and saying, "Good-bye, Darlin's. I hope I'll see you again in heaven. I'll never forget y'all."

I remember Dorothy who together with her husband decided to make another try at keeping their crippled marriage together after their encounter with the tornado and MDS. And I cannot forget Hubert, the retired military man — old and ill and lonely. How his life lit up the three days we worked on his home! He was so eager to talk and to have someone to listen to him, to notice and care about him.

Somehow I keep remembering Ed's words the night he spoke at a dinner the Presbyterian church men's group put on for us. He said for him the letters MDS stood not only for Mennonite Disaster Service, but they mean *Many Disciples Serving*. I like that. •

Refugee assistance: It's been an experience!

Winnipeg, Man. (MCC) — Of the 608 churches which belong to MCC Canada, 306 sponsored at least one Southeast Asian family during the past two years. Additionally, 85 nonchurch groups and 99 nonconstituency churches undertook sponsorship responsibilities under MCC Canada's two-year agreement with the Canadian government.

The nonconstituency category included 35 Baptist churches and three or more churches from each of the following denominations: Alliance, Missionary, United, Nazarene, Methodist, Anglican, and Pentecostal. Three Hutterite colonies from Manitoba also participated in the program.

Several hundred refugees for whom applications have been made have still not arrived in Canada. Some are being held back temporarily for medical reasons. Others are still being processed. When all of them are here, the MCC Canada total will be approximately 4,000.

Of the persons under MCC Canada sponsorship who have arrived thus far, 53 percent came from Laos, 45 percent from Vietnam, and 2 percent from Kampuchea (Cambodia) and elsewhere. MCC Canada sponsored an unusually high proportion of Laotians. Of the 55,000 Southeast Asians who came to Canada prior to 30 September 1980, Laotians made up only 16.7 percent of the total, and Vietnamese (boat people) accounted for 71.8 percent. Kampucheans and others made up the remaining 11.5 percent. MCC Canada's ratio of Laotians, therefore, is not in line with the cross section of Southeast Asians who have come to this country during the past two years.

During the review of the program, information was received from representatives of over 200 of the nearly 500 sponsoring groups. Most of the sponsors had warm, positive feelings about their experience.

The program has helped to lower walls between people of various cultures and racial backgrounds. Asians are becoming a permanent part of the Mennonite churches in Canada. Hmong, Mien, Laotian, and Chinese congregations are emerging, and some of these may eventually wish to affiliate with the Mennonites. In Prince George, British Columbia, MCC British Columbia has been given the go-ahead to appoint a pastor to serve Southeast Asians in the community. It is significant that the trust factor in inter-Mennonite endeavors has grown to the point where MCC is invited and encouraged to become involved in a spiritual ministry of this sort. But perhaps most significant have been the dozens of Southeast Asians who have been attending established Mennonite congregations regularly of their own volition. Some urban churches have several benches full of Southeast Asian people at every service.

It remains to be seen if the Southeast Asians will continue their close relationship to the sponsoring churches over the long haul, but some of them are emphatic that they wish to be a permanent part of the church. But it it also clear that some are gradually disengaging themselves from the church, even though they may have attended faithfully for a year or more.

Although the overall experience has been a good one, the sponsorship program also had its points of tension. There have been differences of opinion among sponsors on a number of questions:

1. Which should come first: a job or language training? One group has argued that adaptation to life in Canada, to getting jobs with adequate pay, demands knowledge of the English language. The newcomers should therefore be freed to learn English for several uninterrupted months as soon as they arrive. Others, however, say that the newcomers will learn the language much better and faster if they get a job first and see how important a good grasp of the language is. The debate has been long, and sometimes even loud, but the "jury" has not yet reached a verdict on this issue.

2. At what level should financial assistance be given: at welfare level or at the middle-class level? Most groups opted for a more generous approach, recognizing that once they cut back

Indochinese refugees wait in an overcrowded camp in Hong Kong.

The Hoong family, sponsored by Sargent Avenue Mennonite Church, Winnipeg, watched their father die at the Macau refugee camp near Hong Kong. On the left are Ernie and Elsie Rempel, with their daughter seated on the floor.

their support, the newcomers would probably have to live at a more spartan level than when they first arrived. Some sponsors, particularly those who had come to Canada as refugees themselves, said, "We had to make it basically on our own. Why shouldn't these new refugees have to do the same thing? They'll be stronger for it." Their firm approach wasn't malicious or tightfisted, but realistic, they said. It has been costing the sponsors in the MCC Canada program an average of $665 per newcomer to get the refugees established to the point where they are self-supporting.

Some groups have also had to decide what their responsibilities are once their first year is up. Legally they are obligated only for the first 12 months of the newcomers' sojourn in Canada. Some of the refugees have not managed to become self-supporting by the time the first year is over. In most of these cases the sponsors are agreeing to continue their assistance for at least a while longer.

4. There have been less momentous questions which have also been the cause of debate among sponsors: How long should the newcomers wait until they get a car? If they get one, in what price range should it be? What kind of techniques can be used to get reluctant newcomers to go out on their own to secure jobs? Is the withholding of financial support an acceptable prod? What should the sponsors do if they discover some "moral" problems with their newcomers? Some of the issues which have cropped up in this regard have been common-law living, driving without a license, shoplifting, and similar types of behavior. Most sponsors have demonstrated an abundance of patience and common sense in working through problems of this type.

In some ways the sponsorship program has been like Mennonite Disaster Service. Its strength lies in grass-roots initiatives. MCC Canada and the provincial MCCs provided only as much coordination and encouragement as was needed to enable local groups to do the job. Once the program was in full swing, an adequate supply of orientation materials and testimonial from other groups was available, but some of the first groups had to struggle without benefit of precedents or written guidelines. Most of them did well.

It is estimated that 1,000-1,500 people (usually only a few persons from each church or other sponsoring group) did most of the work. These are the persons who presented the case to their church boards and congregations for undertaking the sponsorship of one or more families. They did the legwork in finding houses and jobs for the newcomers. They were the ones who went back to the immigration offices time and again to see what it would take to bring their family's relatives and friends over from camps in Southeast Asia. They organized picnics and socials. They provided transportation to places of employment, to the doctor's office, and to church. And sometimes they even took the newcomers into their own homes until a more permanent residence could be found.

Much of the work which these 1,000 plus people did will never be told. There has been little boasting or self-congratulation. But it became clear during the review that many of these sponsors are now weary. They'd be ready for their groups to take more refugees, but the next time around they'd like to see someone else take the lead.

All three MCC levels (provincial, national, and binational) are involved in refugee ministries. What have they learned from the experiences of the past two years, and what will they be doing for the world's "strangers" in the coming years?

Among the things learned has been a renewed sense of appreciation for the committed lay people in MCC's supporting constituency. The wisdom and dedication which showed itself in the work of many sponsors across Canada is heartening. Given sufficient information and reassurance, the people in the churches can be entrusted with important tasks and be involved in decision making on key issues. The Refugee Assistance Program has reconfirmed the "bench strength" which MCC enjoys.

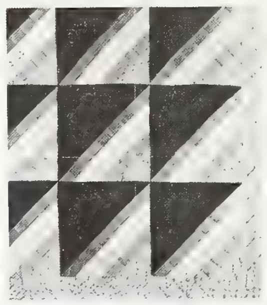
MCC-related people have also learned that the settlement of refugees in a third country is but one of several ministries which need to be carried on to assist the homeless. Other things which need doing are the provision of aid at the point of potential dislocation so that the people who are contemplating flight will find it more feasible to stay. Encouraging the Canadian government to serve as a peace broker in situations of conflict is another way in which displacement of people can be averted.

Furthermore, the ongoing needs of the newcomers who are already here must now become a matter of continuing priority. *Larry Kehler*

A woman washes clothes near one of Somalia's 26 refugee camps. As of January 1981, Somalia had the largest concentration of displaced persons in the world, with a total of over 1,500,000 people struggling to keep themselves alive through the drought.

Three Mennonite Marriage Encounter (MME) weekends will be held in the near future. They will be at Portland, Oregon, 27-29 March; Waterloo, Ontario, 15-17 May; and Chicago, Illinois, 29-31 May. Marriage Encounter is a weekend experience designed to develop the art of communicating within the marriage relationship. Couples are asked to focus on one another and share in confidence their experiences of the past and their hopes for the future. Contact Paul and Lois Unruh, Box 347, Newton, KS 67114, if interested.

An MCC poster has been chosen as one of 75 posters for a current exhibit entitled "Ephemeral Images: Recent American Posters" at the Cooper-Hewitt Museum in New York. Ken Hiebert, professor at Philadelphia College of Art, designed the poster. Under the heading "The MCC Matrix" is a portion of a quilt pieced by Guy and Edith Martin of Goodville, Pennsylvania. "We are all bound together, colors, cultures pieced into a world," the poster states. Hiebert also designed MCC's logo, which combines the cross and the dove of peace. Cooper-Hewitt is the national design museum of the Smithsonian Institution.



Friendship Evangelism is making friends

. . . in Hesston

Hesston, Kan. — Arthur McPhee of Cape Corral, Florida, and Joyce Neville of Buffalo, New York, led a workshop on Friendship Evangelism at Hesston Inter-Mennonite Church 20-21 February. The inter-Mennonite event was planned by the General Conference Western District evangelism committee. About 120 attended the Friday evening and all-day Saturday sessions.

McPhee, of Mennonite Media Ministries, is author of the book *Friendship Evangelism: The Caring Way to Share Your Faith. How to Share Your Faith Without Being Defensive* was written by Neville, an Episcopalian.

McPhee defines Friendship Evangelism as "using existing friendships and cultivating new ones as channels for sharing God's love." He stated that 75 percent of the new people coming into most churches come because of friends or relatives.

"One strong advantage of Friendship Evangelism," he said, "is that it is biblical. The real impact of Jesus' ministry was that it was person-to-person. His method was also flexible."

Neville gave input several times during the all-group sessions. At one point she talked about what a witness is not. "It is not a full biographical testimony, a secondhand report, a plan of salvation, or overly aggressive," she said.

In concluding his Saturday morning presentation, McPhee gave some guidelines on effective "good news" conversations: Pray for wisdom and strength, use effective questions, keep things simple and personal, avoid being mechanical, dialogue rather than sermonize, and avoid religious language. On the latter, for example, instead of the usual Christian jargon one might say something like, "Jesus Christ wants to recycle our lives."

McPhee was realistic about how many people in a church actually will participate in Friendship Evangelism. He feels that if a church gets geared up for Friendship Evangelism, it can count on 10 percent of its members as a core group and about 35 percent participation overall. Although he acknowledges that some in a church have the gift of personal evangelism, he feels that all Christians are witnesses. *Marion Keeney Preheim*

. . . in Winnipeg

Winnipeg, Man. — "I've just got to tell you all about the seminar [held at Springfield Heights Church, 27-28 January]. Have you got a minute?"

"I'll take a minute."

"Well, they sure told us how to do it — all 125 of us."

"Do what?"

"Make friends and build relationships. It's kind of a natural thing, they said. Not like all the other methods. I mean, they weren't trying to put down the other approaches to evangelism, like mass evangelism or mass media or door-to-door. In fact, they said, this friendship or relational approach probably would go well together with the others."

"It sounds like a kind of method after all, doesn't it?"

"Well, in a way it was. Art McPhee — he was the main speaker — had a natural way of saying it. Traveling the seven Cs, he called it.

"The first C, he said, was to *consider*. Consider the natural process of becoming a friend to a non-Christian person, and be with that person along various stages in their moving toward an encounter with Christ — and beyond.

"The second C was to *connect*. Connect with God in prayer to ask for his guidance, his power, his love, and for boldness. Jesus didn't go anywhere or speak to anyone until he had received the word and the power from the Father. How much more do we need to pray for these things every day and with expectancy?

"Following that, the next C was to *contact*. Contact people with whom you associate, like co-workers on the job, your next-door neighbors, or fellow students. Whom would God want you to work with more deeply? Or contact

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3. Instructor of chemistry, physics, and mathematics.
4. Part-time positions perhaps combined with one of the above:
    - —residence hall director
    - —instructor of industrial arts
    - —instructor of early childhood education

Bachelor's degree and secondary certificate required for above teaching positions. Master's degree preferred.

Send letter of application and credentials to:
Leroy Saner
Academic Dean
Freeman Junior College and Freeman Academy
748 South Main Street
Freeman, SD 57029
605/925-4237.

February was designated "peace emphasis" month at Eighth Street Mennonite Church, Goshen, Indiana. Charlie Lord, a student at Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Indiana, in peace studies, discussed "Myths and Realities of Peacemaking"; LeRoy Friesen, assistant professor of peace studies at AMBS, spoke on "The Spiritual Roots of Peacemaking"; Bruce Vincent, pastor of the church, spoke on "The Peace Witness of Eighth Street"; and John Sommer, personnel secretary of the Commission on Overseas Mission, spoke on "Missionaries as Peacemakers."

Meaningful church membership was the topic of three lectures by Marlin Jeschke, professor of philosophy and religion at Goshen (Indiana) College, to about 100 people who gathered in the Altona (Manitoba) Bergthaler Church to attend a seminar sponsored by Elim Bible Institute. Jeschke spoke about the New Testament model of baptism, believers' baptism for second-generation believers, and the meaning of discipline in the church.

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people by joining a club or an organization where you have something in common with others.

"One aspect in making your first-time contact develop into a longer relationship is warm nonverbal communication, like a smile or eye contact, to show a person, 'I'm tuning in to you.' Listening carefully — that's the best way of showing a person genuine interest.

"And then Don Augsburger — he was the second speaker — told us about the fourth C — to *cultivate*. You've got to establish a rapport with your contact. Let your friend get to know you better. Accept the other person as a genuine person regardless of whether you like their style or not. Take time to relate to others. Give the other person freedom to develop.

"McPhee carried on with the fifth C — to *confront*. Confrontive action happens on various levels known to McPhee as the 3 P's."

"All those C's and P's are amusing. But excuse the interruption."

"I also wondered what they'd come up with next. His three P's were: (1) being a Christian *presence*; (2) *proclaiming* the gospel verbally, at first maybe in simple form of telling of your own relationship with Christ; and (3) *persuading* persons to meet Christ when they are at the point of desiring an encounter with Christ. This requires sincerity and honesty on the part of both. So above all, you must sensitively follow the Spirit's leading in evaluating the other's interest and relational potential."

"This seems to be becoming gimmicky after all. I have some problems with that."

"It shouldn't be. See, the attitude we're supposed to have is that we are building the friendship and planning to keep it, regardless of whether that friend will decide to become a Christian or not."

"Well, that puts the approach into a better perspective."

"The sixth C, as McPhee went on, was to *continue*. That means it's just as important to keep in close contact with a friend after a decisive encounter with Christ as before. For example, when they experience doubt, then there is someone to offer assurance."

"You sure are right there. Peer pressure is often strong too. What's the last C?"

"*Cooperate*. Cooperate with the Holy Spirit. Cooperate with other believers in letting other church members relate to the new Christian. Maybe new Christians could be specifically invited into fellowship groups in the church. That would make the congregation grow too, since each person brings gifts to the larger body, and each new person brings the body one step closer to completeness. Friendship Evangelism should be a congregational year-round strategy, rather than one revival week per year. And Friendship Evangelism should be prayer based."

"You know I sure like that emphasis on prayer. That means you're not trying to go on your own strength, but give God the glory and the leadership from the beginning. And that should make you more open to new people outside your regular church group, which can become closed."

"I just realized you've been very good at listening. That's why we went to the seminar — to learn how to listen. They talked to us, even throughout the workshops, about sensitivity, skillful listening — just what you were doing. And you weren't even there." *Henry Kliewer*

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The Rittenhouse Homestead (right), built by immigrant William Rittenhouse, will be open to the public for the first time this year, operated by the Germantown Mennonite Church Corporation. The historic buildings and plot of ground on which the first paper mill in America stood were owned by William Rittenhouse, the first Mennonite minister in the New World, who arrived here about 1689. The site consists of about one quarter acre of ground with two buildings, both built by Rittenhouse and his son Nicholas, who was also a Mennonite minister and papermaker.

MCC East Coast sponsored the second in a series of MCC Days in its area. Peter Dyck of Mennonite Central Committee was the featured speaker. In an opening devotional Merle Cordell, Franklin Mennonite Conference bishop, told the audience that just as Peter had to allow Jesus to wash his feet, those who wish to serve must also recognize their own need and be willing to receive. Those we seek to help, he said, will sense whether we are one with them in recognizing our need for God's grace. This MCC Day was held 28 February at the Chambersburg (Pennsylvania) Mennonite Church.

Theft in the choir loft: Time to take note

On 19 October 1976, President Gerald R. Ford signed Public Law 94-553, the US's first comprehensive revision of our copyright law since 1909. Frustration, concern, and a bit of annoyance surfaced among church choir directors after the law became effective on 1 January 1978, as a new awareness of the rights of copyright holders emerged. Subsequently, widespread abuse of the copyright law has been uncovered in churches, schools, and other organizations.

ose. He rose, He rose,
urst the bars of death. He burst the bars of death and tr

The problem has become acute in recent years because photocopying machines make duplicating music so easy and inexpensive that choir directors simply purchase or even receive free one copy of music and make multicopies at a much lower cost. Apparently it is not always understood that every time a piece of copyrighted music is illegally duplicated the composer/arranger, author, and publisher are robbed of their rightful compensation. The end result of illegally photocopying music is that copyright holders lose money, the cost of music escalates to help compensate for losses, creative activity is stifled, good people become cheaters, and religious ministries become blemished. In fact, everybody loses except the manufacturers of copying machines and supplies.

The conflict within the conscience of choir directors to economically provide music for the church and still abide by the law has often strained their ethical practices. Some have rationalized their illegal actions with arguments such as "I'm not going to sell it" or "The church is a nonprofit organization."

It has been in the interest of the development of the arts and sciences that a nation has protected the work of creative persons. All civilized countries have historically recognized the rights of ownership of intellectual creativity by restricting the use of intellectually creative material and protected it for its owners. Otherwise, there would be much less incentive for talented persons to create music and other material for our use, enjoyment, and blessing. Furthermore, publishing companies could not exist without this protection.

In a recent copyright workshop an attorney who had helped develop the 1976 copyright law reported that several music publishing companies had gone bankrupt because of the widespread illegal duplication practices of choir directors. His final cutting comment was that church choir directors were the prime offenders. This is a serious indictment of the religious community, who by example should represent the best in honest, law-abiding, and religious ethical practice.

Publishers have gone to great lengths to inform choir directors of the requirements of the new copyright law. Their sensitivity to this problem is rather conspicuously noted on a recent anthem published by Fred Bock, a distinguished composer and publisher. Prominently printed on the music is the statement: "It is illegal, immoral and outright stealing when copyrighted music is duplicated without permission of the copyright owner. Churches, schools, and nonprofit organizations are *not* excepted! We strongly urge all choir directors not to copy music in any fashion whatsoever! And we also suggest that choir members question their directors, in front of the rest of the choir, should they ever be asked to sing from duplicated copies of music." *Paul Wohlgemuth, from an article in* The Choral Journal, *January 1981, pages 31-33. Reprinted by permission*

COM staff opening
Director of Mission Services

COM is searching for a person in the administrative staff position of Director of Mission Services. The position will be open September 1.

Send inquiries or names to:
COM
Box 347
Newton, KS 67114

Pastor required
by the
Tofield Mennonite Church

Tofield is a growing community located 35 miles southeast of Edmonton. For inquiries on this challenging position contact Ed Regehr, congregational chairman, at 5903 49 Street, Tofield, Alberta T0B 4J0, or phone 403/662-4020.

A fare reduction has been posted for the Middle East study tour sponsored by the Council of Mennonite Seminaries for 12 June to 5 July. The cost per person, based on double occupancy, has been lowered to $1,820 from $2,355. Information and application forms are available from Associated Mennonite Biblical Seminaries, 3003 Benham, Elkhart, IN 46517.

John Friesen, history instructor at Canadian Mennonite Bible College, Winnipeg, Manitoba, will be a co-leader of a tour to the Soviet Union 2-24 July. The tour will follow the migration of Mennonites from the Gdanz/Vistula River area in Poland to the Ukraine, where stops will be made in Chortitza and Molotschna; and to Central Asia with stops in Karaganda and Alma Ata. Persons interested in more information may contact John Friesen at CMBC, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4, 204/888-6781.

Six heads of government, including Canada's Prime Minister Pierre Trudeau, are among thousands of prominent figures throughout the world who have joined Amnesty International in appealing to the United Nations (UN) for international action to abolish the death penalty. The appeal, presented at UN headquarters in New York, was signed by more than 150,000 people in more than 100 countries. Religious and labor leaders, scientists, doctors, artists, writers, and local community leaders joined together in declaring the death penalty incompatible with fundamental human rights.

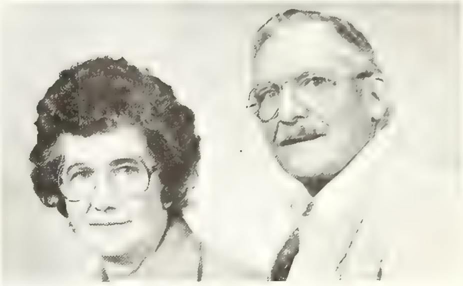
RECORD

deaths

Louis Miller, 94, pastor of First Church, Wadsworth, Ohio, 1922-27, died 26 February in Goshen, Indiana. After schooling in Chicago, he was ordained in 1920 in Iowa, where he was serving two Mennonite churches, Wayland and Noble. Following his pastorate in Wadsworth, Miller went on to further schooling at Boston University and to pastorates of Congregational churches. Later he served as director of the Illinois State Temperance League. He also authored two books, *Yesteryear Memories* and *The New Minister*.

Alliman

Janzen


Penners

Neufeld

Ropp

workers

Kirk Alliman will become president of Hesston (Kansas) College 1 July. He is currently Southern Asia Director of Church World Service (New York), a refugee, relief, and development agency.

Sandi Janzen, Steinbach (Manitoba) Church, has begun a two-year Mennonite Central Committee assignment in New Brunswick. She works in a group home with mentally retarded adults. Her parents are George and Elsie Janzen of Steinbach.

Abe and Nettie Neufeld, Bethel Church, Winnipeg, Manitoba, have begun a three-month assignment with Mennonite Central Committee in Akron, Pennsylvania. Abe works at Self-Help, and Nettie works as a production room clerk.

Jim and Margo Penner, Bethel Church, Winnipeg, Manitoba, have begun a one-year term of service with Mennonite Central Committee in Dominica. Jim works as a construction supervisor, and Margo works in community services. Jim served previously in Alaska with MCC in 1964 and in 1980 in Dominica with MCC.

Fred and Toni Peters have resigned MCC Saskatchewan, effective 1 June. Fred has been executive director of MCC Saskatchewan since July 1967, and Toni joined the staff in February 1969, assisting in numerous areas, most recently director of Global Village Crafts (Self Help Crafts). They anticipate MCC service overseas.

Ronald Ropp, director of pastoral care and counseling services of the Mennonite Hospital Association, was elected to the post of president-elect of the American College of Chaplains 3 March at a meeting with the American Protestant Hospital Association.

Christian education and counseling

Elim Bible Institute, Altona, Manitoba, is accepting applications for a full-time position in **Christian education** and **counseling**. Teaching responsibilities would include courses related to personal ministry and the work of the church. Other areas of involvement would include counseling, discipling, worship, and service programs within the Elim community. Experience in these areas an asset. Position to begin September 1.

Send letter of application, resume, and references to:
Philip Bender, principal
Elim Bible Institute
Box 120
Altona, Manitoba R0G 0B0.

The Tschetters—pastoring where the people are

"I go to the different industries and job sites once every two weeks, generally on a Thursday, to visit my church members and others," says Pete Tschetter, minister of the Gospel Mennonite Church, Mountain Lake, Minnesota. Visits to the places of work are part of a many-faceted ministry of Tschetter and his wife, Beulah.

"I go right on the assembly lines and talk with people about what they want to talk about," he says. "I'm available and interested in people's problems."

Tschetter ministers with a lot of humor. Sometimes he pretends to fire people. When greeted with, "How are you?" he tries to think up a different answer like, "Wild."

Yet Tschetter is also sensible about his approach. He tries to keep his visits to 10 minutes, and is careful to stay out of restricted areas. He talks to the employers to get permission to be in a plant. They often cooperate by telling him about people with particular problems.

He was in the Monarch plant one day, a manufacturer that produces hydraulic cylinders. This particular industry gets its raw materials from Canada. As Tschetter made his rounds within the plant, a man wearing a white shop coat followed him.

Just as Tschetter was ready to leave, the man asked, "What are you doing?" Tschetter turned to him and said, "Who are you?" He found out the man was the president of the company based in Canada. They talked, and Tschetter let him know he was interested in people. Later Tschetter discovered that he had told the plant personnel, "When this fellow comes in, you let him do what he wants." He left instructions that Tschetter could pull people out of the assembly line to help them.

The Tschetters are neighbors of the president of the Land O'Lakes Butter and Cheese Company. If anyone within the company has a drinking problem or some other need, the president calls on the Tschetters for help.

Another place of work Tschetter visits is the farm. He goes out every spring and fall and rides on the tractors and combines. "I've had some beautiful things happen in the (tractor) cabs," he says. Pete always carries coveralls, wrenches, boots, and gloves in his pickup in case he needs to use them.

He also goes to the public school occasionally, arriving a little before lunch to visit the school office. He stands in the lunch line and visits and eats with whomever is there.

But going into people's place of work is not the only avenue Pete and Beulah use. They have a prayer meeting every Tuesday at 9:00 in the morning at their church. Then at 10:00 the two of them go downtown to a cafe to eat breakfast. They take this time to get acquainted with people and their needs. "I think I can count the times on one hand when we've sat alone for coffee," says Beulah. The owner of the cafe does not charge them anything because of some help the Tschetters gave her in the past.

All kinds of people stop at their table. Right after the 4 November 1980 election, the mayor, councilmen, and other officials sat down to talk with them. The editor of the local newspaper sometimes stops to chat. Even the owner of the cafe takes time to sit down once in a while.

"Often we are in sport clothes when going downtown," says Beulah. "We've discovered if you're in dress clothes people think you're uppity. They think you're on another level if you wear jeans, a sports shirt, and sneakers."

In addition to Tuesday at the cafe, they often eat out on Sunday. Usually places are crowded then, and they need to double up with someone. In this way they have met couples with sickness or death in the family. Some have spoken about children on drugs. One couple had a child with two malformed hips. In this way their meals at restaurants become opportunities for counseling.

Whenever an unusual death happens in the community, the Tschetters visit the home no matter what the people's church connection is. They usually go about 30 days after the death, when others may have forgotten them already. "This has been a very, very profitable stop for us." Pete says.

For example, he visited some Presbyterians whose son was in a motorcycle accident. They said they were expecting them to come, as word about the Tschetter's visits had gotten around the community. Now they get together with this couple on a regular basis. Pete and Beulah recently received a letter from them thanking them. The couple asked them to see their living son.

"I have spoken to all the Alcoholics Anonymous groups around because I had trouble once," Tschetter says. A sample of how important this involvement is came in the form of one man's asking Pete to be present 25 November 1980 when he received his one-year pin for staying dry.

"Now that I have a reputation established, people come to the house, and sometimes my wife counsels with them," Tschetter says. "At times they come in the middle of the night. We once got an anonymous phone call from a man who said his friend told him to call." They also received a letter from a college student which began, "Dear Tschetter buddies."

These involvements have also meant that the Tschetters are often invited out. One time they were invited out to eat seven days in a row. They've gone to all the restaurants within a 100-mile radius. "We get a chance to talk while driving," Beulah says.

Beulah says further that they have to be knowledgeable about a number of things for this ministry. They have to be able to talk about sports, cars, farm machines, and many other things.

"But it isn't all positive," says Pete. "We have to be ready for some knocks. We've been called names you wouldn't believe." Part of this comes because they are often in the midst of people's problems when they are negative about everything. And once in a while the Tschetters feel low from knowing everyone's struggles.

Despite the difficulties, however, the Tschetters are buoyant most of the time about their ministry. They are firm believers in pastoring where the people are. *Marion Keeney Preheim*

Jesus is Lord of all

Phil Bender

The Book of Revelation is the unveiling of Jesus Christ (1:1).

Writing as a pastor concerned for the welfare of his people and the fruitfulness of their mission, John sets out to disclose the present activity and hidden purpose of him "who is and who was and who is to come" (1:4).

To the faithful Christians of his own age, suffering for their refusal to pay homage to a blasphemous emperor who claimed he was lord, John announces through his opening vision that *Jesus* is Lord, the "ruler of kings on earth" (1:5).

To Christians of ours and any age who must contend with the powers of darkness on account of their faith in Jesus, John here exhorts: "Contend boldly!" since one day "every eye will see him" as Lord (1:7).

And to a church which claims to love its Lord Jesus, in this opening section he also warns, "Be faithful and true, as Jesus was; for Jesus your Lord urgently calls you to witness now to his veiled rule."

John's opening portrayal of Jesus in 1:12-20 must have been "good news" to his first readers as the storm clouds of persecution menaced around them. Clothed in a regal robe, speaking with God's own voice, in full control of the powers of death and hell, Jesus stands as judge over a rebellious world.

Yet — in this graphic vision — Jesus is not a potentate who by sheer brute force stands poised to annihilate his enemies. He is a lowly Lord, "one like a son of man" (1:12), bearing the marks of suffering and death (1:5, 7, 18).

Moreover, the Lord of John's vision does not reign in aloof grandeur. He has a people and dwells with them. Standing amidst seven golden lampstands (imagery from Zechariah denoting the people of God), Jesus holds in his hand seven stars, which John further defines as seven churches (1:20). This risen Lord not only is intimately present with his people; their destiny is in his hands.

"It is also a word of exhortation and warning that Jesus is looking to his people to perform now—in these end times *between his cross and return—a special task."*

So far John has largely restated symbolically Paul's themes of Jesus' presence with his people and his triumph over the principalities and powers of the world (see Colossians 2:15; 1 Corinthians 2:6). But this opening section of Revelation is more than a word of reassurance to the church about its Lord's reign and providence. It is also a word of exhortation and warning that Jesus is looking to his people to perform now — in these "end times" between his cross and return — a special task.

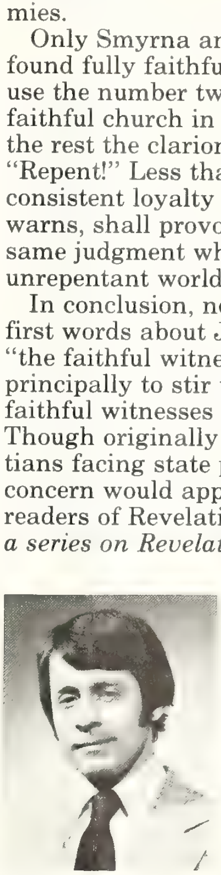
John indicates that Jesus has made his people a "kingdom, priests to his God and Father" (1:6). "Kingdom" denotes a visible society of people under a sovereign, while "priest" suggests the role of mediating that sovereignty to others or ministering on the sovereign's behalf. The people of Jesus, John says, have been called to constitute a kingdom in which he is Lord, and have been charged as priests to be his ministers of redemption. (Later John will make clearer his understanding of the church's role in the end times.) So in chapters 2-3 John moves on to show the Lord scrutinizing his people, exhorting them to greater obedience so that they can become his means of grace to the world.

Ephesus, the first church, though zealous for sound doctrine, is reproached for its lack of love. The believers at Pergamum and Thyatira, though commended for tenacity in the midst of a hostile environment, are condemned for submitting to the lures of Balaam and Jezebel. (These Old Testament characters gained notoriety by leading Israel to compromise its loyalty to Yahweh for other gods, and one suspects that John has in mind these churches' uncritical accommodation to the idolatrous claims of Rome.)

The church at Sardis is rebuked for an outward activism which conceals an inner spiritual torpor, while the Christians at Laodicea are the most pathetic: indifferent to their Lord, "neither hot nor cold," they deserve only to be "spewed out of my mouth" (3:16) — a fate one would expect for God's enemies.

Only Smyrna and Philadelphia are found fully faithful. (Later John will use the number two to symbolize the faithful church in the end times.) To the rest the clarion call goes out: "Repent!" Less than complete and consistent loyalty to Jesus, John warns, shall provoke upon them the same judgment which belongs to the unrepentant world.

In conclusion, note that our author's first words about Jesus describe him as "the faithful witness" (1:5). John writes principally to stir up his readers to be faithful witnesses after Jesus' example. Though originally directed to Christians facing state persecution, his concern would apply as well to the readers of Revelation today. *Second in a series on Revelation* •



Phil Bender, Box 120, Altona, Manitoba R0G 0B0, is principal of the Elim Bible Institute and teaches New Testament and theology.

open your bible

LETTERS

Helps my dissertation

The article "Pastors Are Often Victims . . ." (2 December 1980) mentions the findings of a study published by Alban Institute. The information would be valuable for my dissertation work. I'm working on "Conflict in Organizations." The organization I've chosen to investigate is the church, and particularly one Mennonite congregation in southeast Iowa.

Could you send me the necessary information, address, author, etc., so I could order that report?

A dear friend of ours from First Mennonite, Iowa City, is sending a subscription of *The Mennonite*. We read it weekly with interest and then pass it on to the Yoders, who are in the same city. By April, Norman and Ruth Kraus will also be in Sapporo. We look forward to more magazine "swapping."

God's richest blessings for the ministry through the printed page. *Wesley Richard, Shirioshi ku, Heiwa dori, 9 chome, Kita 8-4, Sapporo 003, Japan* 12 February

IRS and military taxes

About 38 percent of the total US budget goes through IRS, and only 5 percent of that is for the military.

We have large tax-patriotic organizations in the US who — contrary to Mennonites — say that only military taxes are constitutional to federal government. They claimed 44,000,000 nonpayers last year.

The new administration fears that if taxes are not lowered, the country could bow out of IRS payments.

Ignorance is not bliss; one day most of us will see (Zechariah 13). One day we will know that Karl Marx dreamed up fractional reserve, phony debt, and the brackets of IRS, to bring about the world as it is today. *Dennis L. Derksen. 20-49 New Rochester Road, Dover, New Hampshire 03820* 16 February

What is a peace witness?

At this time when conscription again becomes real in the US, much thought and discussion has centered on what it means to be a conscientious objector (CO) and how to convince the review board.

If I were the review board, I would say, "Prove your *peaceful* stand; show me how your convictions have led you to live a *peaceful* life."

Several years ago in Haiti a group of volunteers from a variety of nationalities met casually for a visit. Some of the MCC workers were doing alternate service. The Vietnam War was threatening, and somehow our conversation turned to alternate service. One of the US persons (not a volunteer) felt strongly that it was his duty to go if his country called. For him alternate service was an easy way out. I was left with an uneasy feeling.

After the war there was a drop in volunteers. Then I knew.

If we truly hate wars and the evils thereof, we should be out mopping up after wars; we should be working along with the people to clear the fields of mines; help them rebuild; and be with the refugees. We must be willing to place ourselves into dangerous situations for the sake of peace.

Then a review board could say, "Well done. I believe your peaceful convictions."

Many countries compel their young people to spend some time in military service. How much more should we as Christians feel a desire to spend a year or two in special service to God's people? I wish voluntary service would become an automatic part of growing up in a peace church.

Conscientious objectors have often been called "chicken" by the rest of society. Well, MCC now has come up with a bulldozer to clear shrapnel and unexploded devices from fields in Laos. This would be the perfect service for any CO who believes in peace. Mop up after a war; restore water supply; rebuild villages; and assist the people to farm their land again. We would have some injuries and casualties — some heroes — but this would be in the cause of love and peace. *Margot Fieguth, 99 Veronica Drive, Mississauga, Ontario L5G 2B1* 17 February

books

Peace heroes

Peace Be With You, *by Cornelia Lehn (Newton: Faith and Life Press, 1981, 122 pages), is reviewed by Susan Janzen, North Newton, Kansas 67117.*

As a child growing up during the Vietnam War I was continually bombarded on the one hand with stories of the horrors of war and on the other hand with examples of the way of peace. Pacifism was something we saw in practice in the church and community around us.

But many of the children today are too young to remember Vietnam. As a result, the importance of peacemaking and nonviolence hasn't been stressed to them. Now that we are faced with a return to conscription, and given the current world situation, there is a renewed interest in teaching children the way of peace. It is with this in mind that the Commission of Home Ministries commissioned Cornelia Lehn to write a peace education resource for children and youth.

Peace Be With You is a collection of legends and stories from the first century to the twentieth century about people who chose to follow Christ's example of love rather than use violence. Their lives stand as a testimony to the way of peace and show that one person's actions can have an impact.

The stories included in the book tell not only of Mennonite peacemakers but also of early Anabaptists, other Christians, and non-Christian people of peace. They are international in scope.

Some stories show people who choose peaceful action juxtaposed with people who choose to use force. After these Lehn includes thought-provoking questions to explain why the way of peace is more appropriate for people who want to follow Christ's example of love.

Peace Be With You accomplishes the task it was designed to fulfill. Children and adults alike will learn from the examples of others. Instead of having heroes who use violence to become famous (real-life or Hollywood heroes), Cornelia Lehn has provided us with genuine peace heroes.

MEDITATION

Christian enterprise in Taiwan

It is tempting to think of mission converts as new "babes in Christ." We rejoice so at their commitment to Christ as Savior that we sometimes have not given enough thought to their following Christ as Lord.

Fortunately, God's Spirit does not wait for us to catch up to his purposes. He is working in his own good way.

Last July in Taichung, Taiwan, I was introduced to the Good Shepherd Enterprise Company. Ten Taiwanese Christians—six Mennonites and four Presbyterians—all active in their churches (among them a pastor, five deacons, two elders, a choir director), started this company.

Good Shepherd Enterprise began in 1973. Some of the founders heard a businessman tell how God was using his gift for making money. It sparked a dream. Four men began to meet regularly for Bible study and prayer. Could God use them to earn money for supporting Christian causes?

The first year they did no business. Then they met a Christian businessman from Japan who helped them start exporting to Japan. They also learned about the MCC Self-Help program and found producers of materials in Taiwan.

Their Bible study and prayer led them to choose the name Good Shepherd. It was to be a reminder of a concern *for* others while providing leadership *to* others.

Since 1974 their little company has kept growing. They donate 20 percent of all profits to the work of the churches. Some projects supported are the renovation of Mennonite Christian Hospital, the New Dawn Development Center (for mentally handicapped), and orphan sponsorship. They pledged $500 to refugee ministries. Their hope is to pay for operation of a kindergarten in the Lin-Shen Road Mennonite Church.

James Huang, an elder in the Lin-Shen Road Church, formerly worked for the US embassy in Taiwan. His connections have also encouraged Good Shepherd to work at developing imports for resale on the domestic market.

Some of the products being exported are handicrafts (women in poorer areas of Taichung have been encouraged to make butterfly broaches, thus earning money for their families). Women from the churches teach basic skills to the workers.

Harvey Lin, chief spokesperson for Good Shepherd, told me they are interested in MIBA and MEDA. They want to learn more about the MCC Self-Help possibilities. Visits by businessmen and others interested in their enterprise would be most welcome. Harvey can be contacted at Box 201, Taichung, Taiwan, ROC.

In their long-range plans, Good Shepherd also dreams of choir exchanges and other international spiritual enrichment programs.

One of their priorities is to expand their market. Part of the requirement for that is mechanization. They are eagerly exploring many possibilities.

I got to meet nine of the directors of Good Shepherd Enterprise Company at a Taichung restaurant. We met for prayer, fellowship, and discussion. These believers have a big dream but are prepared to work at it step by step. It was exciting to see how God's Spirit has given these church workers a large vision for service and witness. Clearly these believers have moved out of the "milk" stage. They may well be a challenge for more of us to also open our eyes once again to see God's fields "white unto harvest" (John 4:35b). More of us could open ourselves to new ways of serving the Lord.

Bernie Wiebe

Left to right: Tsang-Lang Chao, Tsong-Syh Chao, Li-Teh Liu, Wei-Shiao Tsai, David Yen, Andrew Lu, James Huang, Shou-Hsiung Lin, Harvey Lin, and Ezra Shieh

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EDITORIAL

Drugs: Cure and problem

Mention the word "drugs" and you strike fear into the hearts of many. Drug abuse did not go away with the passing of the 60s.

"Doing drugs" is increasing in our communities. The 11 February *Freeman Courier* reports ready availability of "grass" at Freeman, South Dakota. A Manitoba town's high school drug survey of its 1,200 students is reported in the 17 February *Winnipeg Free Press*. It was discovered that 800 students were using alcohol or marijuana or both; 300 used chemicals twice a week. Eighty students were addicted to chemicals, 15 had been suspended for trafficking, and 41 were on probation for trafficking.

It is not just a youth problem, either. Alcohol, the number one drug problem still, accounts for over 50 percent of traffic fatalities and a similar proportion of murders, increases likelihood of separation or divorce by seven times, and decreases life expectancy by 10 years (Jones, *Our Fragile Brains*, page 154).

Around 600 billion cigarettes are being consumed annually in North America even after the studies revealing nicotine's impact on lung and heart ailments (*Ibid*, page 155).

Jones also suggests 10 million regular smokers of "pot" in the US alone.

While many parents fear marijuana, hashish, cocaine, and LSD, they seem to be more tolerant toward nicotine and alcohol. The Bible has references related almost exclusively to the negative effects of alcohol on one's body (Proverbs 23:19-21; 20:1; Isaiah 5:11, 12; Ephesians 5:18).

Ephesians 5:18 urges, "Do not get drunk with wine, which will only ruin you; instead, be filled with the Spirit" (*Good News Bible*). Many Christians balance this passage with Paul's advice to Timothy to "take a little wine to aid your digestion" (1 Timothy 5:23). This has made moderate use of alcohol into an accepted social practice for many Christians.

This may also explain why we are less alarmed by the growing use — among adults — of barbiturates and amphetamines. All people expect strain sometimes. But today, instead of reaching for an aspirin (the cure-all for headaches), many reach for Valium or Librium (the cure-all for life's troubles). Well over 80 million prescriptions for Valium/Librium are dispensed annually in the US alone (*op. cit.*, Jones, page 148), and North Americans consume over 8,000 tons annually (*Maclean's*, 8 December 1980, page 39). Add to this the amphetamines (Benzedrine, Dexedrine, Methedrine) and the antidepressants (Tofranil, Elavil), and the enormity of the mood-altering *prescription* drugs becomes readily apparent.

Drugs are both bane and blessing. Some "blow your mind"; others heal your body. Each day thousands of lives are saved through drugs used for treatment, diagnosis, and prevention of diseases. In most cases these are taken over a limited time and given up after they have served their purpose. We are all grateful for such drugs. But the line between drug *use* and *abuse* seems to be a thin one.

Most persons take the nonmedicinal drugs for recreation, for stimulation, or for sedative reasons. They are motivated by peer pressures, unfulfilled needs, or personal problems.

Almost all nonprescription/nonlegal drug users "do drugs" — consciously or subconsciously — as some kind of coping mechanism. (Some prescriptions are similarly justified by physicians.) Drugs become a substitute for honesty, love, acceptance, and encouragement. Many sufferers see no alternative.

To be sure, not all mood-altering drugs need become harmful. Under appropriate medical guidance most can also be lifesavers.

But when we become dependent on any of them — over a longer period of time — it may be a signal to us. Adults and adolescents — in Christ — should normally not need long-term "crutches" to fulfill their needs.

When our lives are filled with God's Spirit, peer pressure and thrill needs will recede. We know that, together with other Spirit-filled people, we can deal with loneliness, depression, and feelings of meaninglessness. As part of the body of Christ we are assured that brothers and sisters in our congregations can and will help us work through times of frustration and confusion. There are solutions that resolve problems.

As we grow in Christ, experimenting with or using alcohol, nicotine, or other narcotics will become of less and less importance. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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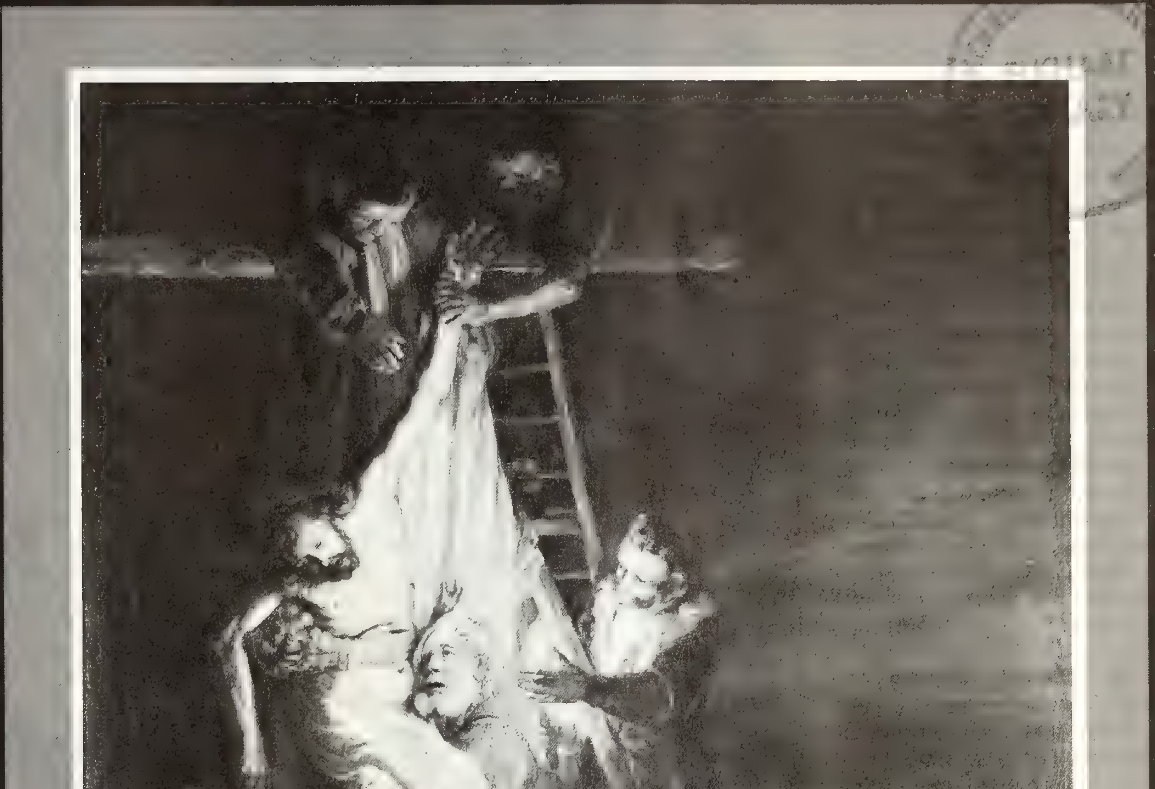
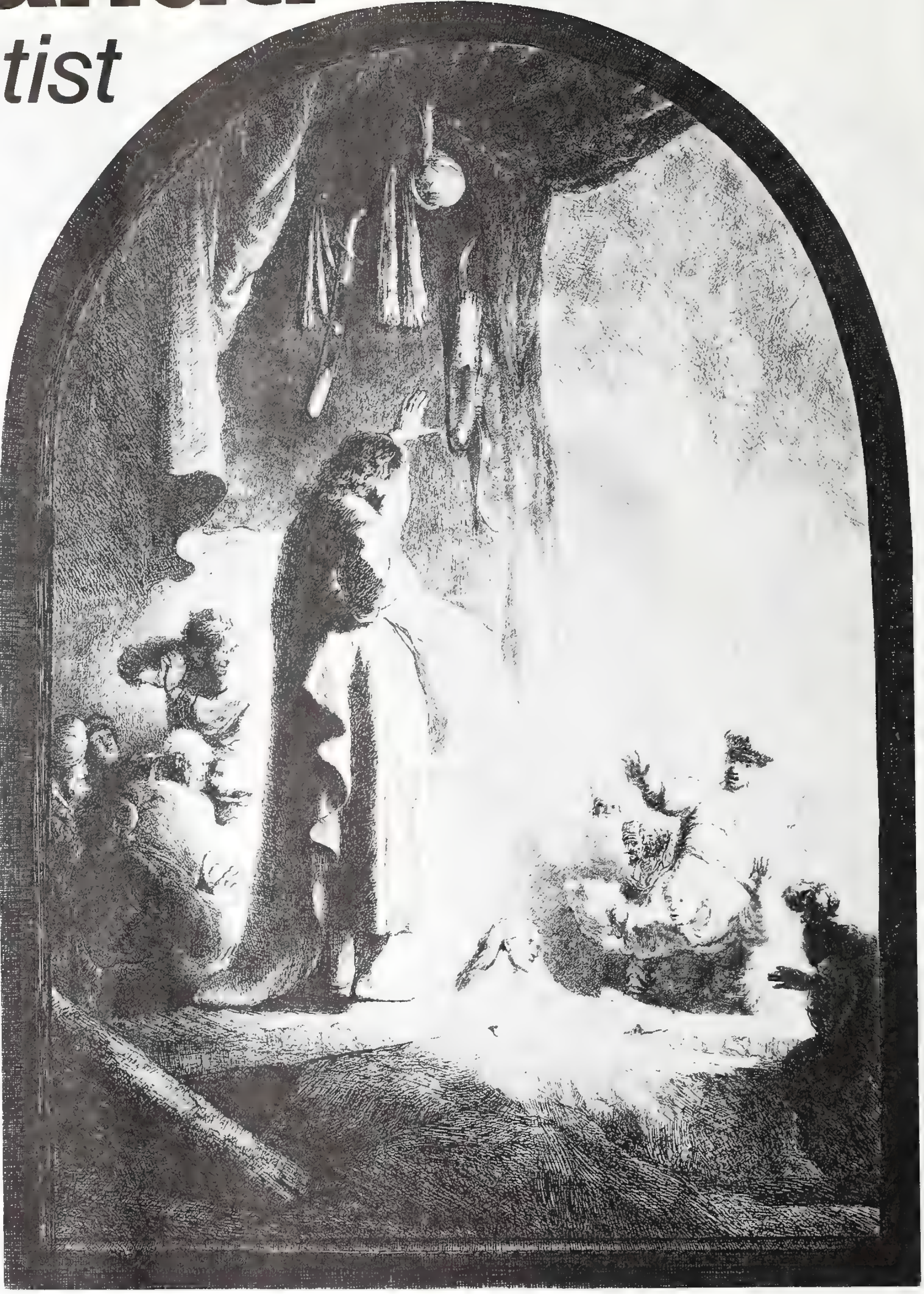


Rembrandt:
The Anabaptist spirit in art

Linda Faw Neher



It is curious that Brethren and Mennonites have not given more recognition to the artist Rembrandt van Rijn. Though brought up with the austere theology of John Calvin, the young Rembrandt was influenced by his contact with the Mennonites of the 17th century. While beginning his career in Amsterdam, he lived in the home of the Mennonite art dealer Hendrick Uylenburch, and probably came to know other Mennonites. Later he became a friend of Claesz Anslo, a well-known leader of the liberal wing of Mennonites, the "Waterlanders."

Some historians, including Baldinucci, one of his biographers, claim that Rembrandt became a Mennonite. Most scholars today would not agree. But whether he became a Mennonite or had close contact with the group is not important. It is his spiritual affinity to Anbaptist thought that is significant.

Rembrandt believed in going directly to the simple truth of the Bible instead of putting his faith in creeds and doctrines. He understood the gospel in terms of the compassion of Christ rather than in light of the wrathful God portrayed by the Calvinists with their strong Old Testament orientation.

A study of Mennonite literature of the times, and especially of Menno Simons' writings, reveals how close Rembrandt's themes were to those of this group. To the Mennonites, a Bible story is a moment in which God and humans are interacting. Rembrandt shared this personal identification with the people and events of the Bible. In his work *The Descent* (see cover) he used himself as the model for the man standing on the ladder, holding Christ's arm.

In another work, *Raising of the Cross*, he appeared as the man struggling to raise the cross upright. This was akin to the piety of his contemporary Jacobus Revius, who wrote,

> "It was not the Jews, Lord Jesus, who crucified you.
> It is I, O Lord, it is I who have done that to You."

Rembrandt viewed the Bible as his own story and himself as a participant in its continuing narrative of humanity's situation.

Rembrandt seemed to say that Jesus still is being crucified and that all people must share in the guilt. He viewed the Bible as his own story and himself as a participant in its continuing narrative of humanity's situation.

Rembrandt became increasingly concerned with the inner reactions of the people he portrayed rather than with their outward appearance alone. In this he proved to be ahead of his time. It was no longer the biblical stories as narratives but their meaning for the individuals involved that intrigued him. The appropriate passages of Scripture must be studied to discover how closely the artist followed the source and in what ways he departed from it.

As he grew older, he exercised more freedom to go beyond the text to a depiction of the inner life of the characters. For example, not content with the portrayal of Hagar on the basis of one text alone, Rembrandt finally developed six different works revealing various aspects of her interaction with those around her.

Rembrandt was the first artist to show Jesus with Semitic features. Like Martin Luther a century earlier, he accepted the fact that our Lord was a Jew. In Christian art of the time, Jesus generally was given an idealized face reflecting the current concepts of beauty and majesty. Of the people around Jesus, only Judas the betrayer was portrayed with ethnic features. The ugliness with which he was painted reveals the anti-Semitism of the times. Only a few years before Rembrandt's birth, Shakespeare had set forever the stereotype of the evil Jew in his Shylock of *The Merchant of Venice*. Most artists of the time showed Judas as this kind of repulsive person who would sell his Master. But Rembrandt, in his famous *Judas Returning the Thirty Pieces of Silver*, called attention to the agonizing remorse of this man when it finally dawned on him what he had done.

In 1639 Rembrandt purchased a townhouse in the Jewish quarters of Amsterdam. Not only did he not despise Jews as his contemporaries did, but he was so devoted to the Bible that he also was fascinated by the descendants of the biblical people of God. As he watched from his windows, he may have felt that they resembled the great figures of the Bible. It was a sheer contradiction that for centuries artists carefully had shown the inscription above Christ on the cross, INRI (Latin metonym for "Jesus of Nazareth, King of the Jews"), while disregarding its significance.

Most artists throughout history have presented the first man and woman as reflecting the image of the Creator, resulting in an Apollo- and Venus-like beauty. Rembrandt did not choose to portray them thus, but in his *Adam and Eve* offered a much more psychological study, asking himself how these two people must really have looked in their primitive and inarticulate state. The Bible began for Rembrandt with Adam and Eve and their disobedience. Rembrandt was more interested in the relationship of God to human beings than in great cosmic happenings such as Michelangelo portrayed in his *Creation*.

Until Rembrandt, all Christian art was commissioned by the Roman Catholic Church and reflected its perspective. Rembrandt was the first to break with his time. Compare him, for example, with his contemporary Peter Paul Rubens. The difference is striking. Although both are classed as baroque, Rubens devoted his life and art to the glory of the Roman Catholic Church. He helped promote the Counter-Reformation within the church as an effort to win people back to the fold. To do so, he emphasized outward physical beauty with constant action and movement.

This was quite different from Rembrandt's deep, inward, spiritual probings. Rubens suggested the strength of spirit of the apostles and saints by idealizing them. Rembrandt, who knew his Bible, saw them as ordinary people who had been transformed by their religious experience. Rubens painted for the public, whereas most of Rembrandt's biblical art was an expression of his own inner need. In fact, his religious productions found little market, yet he continued to express himself in this way, a most unusual phenomenon for that time.

Painters in Catholic countries were not allowed to choose the religious themes from the Bible for themselves. The church dictated the subject matter, and the paintings always reflected the religious beliefs of the day. Certain themes were not acceptable, and those which were permitted were carefully prescribed. Even the point of view of the artist was dictated.

This was entirely different for Rembrandt. For him the Bible alone determined the subject. The art of the Counter-Reformation, on the other hand, was not really biblical in the strict sense of the term. It concerned itself with the glorification of the church, not the Scriptures, and gave an idealistic representation of certain stories from the Bible instead of their true inner meaning.

It cannot be said that Rembrandt's biblical work represented a new "Protestant" style. None of the Protestant groups of that day encouraged religious art for the propagation of their faith. They either rejected it or were indifferent to it for worship in church, although they might have appreciated it in their homes.

Rembrandt can be regarded as Protestant, or better, *Anabaptist*, in the sense that his biblical works were the product of his own contact with the Holy Scriptures. He interpreted the Bible without restrictions imposed by the religious institutions of his day. In this he shared with Protestants, and especially Anabaptists, the freshness and joyous surprise of rediscovering the Bible.

Rembrandt lived on the fringes of organized religion rather than in the center, reading and interpreting the Bible in his own way. He was too much of an individualist to conform to any one group. Further, he was a painter and not a theologian. This does not mean that he did not receive stimulation from the churches. The Reformed, Mennonite, and Jewish communities all contributed to his perspective. Above all, he lived with his Bible, and it became the foundation of his life. All the tragedies he experienced, instead of making him bitter or defeated, brought him closer to God and God's word.

Those of the Mennonite and Brethren tradition would do well to study this great artist, realize the revolutionary character of his achievements, and find in him a kindred spirit. The deep inner meanings of life with God and humanity as found in the Bible have never reached greater artistic expression than in the work of Rembrandt van Rijn. •

Mood-altering dr

H. Clair Amstutz

Mood-altering drugs affect impulse traffic in the nervous system. Therein lie their value and their harm.

The normal brain receives impulses from our sense organs — eyes, ears, skin, etc. — correlates them, makes a judgment about what is going on, and sends out commands for appropriate behavior. To do this, nerve impulses have to stay on track. Impulses from the eye need to go to the visual center, those from the ear to the auditory area. Otherwise, emotions and responses would not be appropriate.

Neurons or nerve cells must be in communication with each other by means of chemical neurotransmitters. There are billions of brain cells. Impulses must generally stay on track, but if they have special significance they are switched to special brain centers for assessment. If there would be only one track, we would be robots, preprogrammed to do things in a certain way. If there were no tracks, impulses would spread everywhere, causing confusion. For example, the drug strychnine opens up all switches. Then any stimulus — a snap of the finger or a soft touch — spreads to every muscle in the body, causing a generalized convulsion. Drugs alter neurotransmission. This changes mood and behavior.

Neurotransmitters are chemicals. Their formation and disposition are changed by the chemicals we take into the body. Alcohol slows neurotransmission. This has its greatest effect on judgment because it entails a long complex series of interchanges. The inebriated automobile driver has an accident, not so much because of slowed muscle reaction time, but because of delayed judgment. Such a person may also be more talkative, but that is because the judgment is too slow to monitor everything that is being said.

Effects of mood-altering drugs

People on a hashish or marijuana trip (the two substances are the same, only the concentration is different) laugh a great deal. One high school girl said, "When my friends laugh, I never know whether there is something funny or if they are stoned."

Pot alters the transmission paths, distorting perception — like when one looks in a curved mirror at a carnival. The distortion you see is real but it is not an accurate reflection of reality. What we see may be hilarious, but we are glad to know we don't really look that way. We can make mental correction because we can see the shape of the mirror. Internal corrections are harder to make because they are unseen. Drug-altered perceptions may be illusions when we sense our perception is off, or they may be hallucinations when our correcting mechanism has been blanketed.

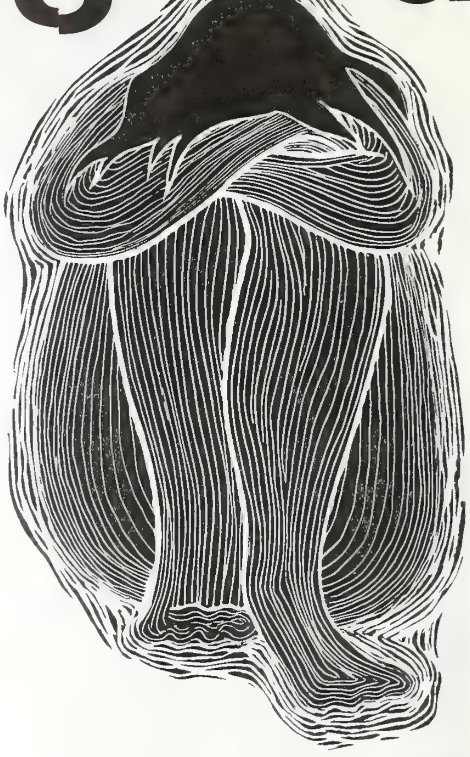
Anyone can see the dangers of hallucinations and convulsions, but may there not be value in small interesting doses?

The first stage of danger comes when the person prefers the distorted perception to real life. This is called psychological dependence. Drug taking becomes an escape. Happy people with a zest for life do not become devoted to staring at curved mirrors. Unhappy and anxious people, on the other hand, find imaginary scenes, wish-thinking, and a respite from facing painful and difficult problems a welcome relief. They return again and again to their escape experience.

A second characteristic of many mood-altering drugs is tolerance. This is especially true of narcotics, the pep pills (amphetamines) and the barbiturates. Tolerance means that regular users of a drug need to take larger and larger doses to experience the same effect. This is because the body is not easily fooled. Proper mood and response is important to nature. The body makes substances that destroy or neutralize the odd foreign substance. The only way the person can get the desired effect is to take ever larger doses.

A third effect is physical dependence. This too is characteristic of narcotic drugs. Under narcosis nerve cells ignore sensations — pain, for example. The absence of stimuli sensitizes the resting cells. Let us take an analogy. You are in a dark room, viewing a film perhaps; then go out into the sunshine. The outdoors — which looked good to you when you went into the room — has now become dazzling, even painfully so.

Likewise alcoholics — waking up from a weekend stupor — find the body crying out. The muscles twitch, and they see pink elephants. This is delirium tremens (DTs). The quickest way to get relief is to take another nip. This calms the sensitized nerves, but when they wake up again the problem is still there. This is addiction or physical dependence. When heroin addicts try to quit, they get gooseflesh ("cold turkey"). Heavy smokers are irritable for weeks when they suddenly quit. Even the coffee drinker gets a headache which is relieved by another drink.



Addicts to heroin are so miserable that they may spend most of their time trying to get their next "fix." It is hard to stay on a job. The pressure is great to steal or commit crimes to get the money to get that fix. Crimes are not committed when the drug is in the body. Crimes are committed to obtain the drug. Withdrawal symptoms keep persons from kicking the habit.

Addiction

We said unhappy or anxious persons are most likely to develop the drug habit. This is not always true. If

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A contemporary analysis

persons take a narcotic frequently enough, they can get physical dependence. This is also true of monkeys and rats. The change is real, and it is physical. For this reason the drug pusher may offer to give free fixes at first in the hope that addiction will result. This can happen to hospital patients who need relief from a long and painful illness. Most of them can stop when the illness is past.

Personality studies of typical addicts show them to have certain character traits *before* starting drugs. They are generally unhappy, alienated from family, have low self-esteem, and live for the present. They relate to friends only on a superficial level and are confused about a sense of values. They find escape from the daily grind a welcome relief, try drugs, and are hooked.

This says a lot about ourselves and our institutions. We have to ask why drug usage is so rapidly on the increase. Have the builders and maintainers of our culture — family, church, school, and government — failed?

"Addicts to heroin are so miserable that they may spend most of their time trying to get their next 'fix'. . . . Withdrawal symptoms keep persons from kicking the habit."

The family's role

The family should be the primary focus of teaching values, fostering security and self-esteem, and imparting hope for the future.

Suppose both parents are at work to attain a higher (material) standard of living. They find little time to develop emotional and intellectual rapport with their son. He is then confronted by his pals at school to "try drugs." If he declines, he may be "chicken," or worse — a "square." Can he face them and say, "My parents say drugs are dangerous and they know"? They will ask him, "Do your parents smoke pot and shoot horse? Well, we do, and we know more about it than they do." Does a seventh grader understand that it takes years for some drugs to reveal their true nature? Can he have confidence that the accumulated experience of society is trustworthy when his emotions have been trained by those of his own age? Can he have confidence in the teachings of separated parents or parents who are too busy to spend time with their own children? Do not such parents have problems with their own values? Parents who depend on their own form of drugs — alcohol, tobacco, coffee, tranquilizers, and sleeping pills — have some explaining to do when they require their sons and daughters to stay out of pot.

Schools

When the home fails, the burden of drug-abuse education falls on the schools. Schools have technical experts and visual aids. But in the US schools have problems imparting moral values on the basis that morals are thought to be based on religion. Religion and government cannot mix. This limits the school's areas of concern for its pupils.

The church

The church has strengths to supplement the schools. Its people have values rooted in time. It has hope for the future, a hope based on faith in a God who is in control. When church youth are inspired to participate in significant programs to overcome the depressing evils of racism, oppression, and enslavement (by drugs or gadgets), they find meaning and enthusiasm. Such persons do not often seek consolation in chemical illusions. The form of religious teaching that retreats from responsibilities in the world gives substance to Karl Marx's maxim: "Religion is the opiate of the people."

Government

The government also has a part to play. It can do more to stop organized underworld traffic. Journalists seem to know how the trade operates and who the captains are. Is the government less knowledgeable? The government needs to explain why first use of marijuana is a felony, while alcohol and tobacco can be obtained so easily. Society needs to correct its indifference to pollution, violence, and war. Indeed, such evils supply the excuse to escape to drugs. When we make our world a happier place, there will be fewer dropouts.

Family, church, school, and government must work together to close the generation gap. A satisfactory life is the surest antidote to chemical dreaming. *Last in a series of two articles* ●

Provincial conferences (3)

Manitobans hear call to "outreach and inreach"

Winnipeg, Man. — "A People of Faith with a Sense of Urgency" was the theme of this year's sessions of the Conference of Mennonites in Manitoba. In the conference address on Friday evening, Bernie Wiebe highlighted four urgent issues which the people of faith must address. In a time when the prestige of religious and political leaders is at a low ebb, the church must nurture leaders who have vision and integrity. Leaders are desperately needed to fill pastorates and MCC and COM positions. The high divorce rate and the frequency of severe family problems illustrate that this is another urgent matter of concern.

A third concern is outreach. While we give large sums of money to many worthwhile organizations, Wiebe asked, How many church members are personally involved in some form of outreach in their communities? He observed that we tend to work through proxies and a small group of overworked volunteers. The fourth urgent concern is inreach. Wiebe suggested that our religious or spiritual life has become routine. We do not really expect the Holy Spirit to touch us, bringing new insights and new vigor to our lives.

The conference was held on Friday and Saturday, 20-21 February, at the North Kildonan Mennonite Church in Winnipeg. The agenda was dominated by reporting on the various conference programs, but the sessions were interspersed with singing and devotionals. The program of the conference is extensive, considering the membership is slightly over 10,000. Thirty-one full- and part-time staff are employed.

Friday afternoon was set aside for reports on the camping programs at the three conference camps. The delegates voiced their support for the direction being taken. It was mentioned that raising the minimum age of camp staff to 18 had proved to be a wise policy. A strong plea was made to pastors to consider spending a week or two this summer on staff at one of the camps. It was suggested that churches release their pastors for this ministry rather than considering it as vacation time.

Also on Friday afternoon the administration committee was pleased to report that just over 95 percent of the 1980 conference budget came in. Giving was generous despite a depressed provincial economy and a drought.

(Standing, left to right) Neil Heinrichs, John Dyck, J. K. Klassen, Bernie Wiebe, and Art Fast take part in a service of installation at the Manitoba conference.

One highlight of the conference was the 15-minute memorial service in the evening. Referring to 1981 as the Year of the Disabled, Henry J. Gerbrandt spoke movingly of three persons he knew who had died alone and neglected. He challenged his listeners to take note of those persons who are not fully integrated into church life.

One focus of the education committee report was the various facets of youth work. Several young people stressed how important it was for youth to get together in order to establish an identity as Christian Mennonite young people. A number of delegates cited the need for workshops to assist Sunday school teachers. Bernie Neufeld, Sargent Avenue Church, Winnipeg, mentioned that church members should participate in upcoming workshops on the Foundation Series.

Saturday morning it was the turn of the Faith and Life Communications Committee. Staff person Victor Sawatzky presented an informative slide show illustrating how a radio program is put together. While it was outlining the new initiatives for the upcoming year, the committee stated that its goal was not to establish an electronic church but to augment the work of the local church.

Many of the elections were by acclamation. Bernie Wiebe and J. K. Klassen were both reelected as moderator and vice-moderator, respectively. Neil Heinrichs is the new secretary.

A task force which had been commissioned a year ago to examine the feasibility of building a retreat center at East Braintree recommended that the conference authorize spending up to $10,000 for water and soil tests and initial plans. This resolution was defeated. Resolutions which were passed included: a motion to provide representation of handicapped persons on camp facilities committees, a motion to create a mechanism for church planting, and a motion to invite the Mennonite World Conference to hold its 1990 sessions in Winnipeg. *Dan Epp-Tiessen*

Provincial conferences (4)

Primary education, development funding debated in Drake

Drake, Sask. — "Encouraging and Exhorting One Another in Love" was the theme for the Conference of Mennonites in Saskatchewan, which met in Drake 27-28 February at the North Star Mennonite Church. Jake Tilitzky, General Conference president, was the guest speaker. Basing his thoughts on 1 Thessalonians, he spoke to the conference theme as it pertains to the church relating to the world.

"The church is as a body, out in the world," he said. "If we are to be a bell to that world, then there must be more gift discernment within the church, and we must use those gifts." He went on to note, "We must be a healing church. We can't reach out to the world if we ourselves are hurting."

Dialogue on the conference floor was generally low-key, but several reports did spark lively debate. During the education committee report discussion centered on the pros and cons of the alternative (Christian primary) schools. Several delegates debated in favor, noting that young impressionable children were being exposed to some non-Christian ideas in the public system. Others cautioned against the "cloistering" of young children and were more concerned with strengthening the family within the church.

The conference passed a budget of $452,000, a 14 percent increase over last year. However, another monetary issue was a matter of greater concern for some delegates. Swift Current Bible Institute (Saskatchewan) is going ahead with its approved $1,000,000 building program. The Shekinah Camp development committee also presented Phase II of their planned development of newly acquired property on the North Saskatchewan River. The estimated cost of Phase II is $550,000. Delegates wrestled with the issue of funding, and some felt there could be competition between the two projects. Others suggested that more coordination of efforts would be helpful.

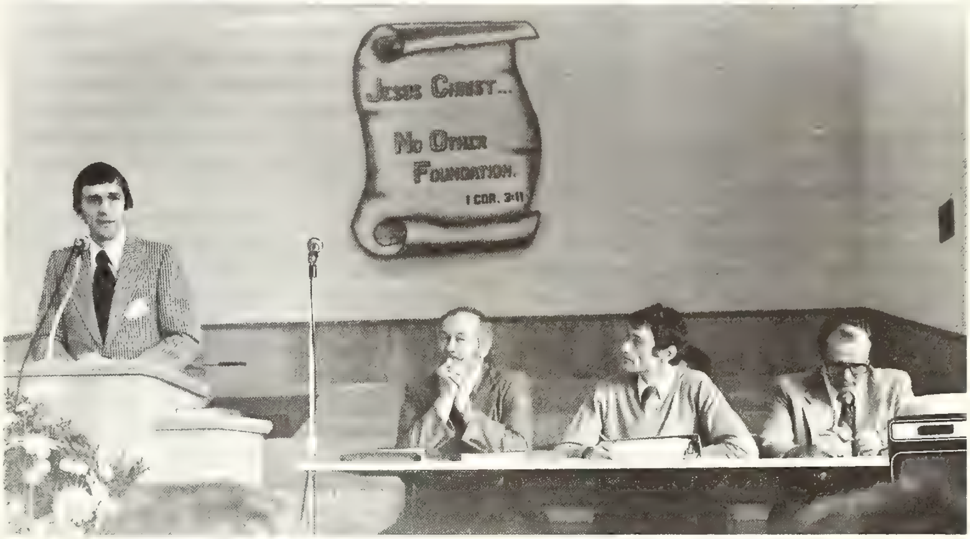
It was finally decided that a fund would be established for Shekinah Camp development, and that development would proceed only as funds became available.

During the mission committee report a resolution was passed encouraging exploration of the possibility of establishing a Chinese Mennonite Church in Saskatoon. The newly established Covenant Mennonite Church, Saskatoon, still at the organizational stage, was also interviewed at the conference.

Arthur Wiens, pastor of the Ebenfeld Mennonite Church, Herschel, was elected conference moderator. He replaces Benno Klassen, who has served in this capacity the last three years.

In all, 141 delegates and 92 visitors were registered for the conference. *John A. Toews*

David Winter, principal of Rosthern Junior College, reports to the conference as (left to right) Benno Klassen, Edwin Epp, and Arthur Wiens preside.



COE Foundation Series tours under way

Newton, Kan. (GCNS) — The Commission on Education (COE) staff is touring all Mennonite geographical areas to introduce the church school curriculum called the Foundation Series (FS), especially the newly developed youth and adult materials.

Three trips have been planned, with one already completed, plus trips for individual sessions. VS workers Jona and Selma Reimer will be driving staff members in a van.

The first trip took place 9-19 March and covered the Central District, Eastern District, and Ontario. On 7-16 and 24-29 April COE staff will cover the Northern District, Saskatchewan, and Manitoba. From 2-17 May visits will be made to the Pacific District, British Columbia, and Alberta. Other individual sessions are planned for the Pacific, Central, and Northern districts.

People in local areas will be traveling to one church that will serve as a training point for a given cluster of congregations. COE has invited four persons from each church: the pastor and three persons representing children, youth, and adult church school work.

The main aim of the tours is to introduce the new Youth and Adult FS, although staff will also delineate the assumptions on which the earlier produced Children's FS is based. They will welcome feedback on the Children's FS, asking what teachers have liked and what they would like changed in future revisions. Pastors will be introduced to the entire sweep of the FS.

A 20-minute videotape featuring Helmut Harder, executive director of the Youth and Adult FS, will be used on each trip. In it, he speaks about the development of the whole FS.

COE staff plans to give four packets to the churches to explain the FS. The pastors' packet will have a number of brochures on COE's work and a leader's guide on the Children's FS. The children's packet includes a manual on *Teaching Methods and Related Skills* by Laurence Martin and Marjorie Waybill. In the youth packet is a complete set of materials for the first quarter of the youth curriculum, including *You Are the Christ* by Bob Bowman and *Sharing the Good News* by Maynard Shelly. The adult packet contains the first quarter materials for adults by A. Grace Wenger and John Driver.

The assumption of the orientations for congregational representatives is that they will go back and introduce the FS to their home churches.

"I'm so thankful we're alive," wrote Mary Sprunger-Froese of Colorado Springs, Colorado, after she and five others had been arrested 10 February at the Pantex nuclear weapons assembly plant 17 miles from Amarillo, Texas. At 8:00 a.m. on 10 February, one of the coldest days on record, the six used a homemade ladder to cross an eight-foot chain-link fence surrounding a high-security area. As they prayed, 11 others held banners and sang hymns. The other five arrested were Kathy Jennings, Steve Clemens, Vince Eirene, Larry Rosebaugh, and Ladon Sheats. They were to be sentenced 23 March.

Two Midwestern doctors claim that the recent spate of "self-assertiveness" books may give an individual more immediate personal power and self-esteem, but the increase doesn't last long without adding "affirmative" skills. John C. Faul, a psychiatrist, and David Augsburger, a professor of psychology, say that assertiveness can give a person more power over friends, relatives, and co-workers, but not necessarily a greater capacity for deeper relationships. Affirmation starts with respect for the other person, even when you disagree, they say. And respect for others comes from your own self-esteem.

The Plowshares Eight protest: Bending the swords of death

Norristown, Pa. — Shortly after sunrise on 9 September 1980, eight people gathered outside General Electric's Reentry Systems Division plant in King-of-Prussia, Montgomery County, Pennsylvania. Eluding the watch of the plant's lone security guard, they quickly entered a room containing classified blueprints and nuclear weapons parts. Removing concealed hammers, they began to smash a nearby Mark 12A nosecone and pour their own blood from bottles onto the blueprints.

The Plowshares Eight, as they came to be known, included Daniel and Philip Berrigan, both well known for their longtime resistance to war; Dean Hammer, a chaplain at a mental health center; Elmer Maas, a professor of music and philosophy; Anne Montgomery, an elementary school teacher; John Schuchardt, a criminal defense lawyer; Karl Kabat, former missionary priest to Brazil and the Philippines; and Molly Rush, director of the Thomas Merton Center for Peace and Justice in Pittsburgh.

After their arrest the group issued the following statement: "The prophets Isaiah and Micah summon us to beat swords into plowshares. We came to GE to expose the criminality of nuclear weaponry. We wish to challenge the lethal lie spun by GE through its motto, 'We bring good things to life.' . . . In confronting GE, we choose to obey God's call to life rather than a corporate summons to death. Our beating of swords into plowshares is a way to enflesh the biblical call."

Reactions to the protest of the Plowshares Eight have been mixed. On 18 January 1981, supporters gathered in Philadelphia for a "festival of hope." At that gathering, former US attorney general Ramsey Clark, legal advisor for the eight, stated, "If humanity has the character of the eight, its destiny will be peace." Helen Caldicot, director of Physicians for Social Responsibility, said, "The action of the eight is the ultimate act of preventive medicine. There is nothing doctors can do after nuclear war. The elimination of these weapons is the key ministry of Christians today."

Montgomery County, scene of the action and trial, was originally settled by Mennonites in 1702. The oldest group within the General Conference Mennonite Church, the Eastern District Conference (EDC), had its origin here in 1847. General Electric plays a major role in the county by providing 40 percent of its tax base and 10 percent of its workforce.

Diane Bleam, chairperson of the EDC's peace and social concerns committee, stated a concern shared by many in the Eastern District: "I personally feel that this witness was made in an unpeaceful and disrespectful manner, and that it is wrong for Christians to destroy property of any kind." Many questioned the effectiveness of the eight's action, while others wondered whether it was proper to break the law. The student and young adult services committee of the Mennonite Church in Philadelphia refused to cosponsor a talk by Daniel Berrigan because they did not want to appear to endorse what they felt was a violent act.

Others felt differently about the action. Rebekah Ray, Germantown Mennonite Church, said, "The eight's action was a positive attempt to offer hope and the light of God's truth to humanity. Direct action against evil is biblical; for example, Jesus cleansed

Support for the Plowshares Eight was in evidence outside the courtroom during their trial.

STOP MARK 12A
FIRST-STRIKE NUCLEAR DEATH

Dirty water and inadequate sanitation kill 30 to 70 thousand people a day. That's between 10 and 25 million a year, mostly in the Third World. What would it take to clean up the world's water supplies and improve sanitary conditions around the globe? What would it cost to save millions and millions of lives a year? Experts say the whole thing could be done for about $600 billion. That's about what the world spends each year on weapons.

The longest strike for justice in federal prison history is continuing at Marion Prison in Marion, Illinois. Although the strike began 15 September and involves most of the prison population, news of the action has been suppressed by almost all of the media. Inmates have been completely cut off from the outside world, and prison officials have barred reporters from the premises. Marion has been called "the closest thing to hell on earth." To support the prisoners' demands for humane conditions, write: Norman Carlson, US Bureau of Prisons, Washington, DC.

A birth control drug that has been banned in the US is being injected into women in Cambodian refugee camps by the Thai government and US-funded private relief agencies. The contraceptive has been shown to cause both cancer and birth defects. The drug, Upjohn's Depo-Provera, stops ovulation for three to six months, depending on dosage. With the support of the US Agency for International Development and the International Planned Parenthood Federation, Upjohn has marketed Depo-Provera in 82 countries, mostly in the Third World. It is extensively used, for example, on black women in South Africa.

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the temple of evil and idolatry."

John K. Stoner, executive secretary of MCC Peace Section, responded, "If you are asleep in a burning house, you will be grateful to anyone who awakens you, even if they assault the door to do it. People have generally ignored the monstrous sin of the nuclear arms race."

I asked Daniel Berrigan why property was destroyed and bloodied. "A weapon of mass destruction should not be described by words which suggest value or legal status. Ours was an act of force, not violence. Violence kills living things. We used blood as a reminder of our common humanity, as a prohibition against bloodletting, and as a way of making death concrete," he said.

"Why did you break the law?" I asked John Schuchardt.

"The law endorses the crimes of the state and General Electric, which hold the world hostage to the Bomb. We hold out the hope that a judge will see our obligation to humanity and apply it," he said.

Philip Berrigan suggested that "Our task is to unmask evil where it is extraordinarily well protected, cosmeticized, and rendered . . . legitimate."

After a trial which lasted two weeks, a jury deliberated for seven and a half hours and delivered a verdict on 6 March. The eight were found guilty of burglary, criminal mischief, and criminal conspiracy. They were acquitted on charges of criminal trespass, disorderly conduct, simple assault, and criminal coercion. They face prison sentences of up to 30 years each. No immediate date was set for sentencing.

The Plowshares Eight had contended throughout their trial that they had acted to stop the threat posed to humanity by nuclear weapons. They argued that International Law and the principles of the Nuremberg trials justified their actions. Yet Judge Samuel Salus ruled that justification did not apply in their case, and asserted that nuclear weapons were not on trial.

After sentencing, the case will probably be appealed. *Robert V. Peters*

Teacher/worship coordinator

Ann Arbor (Michigan) Mennonite Fellowship seeks person who affirms the Anabaptist heritage and has a strong biblical background for teaching, discussion input, and to assist with worship coordination.

Part-time salaried position with diverse group of 25-35 members in a growing house fellowship.

Available 1981, date negotiable.

Contact Marty Showalter, 900 Patricia, Ann Arbor, MI 48103.

Self-Help Crafts coordinator

MCC Saskatchewan invites applications for the position of Self-Help Crafts coordinator to administer the Self-Help (Global Village) Crafts program based in Saskatoon.

This involves ordering from a Canadian warehouse and coordinating the selling of these articles throughout Saskatchewan, in our thrift stores and via volunteering representatives in some other cities and towns, as well as at our two provincial relief auction sales.

Salary negotiable. Competition closes 30 April. Starting date 1 June preferred.

Application forms and job description details available on request.

Address inquiries to:
Ernest Friesen
Chairman of Personnel Committee
Box 1622
Saskatoon, Sask. S7K 3R8

Controller needed

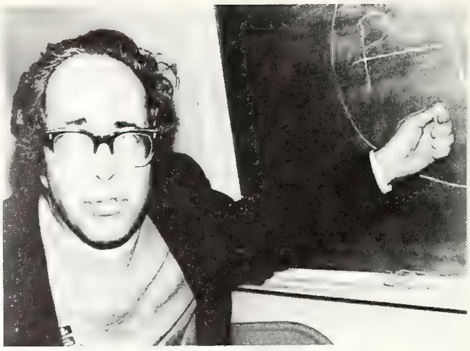
Mennonite Credit Union (Ontario) Limited is seeking a controller who is prepared to be part of the senior management team in the head office located in Kitchener, Ontario. Reporting directly to the general manager, his responsibilities will include systems design and control, budget development, planning, analysis, and interpretation, as well as participation in the shaping of objectives, programs, and services required for a 4,000-member organization with assets in excess of $20 million.

The successful applicant will subscribe fully to credit union principles set in the context of historic Mennonite mutuality, will hold an accounting degree or commensurate experience, will have had a varied work background, including experience in the computer field as well as with financial controls, procedures, and auditing techniques. He will also possess the interpersonal skills necessary to work and provide leadership within this multibranch operation.

The position offers a salary commensurate with skills and experience, an opportunity to grow with a solid financial organization based on Christian principles and the possibility of substantial contributions toward that growth.

Interested candidates are invited to submit a detailed resume by April 15 to:
Robert G. Tjart
General Manager
Mennonite Credit Union
Kitchener, Ontario N2G 3R1.

Henri J. M. Nouwen, one of the best known spiritual teachers in the United States, plans to give up his teaching position at Yale University "to learn from being with" the poor in Peru. The Catholic priest, who has published a dozen books in the last decade, will leave his position as professor of pastoral theology at Yale Divinity School in July. He said that after a few months in a Trappist monastery in upstate New York, he will move to Lima, Peru, as a guest of the Maryknoll missionaries to "enter fully into the life of a poor parish." His stay, he said, will be "indefinite." In an interview Nouwen talked about Christian unity. "The search for God has a very ecumenical quality to it," he said. "It is like reaching for the hub of the wheel . . . the more we all move toward the center, the more we find each other there." What he learns from his life with the poor in Peru may help him defuse some North American fears about the poor, Nouwen said. "We are frightened of the poor. We are afraid they will want to take resources without giving them. . . . It seems we live on a scarcity principle. We think that when you give something away, you have less. . . . In the order of faith, it's wrong. If you give away all that you have, there will be more."



Starvation emergency seen as easing in Kampuchea

Phnom Penh, Kampuchea (MCC) — "Help is still badly needed, but the emergency in Kampuchea is over." So reports Mennonite Central Committee worker Annie Krasker of Vancouver, British Columbia, who visited Kampuchea (Cambodia) 19 December to 5 January to assess the current situation and explore possibilities for further MCC assistance to the country.

"The impression I got," says Krasker, who works with refugees in Thailand, "was that peasants are much happier now than they were a few months ago. Everyone is producing something, and there is hope."

One year ago President Carter warned that Kampuchea was facing "a tragedy of genocidal proportions." Massive aid from Eastern and Western governments and voluntary agencies rescued millions from starvation. From 1 December 1979 to 30 November 1980, MCC provided approximately $520,000 for the purchase of rice, seeds, and tool kits in cooperation with World Relief and OXFAM.

Despite the improved situation, Kampuchea is still beset with problems. When Krasker arrived in Phnom Penh, the capital city, she saw huge markets filled with fruits, vegetables, and consumer goods, and many people on bicycles and pony carts. But she also found vegetation overgrown, buildings falling apart, rubble on the street, and gasoline pumps destroyed.

Krasker talked with representatives of voluntary agencies currently working in Kampuchea in health and agriculture and other areas. Some are carrying out successful programs, but others reported problems and frustrations. A Church World Service representative said some of their projects have suffered major setbacks because of the US government's prohibition against certain equipment being shipped to Kampuchea.

A worker for another organization spoke of frustrations trying to convince Kampuchean government officials of the problems of bringing tractors and high technology items into the country without adequate access to spare parts, fuel, and trained mechanics. One director acknowledged that his organization had at times been insensitive to the true needs of the Kampucheans, ordering expensive beds for orphanages or pillows for hospitals.

Krasker also talked with various government officials. Mr. Huy, education liaison officer with foreign agencies, stated that the government is now placing a priority on providing children and adults with basic reading and writing skills. During the brutal reign of Pol Pot, who was driven out by the Vietnamese in late 1978, education almost came to a halt. Schools and books were destroyed and thousands of teachers executed.

Says Krasker, "I think the Kampuchean government must be praised for its effort to further education. It is obviously using schools and education programs to teach ideology, but is also allowing people to learn to read and write who never before had the chance."

This Elijah will walk (or, Regina to Winnipeg on foot)

Winnipeg, Man. (GCNS) — The biblical prophet Elijah had a dream for his people. When Israel repeatedly fell short of his hopes and the political leaders conspired against him, he ran for his life into the wilderness to hide under a broom tree. He asked God to take his life because "even I only, am left" (1 Kings 19:10).

The Conference of Mennonites in Canada (CMC) has its own Elijah. Elijah McKay — an Indian — has for some years been working for CMC's Native Ministries (NM). Wherever he gets a chance he tells people of his dream for a strong native church in Winnipeg.

After several decades of mission work among Canadian native peoples, the CMC has yet to see one independent congregation out of its labors. Elijah says some people react skeptically to his dream. A lot of people offer support but then want some right to manipulate the shape of this congregation. He dreams of a native congregation controlled by natives.

Slowly he has seen growth. A group of 30 natives meet regularly. He said, "We do a lot of Cree singing, Bible reading, and invite special speakers."

Come summer, Elijah plans to take a new bold step, in fact, many steps. He plans to walk from Regina to Winnipeg (350 miles) to draw attention to his native congregation and to raise some funds toward a building.

The NM board shared Elijah's dream and plans at the 28-31 January council of boards. It will not be a NM project, but the board expressed approval and excitement.

His doctor told Elijah he was fit. The Lord told him to "take a walk." Elijah told the NM board he will walk to build the body of Christ among his people.

M. H. Ewert, administrator of Bethel Deaconess Hospital and Bethel Home for Aged, Newton, Kansas, was named president-elect of the Mennonite Health Association, which met in San Antonio, Texas, 1-4 March. Also representing the hospital and home for aged at the meetings were Jim Cox, chaplain, Jeanette Peters, hospital director of nursing, and Jeanne Houser, hospital social worker.

A black child in the US today has nearly one chance in two of being born into poverty, according to a report issued earlier this year by the Children's Defense Fund. Also, a black child is nearly twice as likely as a white baby to die during the first year of life. Black children are more likely to be sick and without a regular source of health care. They are three times as likely to be labeled mentally retarded, twice as likely to drop out of school by the 12th grade, and three times as likely to be unemployed. In addition, a black teenager is five times as likely as a white teenager to be murdered.

The nominating committee of the US Peace Section of Mennonite Central Committee asks the Mennonite and Brethren in Christ constituency to nominate persons for the positions of three members-at-large to be elected at the spring meeting. Nominees should be members in good standing of a local Mennonite or BIC church, have a biblical understanding of peace and social justice concerns, and interest and time to devote to this work. Nominations of women and minorities are encouraged. Send the name of your nominee with a supporting statement to Katie Funk Wiebe, 103 East B., Hillsboro, KS 67063.

North Star church celebrates 75th anniversary

Drake, Sask. — "In the years when this church was first organized, the common mode of travel was by horse and wagon or sleigh. In the dark winter nights, on unmarked trails, it was common for the traveler to get his directions from the North Star." So reads the constitution of the Drake North Star Mennonite Church, which celebrated 75 years of God's leading and blessing on 14-15 February.

"Thus, in seeking for a name for the church," the document continues, "the thought was offered, 'If only the church could be a guide for man in his spiritual life as the North Star was for the traveler.' Out of this was born the name North Star Mennonite Church."

The congregation hosted up to 200 former members and friends for this two-day celebration. Among the guests were those who had held positions in the church: Paul Schroeder of Clearbrook, British Columbia; Bernie Retzlaff of Saskatoon, Saskatchewan; and Henry Penner of Minnesota.

Henry Gerbrandt, general secretary of the Conference of Mennonites in Canada, presented the Sunday morning message.

The last service on Sunday afternoon concentrated on the future role of the church. Henry V. Friesen, Saskatchewan conference pastor, shared some of his insights.

The membership recommitted itself to God and his work through churches like North Star. *Claire Ewert*

(Left to right) Henry H. Funk, Bernie Retzlaff, Paul Schroeder, and Henry Penner participate in a litany.

COM staff opening
Director of Mission Services

COM is searching for a person in the administrative staff position of Director of Mission Services. The position will be open September 1.

Send inquiries or names to:
COM
Box 347
Newton, KS 67114

Executive director

MCC Saskatchewan invites applications for the position of executive director to administer the various involvements of MCC in Saskatchewan, being based in Saskatoon.

Present staff component is 6-7 persons. Overseas experience with MCC is preferred but not essential. MCC Sask. is the affiliation of some 95 congregations from seven conferences.

Salary negotiable. Competition closes 30 April. Starting date 1 June preferred.

Application forms and job description details available on request.

Address inquiries to:
Ernest Friesen
Chairman of Personnel Committee
Box 1622
Saskatoon, Sask. S7K 3R8

Teaching and staff positions

open for 1981-82 at Freeman Junior College and Freeman Academy:

1. Instructor of business management and/or business education, including accounting.
2. Instructor of physical education and athletic coach for men's and women's basketball and track, women's volleyball, and men's soccer.
3. Instructor of chemistry, physics, and mathematics.
4. Part-time positions perhaps combined with one of the above:
   - —residence hall director
   - —instructor of industrial arts
   - —instructor of early childhood education

Bachelor's degree and secondary certificate required for above teaching positions. Master's degree preferred.

Send letter of application and credentials to:
Leroy Saner
Academic Dean
Freeman Junior College and Freeman Academy
748 South Main Street
Freeman, SD 57029
605/925-4237.

Christian education and counseling

Elim Bible Institute, Altona, Manitoba, is accepting applications for a full-time position in **Christian education** and **counseling**. Teaching responsibilities would include courses related to personal ministry and the work of the church. Other areas of involvement would include counseling, discipling, worship, and service programs within the Elim community. Experience in these areas an asset. Position to begin September 1.

Send letter of application, resume, and references to:
Philip Bender, principal
Elim Bible Institute
Box 120
Altona, Manitoba R0G 0B0.

Responding to crime

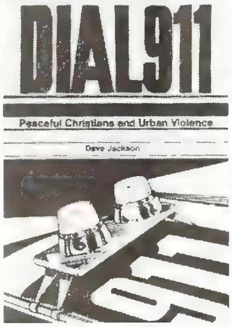
Dial 911: Peaceful Christians and Urban Violence, *by Dave Jackson (Herald Press, 1981, 160 pages), is reviewed by Gordon Houser, editorial assistant for* The Mennonite.

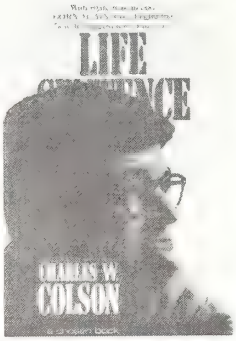
"What would you do if someone broke into your home and began to carry out your possessions?" asks author Dave Jackson in the preface to *Dial 911: Peaceful Christians and Urban Violence*, to be released next week by Herald Press.

Well, what would you do? The answer, says Jackson, is not an easy one. Nor is it always the same. Nor is it always clear. He writes out of the experience of Reba Place Fellowship, an intentional church community in Evanston on Chicago's north side for the past 23 years, where he is a pastoral leader. Members of Reba Place, who live in the same vicinity, have encountered numerous instances of crime in their neighborhood, from burglary to murder and rape. *Dial 911* includes stories from this experience that recount both successes and failures in seeking reconciliation between victims and offenders. Jackson also includes four chapters of reflections on *distinctions* between kinds of crime and kinds of criminals, *deterrents* to crime that don't threaten anyone's life, the role of *attitudes* in resolving conflicts and promoting peace, and *Scriptures* relevant to people's conduct as citizens of the kingdom of God.

Most books dealing with crime and urban violence operate solely in the realm of theory, with perhaps some disparate anecdotes. *Dial 911* is unique in that it records the responses of one church community in an urban setting. Much of it is written in a narrative style that's engrossing. The principles Jackson offers do not intrude on or detract from the encounter with crime in the testimonies. Instead they encourage questioning responses according to specific circumstances and (especially) the leading of the Spirit. The accounts express a variety of experience and are presented in an honest fashion — not pat answers.

Dialing 911 to call the police is one response to crime. But Jackson helps us see the responsibility that entails in regard to what happens thereafter. Promoting dialogue between the victim and offender involves time and energy, sometimes more than we have. But as crime increases and the injustices of the legal process prevail, Christians will be called upon more and more to face critical decisions. *Dial 911* is a helpful tool as we discern together our specific responses. It needs to be read.





On prisons and growth

Life Sentence, *by Charles Colson (Chosen Books, 1979, 308 pages), is reviewed by Vern Redekop, a student at Mennonite Brethren Biblical Seminary, Fresno, California.*

If *Born Again* was an account of an encounter with God of the first kind, *Life Sentence* is an account of encounters of the second, third, and fourth kinds. That is, it is a book about spiritual growth and renewal. There is a confession of earlier excesses and the candid admission that the devil pride keeps creeping back after being once shaken off.

Charles Colson is a fast learner, and he has surrounded himself with effective teachers. *Life Sentence* carries the theme of a man becoming a disciple of Christ in the context of community. There are good lessons for people wishing to support young, energetic Christians.

The story makes gripping reading, thanks to the careful organization of the editors and thanks to the way in which Colson lays bare his life. There are painful failures, alluring temptations, and the slow development of a sense of calling to a particular mission.

As a book in practical theology, *Life Sentence* speaks to issues important to one wishing to be faithful to biblical understanding of the church. As a book about men and women who love those in prison in the name of Christ, it is a challenge to Christians who confess the name of the Lord to do something.

When seminars were first set up for men in prison, a conscious decision was made to focus on discipleship, the meaning of following Christ. This is in contrast to the option of preaching for quick conversion. Participants have been impressed by the demonstration of love and by the nonthreatening atmosphere in which it is okay to ask questions.

There is the stark realization, achieved painfully, that Christianity is not tied to the American way of life. On the contrary, Charles Colson speaks of a particular vitality in the Christian church in Europe where it does not receive the same public support as in America.

Hard decisions are made in *Life Sentence* after an earnest, prayerful struggle to determine the will of God.

The fellowship of brothers and sisters which formed the cradle out of which Prison Fellowship was to develop included people who by all counts were political enemies but were united in Christian love. The reconciliation did not only take place among political leaders, as this account demonstrates: "On a recent Sunday I had visited the Sojourners Fellowship in the inner city of Washington. Many there were activists who led peace marches in the 1960s. Oceans separate our politics, but in their church, which meets in the basement of an old school, I experienced a unity of spirit that made our differences seem inconsequential."

Local churches and parishes loom large in the work of Prison Fellowship, which is neither Catholic nor Protestant. Colson gives testimony of his own baptism and the importance for him of committing himself to a particular church.

The chapter on "The Weak and the Strong" develops the same theme as *Rich Christians in an Age of Hunger* by Ron Sider; namely, that the God of the Old and New Testaments is on the side of the poor, and if the strong isolate themselves from the poor they do so at considerable spiritual cost.

Life Sentence is the story of a man, Charles Colson, and of an organization, Prison Fellowship. It says many things about both prisons and fellowship. It is both entertaining and stimulating. It is a description of growth and a challenge to grow.

SPEAKING OUT

Reconciliation with Iran

William Keeney

Most everyone is happy that the hostages have returned from Iran. It is the end of an agonizing episode.

The danger now is that people and the government will feel called upon to punish Iran in some way. A number of officials and others have already called for such a response, especially with the reports the press has played up about the brutal treatments of some of the hostages.

Brutal treatment is in no way to be excused, any more than is the taking and keeping of hostages. But such acts should be kept in perspective by remembering the quarter of a century of brutality suffered by thousands of Iranians under the Shah's regime. Iranians are very much aware that the Shah was put into office by a CIA coup engineered by a US ambassador.

Iranians are also aware that the Shah's secret police, the infamous SAVAK, was set up by the CIA. They believe the CIA taught much of the means of torture used by SAVAK, in part through methods learned by the CIA in the Vietnam War. Some of the equipment used for torture by SAVAK was manufactured in the US.

Some signs pointed to the playing up of brutal treatment not so much as "righteous indignation," but to generate an atmosphere for backing out of the agreements made for release of the hostages. The mood of anger also builds support for ever increasing militarism.

To back out of the agreements made would have been dangerous, even with the excuse that they were made under duress. It would have put the Algerians — and others who assisted in negotiating for the US — in an awkward situation. They served as intermediaries, and it would have reflected on their integrity if the US had not kept the agreements.

Furthermore, if the US had not kept the agreements, it would have increased difficulties in negotiating any future distressing conflicts with similar parties. One hopes that the reactions cool and the longer view brings better judgment to prevail. It is in the long-range interests of both Iran and the US to normalize relationships between the countries as soon as possible.

"The mood of anger . . . builds support for ever increasing militarism."

Someone suggested that the Christian response to the treatment of the hostages should be to return good for evil. It does appear that some good is needed to break the cycle of evil-for-evil that has prevailed.

Perhaps Mennonites and other Christians who would like to break the cycle of evil should find some positive way to respond. After a trip to Iran in February 1980, the proposal was made that MCC should look into some program to meet the needs of Iran.

When we were in Iran we were told of the critical need for recovery of agriculture. Prior to the Shah, Iran was a food-exporting country. Under his attempts to modernize agriculture with mechanization and some disastrous experiments in corporate farming, Iran had to import up to 40 percent of its food.

The country needs to reconstruct its agriculture to get back to where it is self-sufficient. Mennonite expertise in farming might be helpful.

Other needs are for improvement of health and education. As many as 85 percent of the people are illiterate. Community development teams might be welcome supplements to the efforts of Iranian students who volunteer vacation time to work to meet these needs.

The needs of Iran are probably even greater now than they were a year ago because of the Iran-Iraq war. Perhaps Mennonites and other Christian groups should offer to send 50 persons to Iran to engage in community and agricultural development. I have had some young college students offer to join such teams if they were set up.

Some gestures of reconciliation are needed; some steps to try to reverse the cycle of evil-for-evil that has governed the recent relationships. Now that the travel ban is lifted, some exploration for long-term reconciliation and normalization of relations should be undertaken.

William Keeney is visiting assistant professor of integrative change in the Center for Peace Studies, Kent State University, Kent, Ohio 44242.

What must take place

Phil Bender

". . . to a church faced with the fearful prospect of shedding its blood for its allegiance to Jesus, John in this great vision reassures that shed blood is the seed of victory."

Having described Jesus Christ as the Lord of all (chapter 1) who exhorts his church to greater faithfulness in these "end times" in which God is pushing toward the final achievement of his purposes (chapter 2-3), John reports another vision. "Come up hither," trumpets the heavenly voice, "and I will show you what must take place after this" (4:1).

What John sees in heaven stands in stark contrast to the situation on earth. Below, chaos reigns as the powers of earth arrogate to themselves divine authority and make war on the church. But from the point of view of heaven, it is clear who is sovereign — God, who rules history through the Lamb that was slain.

In rich symbolism drawn from Ezekiel and Daniel, John affirms God's sovereign majesty, before which the machinations of Caesar pale and wither. Shining as precious stones, surrounded by four living creatures symbolizing the whole created order, God here is praised: "Holy, holy, holy, is the Lord God Almighty" (4:8).

But God, like Jesus in the vision of chapter 1, does not reign alone. Around his throne are 24 thrones, on which are seated 24 elders, "clad in white garments, with golden crowns upon their heads" (4:4). Here, in the control room of history, the church shares in God's reign. (Later, in chapter 20, when the end times reach their end, we shall see the church reigning *on earth* with her Lord.)

Two other features of this vision of heaven are worthy of note, since they are keys to interpreting the remainder of the book. One is the rainbow: "Round the throne was a rainbow that looked like an emerald" (4:3). Since the days of Noah and the flood, when God placed a rainbow in the sky to symbolize his intention never again to destroy the earth, the rainbow stands as a sign of God's grace. It will be important to recall this encompassing rainbow when we encounter in chapter 6 the series of awful judgments from God's throne.

The second feature is the "sea of glass, like crystal" (4:6) standing before the throne. In the symbolism of Revelation and of the Old Testament, the sea is the reservoir of evil. In chapter 13 we shall see the great beast, the incarnation of evil, emerge from the sea. Yet here the sea seems inert, frozen, like glass, no longer dark and impenetrable. John seems to suggest that though evil has infiltrated the whole of God's good heaven and earth, it has been made captive of his overriding sovereignty.

But now in chapter 5 new elements enter John's vision. God holds in his right hand a scroll. The scroll, symbolizing God's plan for his creation, is sealed, and "no one in heaven or on earth or under the earth was able to open it" (5:3). John weeps, because nothing in creation can break the seals and set in motion God's purposes.

But wait! One is found worthy: "The Lion of the tribe of Judah . . . he can open the scroll" (5:5). But the figure that advances to take and unshackle the scroll is not a Lion but a Lamb. And when this unlikely Lamb, looking "as though it had been slain" (5:6), clasps the scroll, all in heaven and earth (and even in the sea!) erupt in joyous acclamation.

In this substitution of a Lamb for the anticipated Lion, we penetrate to the heart of Revelation's theology — a theology echoing the larger New Testament. The Lion, symbol of the militant Messiah who would appear to smash the enemies of God, has been displaced by a slain Lamb. The way of the cross, John says, not the way of coercion and power, is God's plan for the redemption of the world. And that apparently powerless cross, not the sword of Domitian or any like him, has become the unseen lever which now is moving the world towards the goal which God intends.

Thus to a church faced with the fearful prospect of shedding its blood for its allegiance to Jesus, John in this great vision reassures that shed blood is the seed of victory. The slain Lamb has seized control of the course of earthly events because he was a "faithful witness" (1:5) to the way of God's redeeming love. If the church now must lay down its life for the world, as did its Lord, it can do so in the confident knowledge that resurrection follows the cross, and that the faithful witness it now offers shall also one day triumph.

Third in a series on Revelation

Phil Bender, Box 120, Altona, Manitoba R0G 0B0, is principal of the Elim Bible Institute and teaches New Testament and theology.

open your bible

MEDITATION

God's model of human creation

Modeling, according to psychologists, is behavior designed to be an example. The person imitated is the model. Psychologists have another use of the word "model"; meaning a theory that shows how parts fit together. Thus, one is not left with a list of definitions or functions but with some idea of an interrelated whole. Other psychologists test the model experimentally and confirm, reject, clarify, or question. Hopefully, useful knowledge is obtained which can be applied as needed.

As far as modeling is concerned, Jesus is to be our example. We are to follow him. Note his behavior patterns in sincerity, prayer, worship, forgiveness, dedication, service, compassion, and acceptance of others. As for God's theory of humans, the Psalmist may have been seeking the model when he asked, "What is man, that thou art mindful of him?" (Psalm 8:4).

God created us as thinking, feeling, and acting persons. We are given the ability to choose; to make decisions. We are then able to discriminate good from evil and to honor our Maker by choosing good. Nathaniel was complimented for having no guile, evidently pleasing the Master.

But the Pharisees were censured for judgmental behavior while feigning virtues. We are not to sound a trumpet for others to view our giving alms; neither are we to condemn a speck in our brother's/sister's eye while forgetting a beam in our own eye. The Pharisees provoked stinging words from the master. Did they fail to exemplify God's model? How so?

The Pharisees interpreted the law written in statements or principles. If the law said, "Love thy neighbor," the Pharisee would list operational acts to accomplish the law. In deciding what others must do to practice God's command, the Pharisees often exempted themselves.

By listing necessary actions for others, the Pharisees reduced human personality to a state of dependence. Thus, eternal principles became a set of mechanical chores. This violates human dignity while making one person dependent upon another. Biblical commands or principles allow each to exercise God-given thought processes when applying the principles.

We might say the Pharisees rejected God's model of human creation. God made us to be responsible individuals answerable to him. The Pharisees' system made persons dependent and mechanical, answerable to them.

Today, when we are prone to proscribe for others—including "oughts" and "shoulds"—perhaps we could take another look at God's model of man/woman. Commands and laws are written in the Scripture. We are responsible for application. Others have the same freedom and the same responsibility. Following an example is one thing, but to implement scriptural laws for others entails taking over their decision-making apparatus. To do so denies God's model of man/woman and leaves us open to the plight of the Pharisee with the solemn rebuke, "Ye hypocrites."

Pat and Bill Bouchillon

The miracle

My earthen life,
  A Cana jar
    Of tepid water, dull;

With Jesus' breath
  Is changed to wine
    Bouquet of ecstasy.

Fern Pankratz Ruth

Duty of churches

"It is the duty of churches like yours to put armies like mine out of business."

Dwight D. Eisenhower

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EDITORIAL

Christians and the arts

A story tells when George Frederick Handel's *Messiah* was first performed successfully, some local lord said, "Ah, Mr. Handel. Everyone, I think, was very entertained by your piece."

Handel said, "My lord, I hoped not to entertain them. I hoped to make them better."

Christians have used the arts in all of Christian history. The Old Testament urges people to relate to signs and symbols. Jesus freely utilizes the art of parables. Churches used symbols of baptism, communion, music, the sign of the fish, the cross, creative movement, and sang psalms. Christian literature is rich in imagery.

But there also has been an ongoing tension between Christians and artists. Some Christian leaders are afraid that works of art may become images that will violate the Second Commandment. Their suspicions rest in real incidents like the golden calf at Mt. Sinai, the idols of Baal, and the many Greek altars to unknown gods (as described by Paul in Acts 17).

Our Mennonite tradition has been to downplay the arts. We did use them. Simple church architecture, worship in a homely style, music by the congregation unaccompanied and without notes, the Bible itself (possibly together with a catechism and *Martyrs Mirror*) as decorating artifact of the family living room; and a reluctance toward any fancy photography were common to many generations of our story.

Much of our art was largely spontaneous community living.

Today, as we have become part of the large middle-class affluent culture in the US and Canada, we have often failed to understand our own art. We were quick to throw out the old and adopt anything new.

So our churches began to look like most others; our singing and worship copied other churches; our paintings and other artifacts were randomly selected so we could compete with our neighbors; and the Bibles became dust collectors on many out-of-sight shelves.

What is art? Does it have something to offer us Christians?

I believe the finest art represents what some of the most perceptive people have expressed about life in some of the best possible ways. When these great persons have included the Jesus dimension in their great, creative expressions—poetry, painting, sculpture, music, fiction, drama, photography, cinema—they have provided resources to enrich our total lives. We owe much to them.

One of the greatest ways Mennonites currently need the arts is in helping us to understand who we are.

It is extremely tempting for us to forget our heritage—we were historically not among the privileged elite—and to join the affluent masses of much possessions and overdone makeup, worship, homes, etc. And we soon wonder why we should be Mennonites at all. Inside of us develops a purposeless sameness.

Today we are being helped by heritage groups all over Canada and the US. They are reminding us that to be somebody means to learn from our past. Obviously we can't turn the clocks back nor do we care to relive frontier times. But there are the buildings, the writings, the poetry, the paintings, the dramas, the ordinances and festivals, *with character*. They have stood the times and helped move us into deep involvement in unique service and witness ministries. We must study and retain them.

And we must encourage those among us today—the artisans of many crafts—to again imprint the finest fragments of our imperfect discipleship. We need these symbols of aspiration as challenges. Our children will need them as reminders.

To ignore the arts is to invite deterioration of self, faith, and spiritual community. An appropriate arts dimension will always reflect some of our greatest potential and thereby act as inspiration to become all that we can become in Jesus Christ. *Bernie Wiebe*

THE MENNONITE

WM EDITION

WM

WINDOW TO MISSION

APRIL-MAY 1981

The open window

Shortly before his death from cancer, Hubert H. Humphrey, former vice-president of the United States, said, "The greatest gift that has come to me is the affection of so many—far more important than people feeling sorry for me. In fact, feeling sorry for someone is simply to give him a little pain reliever. Love is a healing force."

There are so many hurting people in our world, hurting physically, emotionally, and spiritually. How often we long to help but don't know how to go about it. I firmly believe that in order to be of real help to another person we need to feel positive about ourselves. We need to have the healthy love of self as shared by Naomi Lederach in our first article. Then we can launch out to give of ourselves with God's guidance.

Listening is probably one of the greatest ways that we as untrained counselors can help. Listening is hard work and takes much concentration. John Drakeford likens the communicator to someone launching balloons inscribed with messages. Each balloon has a long string attached which makes it easy for the listener to grasp as it goes by. As the balloons float past it is up to the listener to act, to respond, to be alert.

How are you at catching those balloon messages? Sometimes we are most negligent with those we love the most. We become too busy blowing up our own little balloons or taking care of things which seem so important. Our "things" can become quite trivial when we encounter someone we care about who is hurting.

May the articles in this issue encourage you to take time. Make time.

—Jeannie Zehr

COVER

A good listener is a person with a mission. Such mission can take place at the most unexpected places and times. Lord, keep me open and ready to be used by you.

WM

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Healthy Self-Love

Naomi Lederach

YOU ARE THE superintendent of summer Bible school and have just completed what was a very good experience. Your ideas were used and they worked! A number of teachers have told you what a good job you did. How do you respond? Do you say, "Oh, anyone could have done it," or "Praise the Lord," or "Thank you"?

You have just served a lovely meal and all your guests compliment you. Do you say, "It was nothing really," or "Oh, your angel food cakes turn out so much nicer than mine," or "Thank you"?

The way you respond to situations like these may say a great deal about your self-esteem. How are we as Christians to view ourselves? Should we put primary emphasis on our sinfulness, our inadequacies and failures, or on newness in Christ?

Being a Christian involves not just believing something about Christ, but also believing something about ourselves. The confident acceptance of God's love and forgiveness, knowing we are His in spite of our failures, is crucial in the development of a positive self-image. It would seem then, that we, of all persons, would feel positively about ourselves. Unfortunately, this is not always true.

Self-esteem is the evaluation we have of self, the attitude of approval or disapproval toward self, and the extent to which we believe ourselves to be worthwhile, significant, capable, and worthy. The way we think of self has much to do with what kind of life we live. If I see myself as inferior and inadequate, I will likely be just that.

Self-esteem is basically something that must be supplied by someone else. As children we got our initial feelings about ourselves from those around us. As children look at others' responses to them, they say, "If they like me, then I can like me. If they do not like me, then I must be bad." As adults we still tend to feel about ourselves as others have reflected that self back to us. A predominantly negative self-image has sad consequences for adults, as well as children.

What did your parents and significant others tell you? Did you feel acceptance and worth from them? Or were they so concerned that you may become proud if they complimented you that they withheld approval? (How sad!) Were you reminded that you are a child of God, joint heir with Jesus Christ, or was the message one that left you with a sense of guilt and worthlessness?

When the Christian message is understood, it is not a question of either the Christian faith or a positive love of self, but when accepted in its totality this faith brings with it a genuine love of self.

Self-love is not in conflict with loving others. It is a necessary ingredient and cannot be separated from respect and love for others.

There is a difference between self-love and selfishness, between a healthy ego and egotism. A selfish person in reality dislikes herself and needs to convince others in various ways that she is an okay person. The deep inner self of this person is so lacking in self-esteem that she becomes almost overwhelmed with inadequacy and a fear that someone may indeed know and expose her. To protect against this fear she may surround herself with things or may try to be completely unselfish by "putting others first always," only to discover that such relationships may not be satisfying.

A person with a healthy self-esteem:

—Will be comfortable with herself as a person whom God loves.

—Will usually experience warm, friendly, and positive feelings toward herself.

—Will know herself well enough to assess both strengths and weaknesses.

—Can talk about her strengths — "realistic estimation of gifts."

—Can fail successfully and profit from mistakes, can forgive herself and talk about a need to improve.

—Can laugh at herself.

—Is open to the totality of life in Christ, to all of human experience.

—Will not need to lie to herself to protect herself from pain or discomfort.

—Will allow fears, anxieties, and anger to surface, be felt and acknowledged, with no need to overplay or underplay these.

—Will be willing to take risks, but not try the impossible.

—Will feel she has a worthy love to share with others.

—Will feel equally the pleasure and validation that others also find her lovable and enjoy sharing their love with her.

—Can be vulnerable and open, taking a servant posture, understanding that God wants the best for her and others and so does she.

Only as I know my own needs, wants, and desires, meet them in a non-guilty enriching way, and can feel good about myself, am I truly able to serve God or anyone else.

---

the telephone

I have just hung up; why did he telephone?
I don't know . . . Oh! I get it . . .

I talked a lot and listened very little.

Forgive me, Lord; it was a monologue and not a dialogue.
I explained my idea and did not get his;
Since I didn't listen, I learned nothing,
Since I didn't listen, I didn't help,
Since I didn't listen, we didn't commune.

Forgive me, Lord, for we were connected,
And now we are cut off.

—Michael Quoist

CONSIDER READING

IN A WORLD PACKED WITH LITERATURE on self-improvement, it is surprising how few clear directives there are on how we can more effectively help one another. Paul M. Miller saw the need: people everywhere caught in problems beyond their ability to cope; and the resource: caring Christians in need of understanding and skills to help. Miller's response to this need and resource is his timely book *Peer Counseling in the Church* (Herald Press, 1978).

Miller is well qualified because he combines professionalism and experience with clear Christian commitment, and warm, caring humanness.

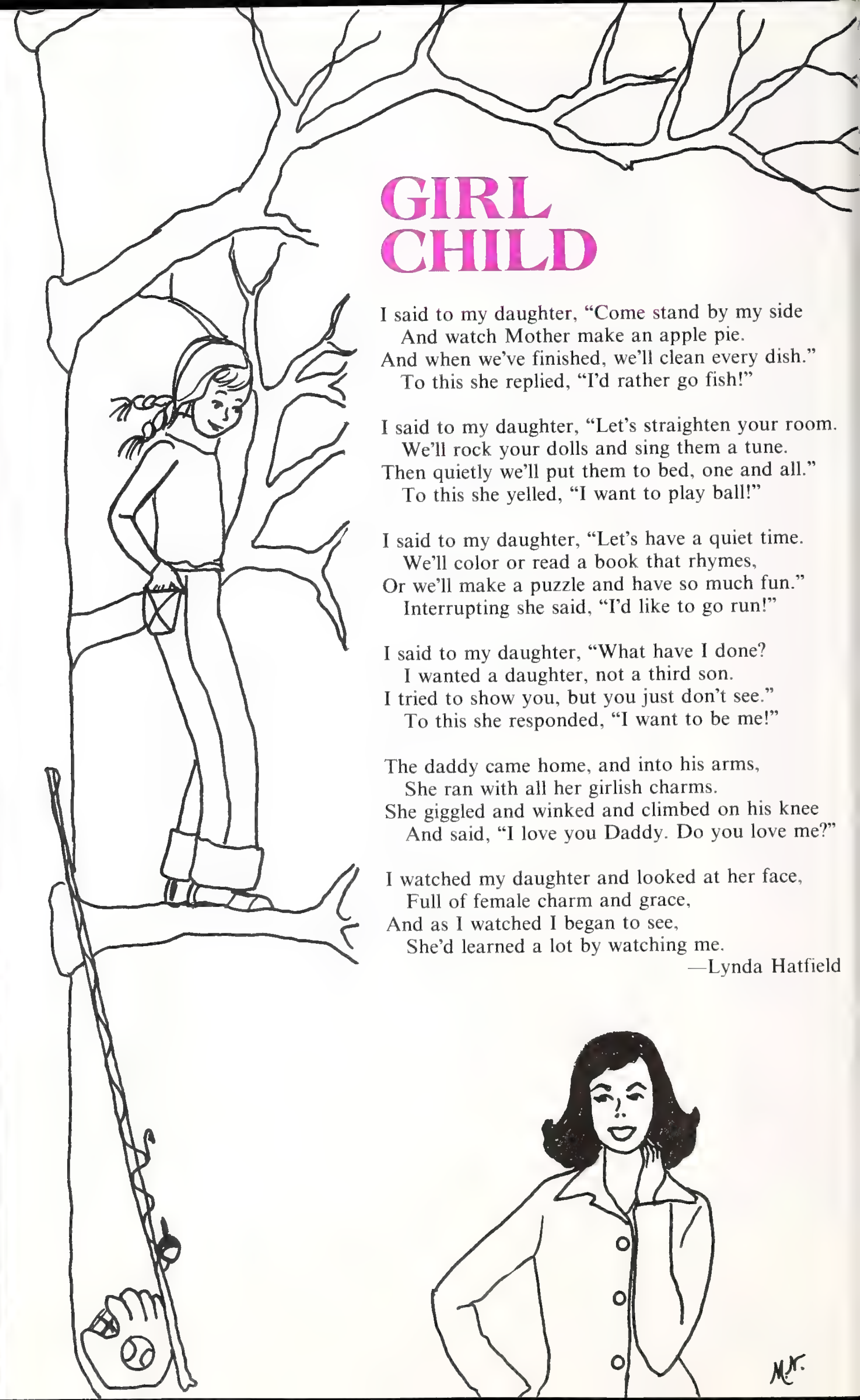
The book is packed solid with sound teaching and directions. His basic assumption is that "Christ as head of His living body, the church, is intensely serious about life from Himself as the head flowing into every part of the body through the arteries of honest caring, frank counseling and admonition . . . that Christians should meet a larger share of one another's needs." After clarifying this assumption he deals with essential attitudes and skills, tactful beginnings, skills in responding, types of counseling, then back to empathy, and the place of the Holy Spirit in our lives.

The many references to "counselee" had me a bit awed at first. I asked Karen Ewert, a real people-helper in our church for her response to the book. It was so good, that I want to share it with you. Karen says:

1. "I like Miller's basic assumption that peer counseling is what Christ wants for his body—that it should be part of our normal activity or ministry within the church.
2. "I agree that this kind of counseling is often more helpful and effective than secular *professional* counseling. The word *peer* seems to imply a searching together for answers and solutions, a *mutual* seeking for God's will and ways—not a condescension type of doctor-patient interaction.
3. "I think Miller makes a good case for the need for some training in helping others through counseling. This modern society has produced complex problems without simple solutions. There is a need for learning skills and techniques.
4. "There is also a real need to work at one's personal growth, I agree, so that we are not the blind leading the blind. On the other hand, as he points out, we need to avoid letting people trap us into a position of omniscience. We don't know everything.
5. "Miller stresses the individual responsibility of the person. That's good."

For those of you who long to become better stewards of your time and gifts in becoming more effective people-helpers, reading this book will be well worth your time.

—Margaretha Ediger



GIRL CHILD

I said to my daughter, "Come stand by my side
And watch Mother make an apple pie.
And when we've finished, we'll clean every dish."
To this she replied, "I'd rather go fish!"

I said to my daughter, "Let's straighten your room.
We'll rock your dolls and sing them a tune.
Then quietly we'll put them to bed, one and all."
To this she yelled, "I want to play ball!"

I said to my daughter, "Let's have a quiet time.
We'll color or read a book that rhymes,
Or we'll make a puzzle and have so much fun."
Interrupting she said, "I'd like to go run!"

I said to my daughter, "What have I done?
I wanted a daughter, not a third son.
I tried to show you, but you just don't see."
To this she responded, "I want to be me!"

The daddy came home, and into his arms,
She ran with all her girlish charms.
She giggled and winked and climbed on his knee
And said, "I love you Daddy. Do you love me?"

I watched my daughter and looked at her face,
Full of female charm and grace,
And as I watched I began to see,
She'd learned a lot by watching me.

—Lynda Hatfield

PROGRAM 5

SHE'S NOT HEAVY; SHE'S MY SISTER

Pearl Bartel

HOW OFTEN have you heard someone say, "I wanted to help her, but I didn't know what to do!"

"I felt so helpless."

"I hate when she comes over because she has so many problems and I can't do anything about them."

The desire, and also the calling to help people is strong among us. While there are those who have special expertise in the area of helping, in various ways all of us are involved.

Helping others with their burdens is everybody's business. It is a part of the outreach of the church. We help our children when they are needy. We visit a bereaved neighbor. We listen to a parent with a rebellious child, or to a foster child with unloving parents. We try to empathize with a friend in a difficult job situation, and with the woman in an unhappy marriage.

Because of feelings of helplessness in many situations, we tend to pass over the most available form of helping—that of listening. Paul Miller refers to listening as one of the greatest gifts one person can give to another. It involves giving our undivided and loving attention to the person in need.

The Bible provides us with a number of references to the therapeutic use of listening. On the road to Emmaus Jesus drew near to two apostles and listened to what they were saying (Luke 24:13-24).

Paul advises us to rejoice with those who rejoice and weep with those who weep (Rom. 12:15). He also admonishes us to bear one another's burdens (Gal. 6:2). James tells us to be quick to hear and slow to speak (James 1:19).

Abraham Schmitt in his book *The Art of Listening with Love,* states that listening with love transforms what it loves. When someone comes to us with a burden, there is often a readiness to reveal an inner world. For them, the door to this inner world is in the words that they speak. For us, the door to entering their world is by listening. If this listening is done in love, we should be prepared for a very meaningful, in-depth transaction.

When a needy person comes to you, listen for the total story, even though only part of it is told in words. Listen for deeper feelings not necessarily expressed in words. Assess how she is coping with stress in her life; how is she working at her problems? What kind of help, if any, does she need?

Identifying responses

Compare the following examples of helping situations. Try to identify both helpful and unhelpful responses on the part of the listener.

Helping Situation No. 1

You're working in the kitchen, stirring up a batch of bread. Your sixteen-year-old daughter, Jennifer, comes in and sits down at the table.

You ask her if she would like a bowl of cereal and she says no. She seems to want to talk, but you have to finish your bread. It's Saturday morning, furthermore, and the house needs cleaning too. You are about to ask her if she can help with the cleaning, when she says, "I wish I was finished with high school. It's such a bore."

"Now you should not feel that way yet. You have another whole year to go!"

That came out stronger than you intended, but you've always had a secret fear that Jennifer might become a dropout. You can't help wishing she had chosen a more convenient time to talk, but you decide to sit down for a few minutes.

She looks down at her hands, but is silent. Trying to mask your impatience you say, "Why are you in such a hurry about getting out of school?"

She hesitates, then finally blurts out, "Because I hate my classes, and I'm tired of my friends!"

"Tired of your friends!" You are shocked, then add, "Even Gary?"

"Gary and I are . . . not together anymore," she replies. She starts to cry.

While we hear with our ears the complete listening process involves using the total body . . . eyes, hands, arms, feet, head. The whole body becomes involved in the process.

—John Drakeford

So that's it. She broke up with Gary. "Now, now, don't cry; isn't that typical of high school romances? That happened to me several times when I was your age. I got over it."

She stops crying, but remains silent. Feeling pressured to start your cleaning, you glance at your watch.

Jennifer remains silent, except for an occasional sigh, which she uses when she feels misunderstood.

"What happened between you and Gary?" you ask.

"Nothing," she answers.

"But you just said . . ."

She cuts you off with, "I don't want to talk about it."

You feel frustrated. She is still hurting, but now is refusing to talk. You even took precious time out to sit down with her.

"Maybe if you chose friends with more similar backgrounds . . ."

"What do you mean 'similar backgrounds'? White and Mennonite, so we can live happily ever after?" she fires back angrily.

"That's not what I meant," you answer quickly. "You're a very nice girl and you deserve the best kind of friends."

She responds with another deep sigh. She gets up, looks in the refrigerator, slams the door, and goes back to her room.

You get out the vacuum sweeper and try to forget your conversation with Jennifer.

Helping Situation No. 2

Your friend, Susan, called last night to ask if the two of you can have coffee together sometime. You can tell by the urgent tone of her voice that "sometime" means "as soon as possible."

You know yourself well enough to know the importance of being well rested before lending your ear. Listening actively is hard work. You tell her to come over tomorrow morning around nine. This gives Susan a chance to sort out her feelings and decide what to share with you, and then sleep on it.

Listening is really hard work. It calls for the expenditure of effort in concentrating to defeat our listening inertia. Listening cannot be carried on as a part-time activity; it must be entered into with all the vigor we can muster.

—Jake Drakeford

It gives *you* a chance to pray for Susan, and for patience and insight for yourself, and to sleep on it.

You have chosen a time of day that is usually free of interruptions, so you can give Susan your undivided attention.

You make sure you have two comfortable chairs in a cozy corner of the kitchen.

Your coffee pot is on the table, as well as sugar, and cream, so that you need not jump up frequently for supplies. You look forward to Susan's coming. You really want to listen with love.

The doorbell rings. You open the door, greet her warmly, and invite her into your kitchen. Do you detect a note of embarrassment or discomfort in her eyes and voice? You decide not to jump to any conclusions. You fill the coffee cups, and breath a prayer, "Lord, keep me alert and nonjudgmental." You wait for her to begin.

With eyes down, she begins. Her voice is barely audible at first. She seems to be searching for just the right words. You do not want to ask her to repeat what she is so painfully sharing, so you listen very carefully.

She had a physical examination last week. Yesterday she went back for the results and received a disturbing report. She's not sure what it means, but you can see that she is visibly shaken by it. Her hand is trembling as she stirs her coffee.

You are careful not to interrupt her as long as her words come freely. At times, however, listening requires verbalizing a plea or paraphrasing what you have heard.

"It's frightening to receive a report like that," you respond.

Tears erupt, and while you wait for her to speak again, you think ahead. You review what you have heard and try to sort out basic feelings and information. Tears come to your own eyes as you think of the pain Susan is experiencing.

She apologizes for her tears. You tell her that tears are okay, and continue to listen.

She is becoming more relaxed, and pauses for a sip of coffee. For the first time her eyes meet yours.

"When I've heard of others in this situation I've always thought it was extremely serious. What do you think?"

You guard against your inclination to say, "Oh, it's probably not as serious as it seems." Instead, you try to focus on the reality of her situation, and confess that you don't know. You ask if she has shared this with anyone else, and she answers that she is afraid to tell her husband.

You want to ask, "Why?"—then remember that why is often heard as a negative response. "It's difficult to share this with him?" you ask.

She says she did not have a good chance to tell him because they had guests last night, and breakfast was rushed this morning.

You wait for her to say more.

"And besides, I was afraid to upset him. He has enough pressure at his work," she adds.

"Pressure?" you ask.

She explains that there are rumors at the plant that a mass layoff is planned. Everyone is under tension because of job insecurity.

"And you don't want to add to his worries."

"I'm afraid it might be the 'last straw.' "

You take a sip of coffee, and refill Susan's cup. This gives you time to sort things out a bit. What a load she is carrying, and until today, all by herself!

You remind yourself that Susan did

not come expecting you to solve all her problems. She needed to think out loud in order to get a clearer grasp of things. She provided you with the opportunity to hold her burden for a little while, so that she could regain her perspective.

Finally you ask, "How can I help you, Susan?" She seems surprised that you would ask.

"Well, you've done a lot already. It helps just to be able to talk to you."

For the first time she smiles. She goes on to say that she feels strong enough now to tell her husband. She could not risk telling him before she could get hold of herself.

She looks at her watch and exclaims, "I don't believe it. I've been here over an hour! I really must go."

She thanks you again, and you tell her you want to hear how things turn out for them. She assures you that she would like to come back for another cup of coffee, and you assure her that you would like that.

She leaves, obviously more able to carry the burden of worry than when she came.

After you close the door, you spend a few minutes thinking about your conversation with Susan, and say a prayer.

"Listening with love can become a lifestyle for caring people and, in a special way, for Christians" (Abraham Schmitt).

PROGRAM
"HOW TO IDEAS"

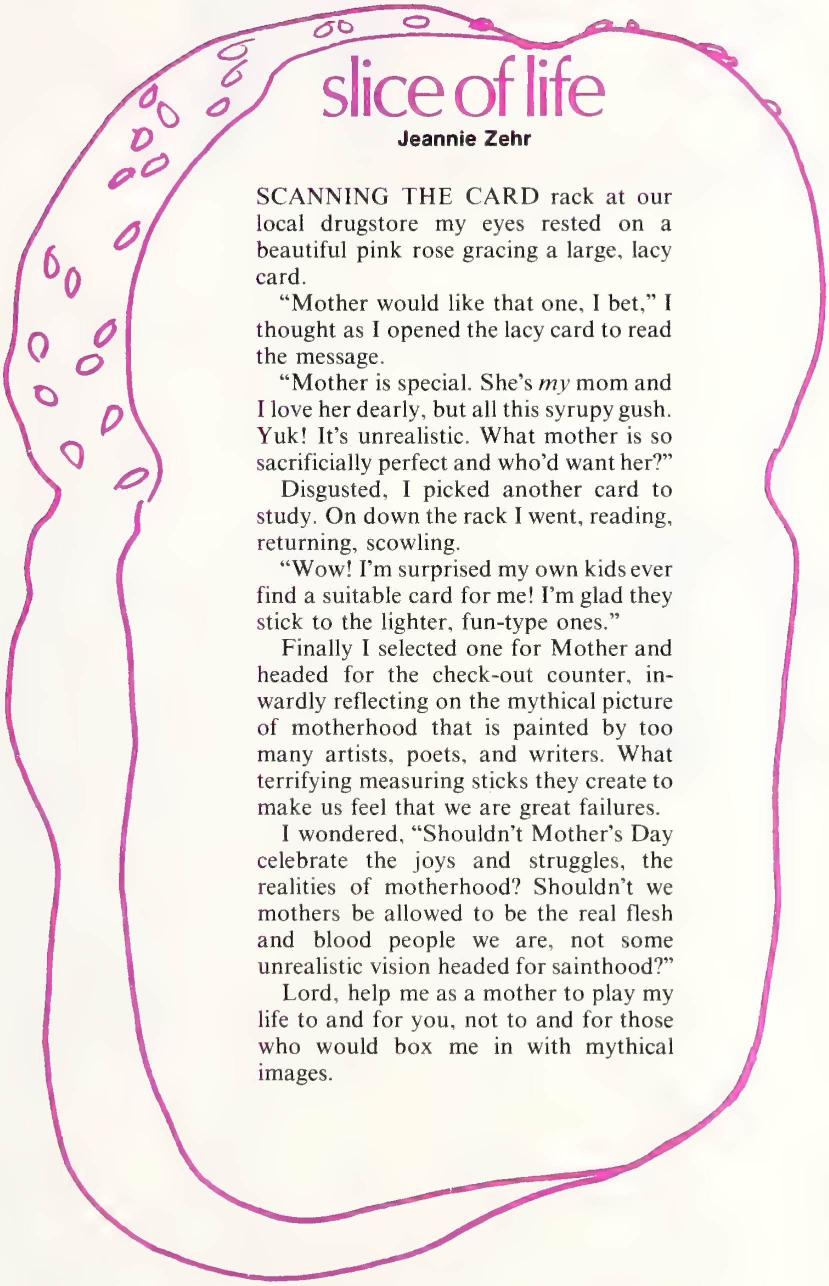
1. For devotions use the suggested Scripture and readings from the WM Devotional & Resource Packet. If you do not have this, it is available from the WM Office, 722 Main, Newton, KS 67114, for $1.00.

2. In reading or role playing the two helping situations in the lesson identify the following barriers to communication:
   - a. arguing
   - b. condescending behavior:
     - (1) flattery
     - (2) giving advice
     - (3) unearned praise
   - c. moralizing or admonishing (no oughts or shoulds)
   - d. distancing patterns
     - (1) taboos against crying
     - (2) false reassurance
     - (3) aloofness or detachment
     - (4) too busy to listen
   - e. interrogation
   - f. prolonged pauses which indicate resistance on the part of the "helpee"

3. Identify effective listening patterns in the helping situations.

4. Three books which are good, helpful background materials for your program are: *How To Be a People Helper* by Gary Collins, (Vision House, 1976); *Peer Counseling in the Church* by Paul Miller, (Herald Press, 1978); and *The Art of Listening With Love* by Abraham Schmitt, (Word, 1977).

5. Divide your group up into groups of three. Designate one person in each group to be a listener, one to be the talker, and one to be the observer. Suggest a topic to be shared by the talker such as a most embarrassing moment, or most memorable birthday, or other nonthreatening topic. Give several minutes quiet time for thinking. Then have talkers share for five minutes or so. Listeners may ask questions, listen intently, but they are not to share their own experiences. Observers watch body language, how the talker and listener interact, etc. At the conclusion the observer shares reactions and the three discuss the experience. Trade roles and repeat.



slice of life

Jeannie Zehr

SCANNING THE CARD rack at our local drugstore my eyes rested on a beautiful pink rose gracing a large, lacy card.

"Mother would like that one, I bet," I thought as I opened the lacy card to read the message.

"Mother is special. She's *my* mom and I love her dearly, but all this syrupy gush. Yuk! It's unrealistic. What mother is so sacrificially perfect and who'd want her?"

Disgusted, I picked another card to study. On down the rack I went, reading, returning, scowling.

"Wow! I'm surprised my own kids ever find a suitable card for me! I'm glad they stick to the lighter, fun-type ones."

Finally I selected one for Mother and headed for the check-out counter, inwardly reflecting on the mythical picture of motherhood that is painted by too many artists, poets, and writers. What terrifying measuring sticks they create to make us feel that we are great failures.

I wondered, "Shouldn't Mother's Day celebrate the joys and struggles, the realities of motherhood? Shouldn't we mothers be allowed to be the real flesh and blood people we are, not some unrealistic vision headed for sainthood?"

Lord, help me as a mother to play my life to and for you, not to and for those who would box me in with mythical images.

When I Needed a Listener... She Was There

Once upon a time I was feeling very needy, and wanted a friend with whom to share my load, God provided someone. She was a real listener. I remember . . .

Anne Martens

Many times when I needed a listener someone has listened, but this special time took place at a church conference. We were sharing over a cup of coffee.

The dining hall echoed with the clatter of dishes and the chatter of women. The din seemed a good accompaniment to our domestic talk.

It had been several years since we had seen each other. Via the annual Christmas letter we knew how old Junior was, where we had vacationed, and so on. We were aware of each other's "maternity history." The "history" was similar.

The coffee in our cups cooled off and was forgotten as we shared the sad experiences of losing babies prematurely. We talked of the clinging hope for life and the depth of sorrow in each pregnancy.

Like a fountain overflowing I spilled out my life. The only reason I talked more than she was that my difficulties were more recent. Her receptive personality and sympathetic attitude had magnetic powers. Words flowed unscreened, words of anxious waiting when I felt no fetal movement, then the joy and thankfulness when I felt life again. The emergency visit to the doctor had been reassuring. Didn't I hear the baby's strong heart beat on his stethoscope?

When my fears were confirmed, a spiritual struggle ensued. I had no star of hope. Time and the Great Physician again proved their healing power.

My listener had been mostly quiet. The occasional nod, the attentive eyes, the threatening tear said, "I heard it all. I identify with you."

It was her turn to speak. "We've been to several specialists. The one that really helped us was Dr. __________. We feel we owe it to him that we have a child. I recommend him highly."

We followed her advice. Within a few years God gave us a premature, but healthy baby.

Marie Friesen

Delores Block

Two years ago our family moved to Sugarcreek, Ohio. We had been uprooted from our home in northern Manitoba three months earlier and had been living with family in the meantime. Now this transition—a new home, new community, a new role as pastor's wife, with two children under three years of age.

In the meantime God was preparing a sister in the church for a special role. It didn't occur to me until much later, when I had truly experienced her love and caring as she listened to me, laughed and cried with me, allowed me to share my life's experiences, upheld, admonished, counseled and prayed with and for me; she is not only a sister, she is my pastor.

Soon after we moved here she contacted me and we made arrangements to go shopping in a neighboring city. It was actually an introduction to the new community, but we spent more time sitting in a restaurant and just sharing. Somehow the burdens seemed just a bit lighter after that. I know I can contact her any time I need to talk and she will take time to listen to me.

She shares with me the insights she has received in her reading and Bible study, and I share my insights with her. It is very much a give-and-take type of situation. No matter how troubled I am, she will hear me. This is such a comfort to me.

On our last "visit" we discussed my aspirations for the future when the children will be in school. Sometimes we discuss the hardships of being a pastor's wife—the limited time for family togetherness. I am so thankful that God has provided this listener for me.

I have always considered myself a listener, but during the last year, since our return from a three-year assignment in India, I have needed a listener. The frustrations of settling back in an affluent world, moving to a new community, buying a home, extra assignments, trying to be a buffer for the children when they felt they didn't fit in, were too much for me at times.

On one particular day things just got to me. To top it off, I was to do some baking for a special project and didn't know just how to fit it all in. That evening a dear friend asked me how I was. I couldn't just say, "Fine, thank you." I'm afraid she got the whole load.

I knew she was someone truly interested, not only by the look of concern in her eyes, but I also knew that she had had big adjustments to make in her own life. She showed so much patience and love for me that one thing after another came out in quick succession. I told her how I felt, what needed to be done, concerns about family members, plus the baking that needed to be done. It was so petty in a way, and yet the way she listened to me didn't make me feel that it was too small a thing to talk about.

She said, "I'm glad I could offer my shoulder for you to cry on." Her listening went beyond that when next morning she delivered some baking to help me out.

She is more special to me now then ever before. I felt so much relief at being able to express my feelings. She allowed me to open myself to her completely when I so needed a listener.

WM office jottings from Joan

"Missionary Women—Instruments in God's Hands," is a slide set with cassette tape featuring our General Conference missionary women in Asia. This excellent 11-minute presentation gives a glimpse into the lives of our mission workers. The set is available upon request from COM, Box 347, Newton, KS 67114. There is no rental charge.

Early in 1981, all General Conference pastors and presidents of WM groups in the U.S. and Canada received a special radio spot mailing from Barth Hague. Hague is director of General Conference Faith and Life Radio and Television. This mailing, called "Time For a Change," is a series of eight 60-second messages which are to be used by local radio stations. Perhaps a campaign to air the radio message could be one of the 1981 projects of your WM group. It is hoped that many of you will respond affirmatively by becoming involved in reaching people with a biblical message. The WM office would be interested in feedback in reference to your experience with this project. May we hear from you?

The beginning of the year is an excellent time to update the *Window to Mission* mailing list. Please appoint someone in your WM group to take responsibility for keeping the subscription list current. This includes informing the WM office of duplication, address changes, cancellations, and new subscribers. Publishing and printing costs continue the upward spiral and your help in this matter will be appreciated.

Did you know that Women in Mission reached its 1980 budget by 113.9 percent? We thank God for this commitment in giving. The following financial goals for 1981 were established by the WM Council at the Council of Commissions meeting in February.

Commission on Overseas Mission (Includes) Overseas Wives' Travel AIMM Cash Needs	$113,000
Commission on Home Ministries (Includes) Church Planting Hispanic/Chinese Ministries Media Indian Ministries	$ 35,000
Commission on Education (Includes) Curriculum Marriage Encounter Children's Book on Missions and Service	$ 17,000
Mennonite Biblical Seminary (Includes) Scholarships Furnishings	$ 10,000
Missionary Pension (COM and CHM)	$ 5,000
Personal Growth Fund	$ 3,000
WM Publications	$ 18,000
Bible Society	$ 2,000
Women's World Outreach	$ 9,000
Contingency	$ 4,000
	$216,000

U.S. contributions should be sent to Women in Mission, Box 347, Newton, KS 67114. Canadian contributions should be sent to Anne Neufeld, 1213-23rd Ave., Coaldale, Alberta T0K 0L0. (Note change of Anne's address.)

response

"The articles and testimonies on stewardship in the December-January issue were interesting and inspiring. I read a lot about money and stewardship and I learned from your contributors. Thanks for pulling them together in that issue.

"Your own introduction illustrated the best definition I have found for stewardship as 'managing someone else's property or wealth.' "

Paul L. Goering, Central Regional Manager,
The Mennonite Foundation, Inc., Goshen, IN

contributors

Naomi Lederach (Healthy Self-Love) teaches nursing at Hesston College, Kansas, and recently received her master's degree in psychiatric nursing. She and her husband, John are spending six months in Israel and will return to Kansas in May.

Margaretha Ediger (Consider Reading) co-pastors the Community Church, Markham, Illinois with her husband, Menno. She is interested in chaplaincy work and enjoys working with Marriage Encounter.

Lynda Hatfield (Girl Child) lives with her husband and three children in Fort Wayne, Indiana. She is in the nurses' training program at Indiana-Purdue Universities and hopes to eventually work in cardiac rehabilitation.

Pearl Bartel (Program 5: She's Not Heavy . . .) is a nursing instructor in a shared faculty position at Bethel College and Hesston College in Kansas. She recently received her master's degree in education specializing in counseling.

Jeannie Zehr (Slice of Life) edits *Window to Mission* from her home at 4226 Maplecrest Road, Fort Wayne, IN 46815.

Anne Martens (When I Needed a Listener) and her farmer-pastor husband, Kornelius, are the parents of three children. She enjoys her involvements in education and music in the Fiske Church, Saskatchewan.

Marie E. Friesen (When I Needed a Listener) and her pastor husband, Lorne, are the parents of two preschoolers. She is a former secretary and medical records technician who enjoys reading, music, working in the First Church, Sugarcreek, Ohio, and trying to become a better listener.

Delores Block (When I Needed a Listener) and her pastor husband, Bill, have four children. She is involved in the music program of the Bergthaler Church, Morden, Manitoba.

credits

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Naomi
Lederach

Douglas
Krehbiel

Margaretha
Ediger

Lynda
Hatfield

Mary
Nussbaum

Pearl
Bartel

forecast

Families are in trouble. Is the problem misplaced priorities? How can we reaffirm the importance of marital commitment, family life, and the rewards of child rearing? In the June-July issue of *Window to Mission* Thayne Balzer looks at some of these questions from a father's viewpoint. Also in the issue we'll look at a child's eye view of divorce, and other aspects of family living.

Printed in U.S.A.

bright ideas

VARIOUS CHURCHES in the Wayland, Iowa, community take turns making monthly centerpieces for the dining room tables at the Parkview Retirement Home.

The Eicher WM group once was responsible for a summer month so they made birdbaths out of Styrofoam. They cut part of the centers out and put in little blue rocks to represent water. Little birds were perched on the rims and greenery was added to the Styrofoam bases.

Another month the ladies made small bouquets of flowers from different kinds of printed ribbon. The ribbon was cut with scalloped ends and gathered together at the centers. Pipe cleaners became stems and little cotton balls were used as centers for the flowers. (Mildred Freyenberger)

One summer I wrote to a hospitalized friend who had had three major operations within a short period of time.

It was a letter of encouragement, reminding her to believe the promises of God. I included a Scripture verse.

Several weeks later as I stood by her bedside, she said, "On the day when I received your letter I was so weak that I couldn't hold my Bible. I could hold your letter. The hope from the Scripture verse you included gave me encouragement and I held onto that letter all day, reading and rereading the Bible verse in it."

This incident reminded me anew of the truth of Isaiah 55:11. "So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it." (Elsie Epp)

What a blessing Elsie's letter was to her friend. Wouldn't it have been too bad if Elsie had only stated a Bible reference and had not quoted the verse in total! So often Christians toss references around on cards and other places as if it's a special blessing they are sharing, but have you ever stopped to wonder how many receivers of such references know the verse by memory, or take time to look it up if they don't?

Friedensberg WM in Avon, South Dakota, got together last fall to make packages of juice and apples as Thanksgiving remembrances for their members living at the Good Samaritan Home.

For their December program the women had a speaker from Goodwill Industries in Sioux City, Iowa. They also had a mitten and sock tree and an offering for shoes for the Goodwill Christmas party for children.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY

Mennonite Mutual Aid

(a company that invests in community)

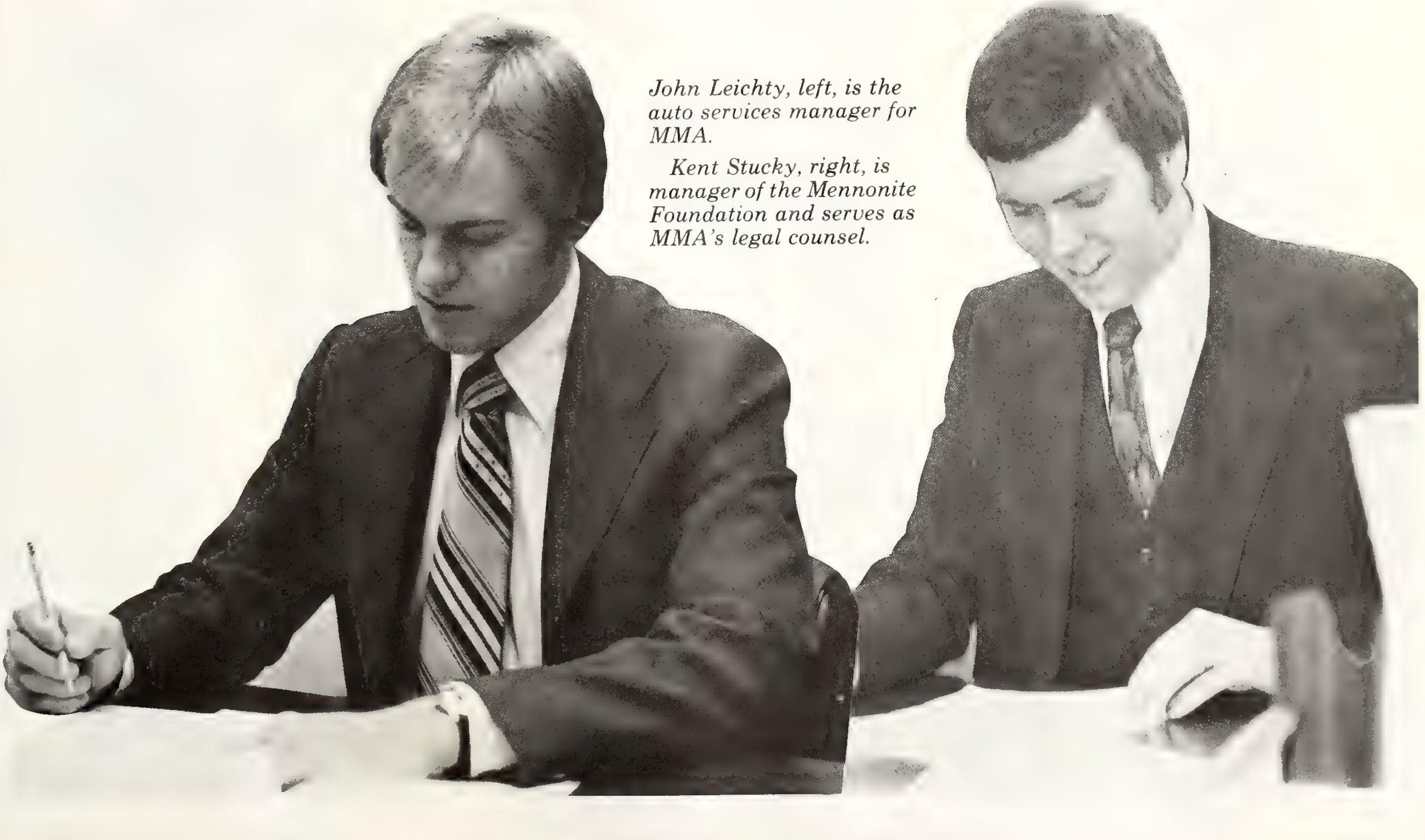
Dave Graybill

According to Dwight Stoltzfus, commercial carriers promote insurance as a means of achieving individual security; Mennonite Mutual Aid uses insurance to promote interdependence and sharing.

"In a very real sense, that's moving upstream," the MMA president said. The effort runs into resistance from a regulatory system "that has a tremendous bias" toward individualism and MMA's own temptation to be, in Stoltzfus' words, "a little Mennonite 'Prudential.' " Attempts to build community are also misunderstood by some Mennonites who want MMA to be primarily a source of cheap insurance. At the same time, Stoltzfus said, a 1979 Mennonite Automobile Aid survey and response to Mennonite Mutual Aid Association's new Medical Expense Sharing Plan indicated that commitment to the concept of mutual aid "is stronger than our cynicism of five years ago would have believed."

Mennonite Mutual Aid, the legal entity responsible for six insurance and investment organizations, has a history of being different in its field. Founded in 1950, MMA began as a vehicle for providing hospital-surgical and burial aid (now full-fledged life insurance) to Mennonites. MMA was incorporated under Pennsylvania law, because the agency was not required to use the word "insurance"—anathema to many Mennonites at the time—under that state's law.

Although the Mennonite Church was responsible for MMA's formulation,



John Leichty, left, is the auto services manager for MMA.

Kent Stucky, right, is manager of the Mennonite Foundation and serves as MMA's legal counsel.

Del King, MMA investment manager, ponders the signs and signals of the times. "Where should we invest?"

General Conference Mennonites requested the agency's services early on. By 1956, General Conference Mennonites had received approval to become members of MMA programs. The General Conference has had official representation on the MMA board since 1964.

Today MMA serves more than 60,000 program members across the United States. Resident Canadian citizens do not participate in MMA health programs but may support the agency's Mutual Aid Sharing Fund by becoming Mutual Aid Partners (general members).

The largest of MMA's subsidiary corporations, Mennonite Mutual Aid Association is a not-for-profit, tax-exempt organization which administers individual and group health plans. According to Nancy Reschly, health membership manager, all members or participants in a Mennonite congregation may participate in an MMAA plan.

The newest and largest of these plans is the Medical Expense Sharing Plan. Under MESP, participants may choose among six deductible levels. (Participants over age 65 pay no deductible.) The member pays all expenses per calendar year below the deductible and 20 percent of the next $5,000. The plan will pay 80 percent of the first $5,000 of covered expenses above the deductible and all additional covered expenses up to $250,000. According to LaMar Reichert, who helped develop the plan, the limit represents the amount of aid other members might reasonably be willing to provide through Mennonite Mutual Aid Association.

But in the words of Ron Litwiller, vice-president, mutual aid services, MMA's uniqueness lies in its "willingness to share beyond the contract; the sensitivity we feel to an individual's need as a brother or sister."

Unlike commercial insurance companies, MMAA makes special provision for members with high unpaid claims. Catastrophe Aid is beyond-the-contract money granted in cases of financial hardship. Requests for Catastrophe Aid review may come from an MMA area field representative, a congregational or business group representative, or a pastor. In addition, health claims manager Marsha Hooley explained that when unpaid claims exceed a certain amount, her department automatically initiates a review.

In addition to Catastrophe Aid, MMAA has nine other programs to assist financially pressed members and the wider church. Together the 10 programs comprise the Mutual Aid Sharing Fund. One of these, the Congregational Health Improvement Program, assists a dozen low-income congregations and two seminaries with group plan premium payments. Educational Activities Grants provide money for mutual aid and preventive health-care activities. Fraternal Project Grants provide money for a variety of denominational and inter-Mennonite projects, including (in 1980) a readership survey by *The Mennonite.*

Lesser known than MMAA among Mennonite Mutual Aid's subsidiary entities is Mennonite Automobile Aid, headed by John Liechty, a 1976 Bluffton (Ohio) College graduate. According to Liechty, auto services manager, Mennonite Automobile Aid was incorporated in 1954 as a means of enabling Mennonites to avoid the subrogation clause in commercial auto insurance policies. Under the clause, which is still in use, auto insurance companies have the right to sue in the name of an insured person in order to recover the insured's losses from a third party.

From the beginning, MMAA, which offers comprehensive and collison insurance, has had a policy of recovering losses by means other than litigation. This policy has become easier in recent years because of the development of inter-company arbitration committees across the US.

Another unusual characteristic of MAA is its willingness to accept bad-risk drivers. "We take anyone if they're a member of a Mennonite church, regardless of driving record," Liechty said. In extreme cases, however, Liechty does check with the insured's pastor "to see what the problem is."

A new project of Mennonite Automobile Aid has been the establishment since January 1980 of a "Jubilee Fund." Really a Jubilee *act,* the fund functions as a forgiving tool. If a third party is responsible for an accident with an MAA member and does not have insurance, MAA has the legal right to collect repayment from the person at fault. If that person has no means of paying, however, MAA may choose to forgive the debt instead of, in Liechty's words, "aggravating financial suffering" by continuing to push a claim.

In addition to insurance programs such as those of MMAA and Mennonite Automobile Aid, investment assistance is provided by MMA through its financial services division. John Rudy, vice-president of financial services, explained that the division is responsible for three main activities: investing assets of MMA and other church institutions, investing and distributing charitable contributions of individuals through Mennonite Foundation, and providing loan services to congregations.

According to Rudy, Mennonite Foundation acts as a sort of "church trust department" that handles complex ways of giving, including contributions of stock, farms, and shopping centers. "I see us being primarily for two purposes," said Kent Stucky, an attorney who serves as manager of Mennonite Foundation, as well as general counsel to MMA. The first goal of the foundation "is to help our Mennonite people practice better stewardship of their accumulated possessions. And the second is to develop or realize greater funds for Mennonite institutions."

In addition to managing contributions, Mennonite Foundation sponsors stewardship seminars and offers assistance in estate planning. Mennonite Foundation of Canada, a parallel organization, is engaged in similar activities.

In all of its investments, financial services attempts to obtain a high rate of return. But profitability is not the only criterion used in making investment decisions.

"The way the church invests its money ought to be in harmony with the way it believes," Rudy said. He and investment manager Del King explained that MMA tries to invest in corporations that promote (or at least do not engage in activities that contradict) world peace and the betterment of society. Financial services also invests in a few government agencies and in Mennonite church buildings.

A current project under the supervision of Rudy is a year-long "Special Project on Money Issues and Economic Concerns." The inter-Mennonite project is being administered by Daniel Kauffman, on sabbatical leave from Goshen (Indiana) College, where he serves as director of college relations. Under the project, which began last September, a series of regional consultations are being held on the use of money in following Jesus, in both business and personal life.

Despite such projects and special concerns, administrators at MMA are aware that what the agency does may not always appear to be mutual aid. As Dwight Stoltzfus explained, many MMA programs are similar—at least on the surface—to the commercial programs. For this reason, the way in which MMA programs are viewed and used is crucial, he said.

John Rudy went even further. "A person can take a church-administered trust and make it either good stewardship or crass individualism," he said. MMA's insurance and investment vehicles thus can't in themselves be called mutual aid. "They become mutual aid only by the way the user uses them."

In the future, Stoltzfus said, he would like to see MMA communicate more widely its philosophy and reason for being. MMA's task is "to help congregations do what they should and are able to do and not to do for them what they should do for themselves," he continued. He cited as a positive development in this regard the dozen Mennonite congregations that now have their own plans to help members pay health-care costs.

The future of mutual aid among Mennonites "depends tremendously upon both idealism and program," he said. MMA can supply many of the necessary programs, he implied. But some of the idealism must continue to come from the church. •

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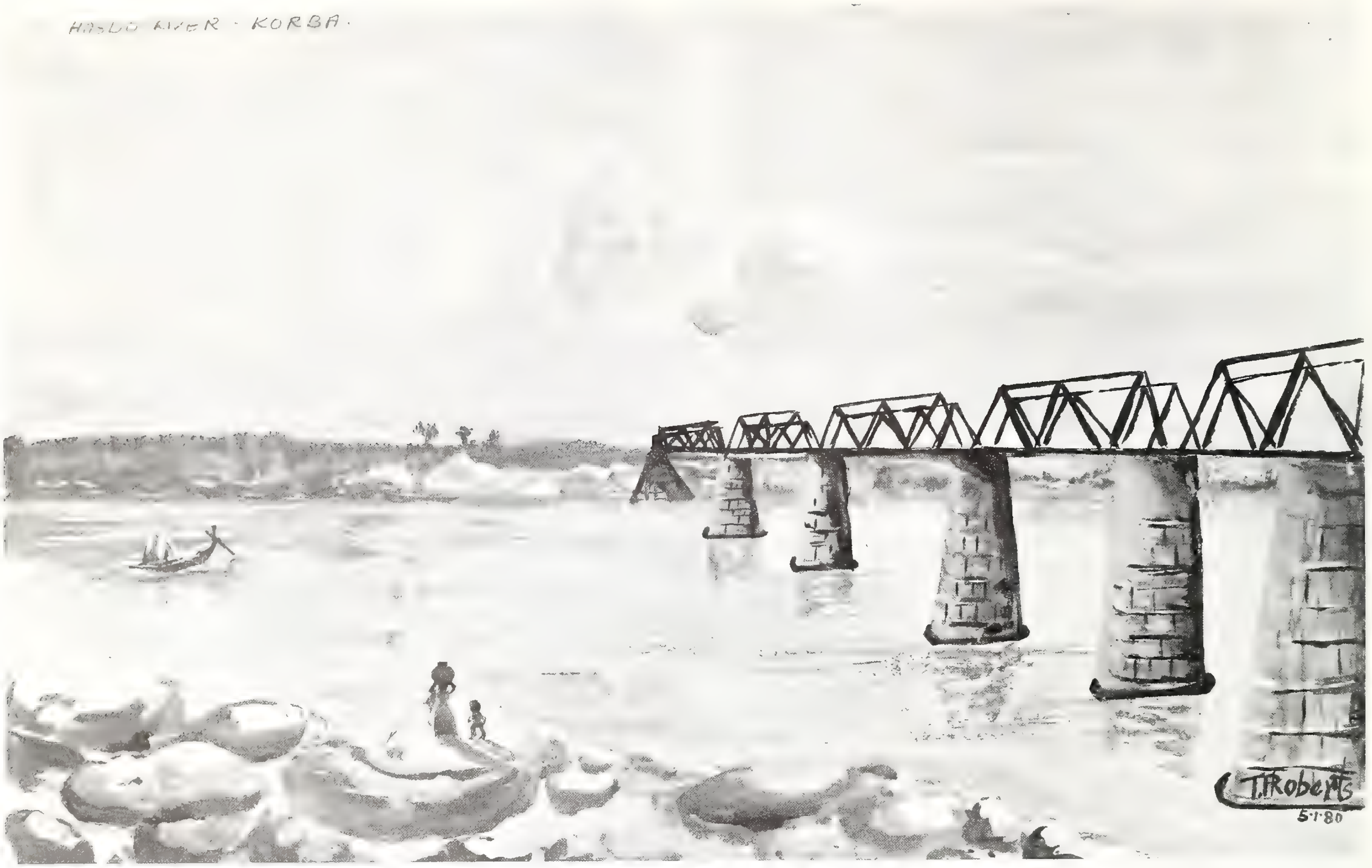
Ron Litwiller, vice-president of MMA, discusses the needs in a particular claim, with health membership manager Nancy Reschly. "What would be the Christian way to aid this situation?"



Theodore Roberts loves to paint and he gave me this painting of the Hasdo River at Korba. This river is a crucial factor in the fast-growing industrial development at Korba. Several new Mennonite churches are being started in this city.

Fine arts in India

Neeta Paul enjoys writing Christian drama.

Bernie Wiebe

Last summer, during my visit to our MCC work and GC churches in India, I discovered that the creative arts are also much alive among the believers there.

In the Community Church at Korba the youth have formed an instrumental group complete with electric guitars, drums, and a local harmonium (hand pumped organ). I was privileged to preach for them on a Sunday night to a packed church.

At Saraipali I stayed with Joshua S. Paul and his four children. Mrs. Paul was away at the time. J. S. Paul is the director of the MCC REACH (Rural Economic and Community Health) program for the Indian subcontinent.

It was monsoon time and the rains kept us inside a lot. I noticed that Neeta Paul (BSc graduate) enjoyed writing. Neeta, her father, and I began to look at some of her things. She showed me a drama "Krus Ki Daine" (Gift of the Cross) she had written. It had been performed in the Saraipali Church.

Music also runs in the Paul family. Joshua and his son Hareesh play the harmonium and the tabla. Mr. Paul has written and composed at least nine songs in Hindi. One goes like this:

Apne Lahoo Se Dho De Masiha
Maila Man Maiw laya hun

(O Lord I pray, clean my dirty heart—with thy blood—which I have brought to thee.)

Youth instrumental group performs at the Community Church in Korba.

Hareesh (left) and his father, Joshua S. Paul, have written and composed hymns in Hindi. They also play the tabla and the harmonium.

"Our churches in India are full of people with special talents. . . . We used Hindi and English films and Christian dramas very extensively in our evangelistic work in India." *Jake Giesbrecht, former GC missionary to India, presently working with Indo-Canadians for the Conference of Mennonites in Canada.*

Hareesh has written and composed three songs. One of his begins like this:

Mere labon pe Sada Nam
Tera Aaye hai
Teri Tareef to Sara Jahan
Gaye hai

(O Lord thy Name is always in my mouth. The whole world is praising you through song.)

I was not able to discover the talents of the sisters Alta and Vidya. But father and son obliged me with several numbers on their instruments.

It was thrilling to see young people use their talents to praise and serve the Lord in this manner.

In Korba I also met the Theodore Roberts Family. They operate a nursery school in their home. In addition Mr. Roberts is a painter. As a special gift he gave to me a painting he had done of the Hasdo River at Korba. This river is a crucial factor in the industrial development of the city of Korba. Many new churches are being started there because of this development.

Mr. Roberts is keenly interested in various arts, including filmmaking, for use in the India churches.

Former GC missionary to India Jake Giesbrecht says, "Our church in India is full of people with gifts and talents, especially in the villages. The Hindu religion has been transferred from one generation to another through drama. We used Hindi and English films and Christian dramas extensively in our evangelistic work in India."

The Theodore Roberts family operates a nursery school in their home. It is a place for basic learning and Christian nurture.

Youth and Adult Foundation Series off the press

Scottdale, Pa.—"We've sensed the need for a Believers' Church core curriculum for a long time," says Laurence Martin, director of the congregational literature division of Mennonite Publishing House. "It's finally here now."

Martin was commenting on the first printing of The Foundation Series for Adults curriculum two weeks ago. This curriculum, along with a Foundation Series youth curriculum, will be introduced in over 100 workshops for Mennonites, Brethren, and Brethren in Christ across the US and Canada during the next three months.

Martin went on to say that it's important to have an adult curriculum if we are an adult believers' church.

But for David Helmuth, a staff person at the Elkhart-based Mennonite Board of Congregational Ministries, the high point has been the process in which this curriculum was developed. "It has felt good to see our vision come into reality in relationships with other church groups and persons like Don Miller." Helmuth was referring to the interchurch nature of the curriculum which is sponsored by Mennonite Church, General Conference, Church of the Brethren, and the Brethren in Christ people. The Mennonite Brethren are also planning to use the curriculum.

"We are clarifying our theology in the larger Believers' Church context," concluded Helmuth, who had been a prime mover in initiating the project.

What are some basic elements of that theology which will appear in both the youth and adult curriculum? Helmut Harder, professor of theology at Canadian Mennonite Bible College, Winnipeg, Manitoba, and director of the entire project, says that it is "a balanced emphasis on Jesus as Savior and Lord, on atonement and discipleship, on inner peace and peace among all people, on individual and communal dimensions of Christian life, on the present and the future reality of the kingdom of God." These, says Harder, are central themes in an Anabaptist understanding of the Scriptures.

An unusual element of the adult curriculum will be its permanent nature in not being the usual throwaway Sunday school curriculum. Early in the planning Donald E. Miller, a Bethany Seminary (Oak Brook, Illinois) professor who with Helmuth chaired the editorial council of the project, projected a vision for a substantial small book which members would want to keep and which would become a part of a kind of believers' church home library.

Artists for the series include Bob Regier of Bethel College, North Newton, Kansas; John Pimlott of Messiah College, Grantham, Pennsylvania; Pat Hykes of Akeny, Iowa; and Rod Harder of Fresno, California.

The youth curriculum also includes Mennonite and Brethren artists whom the editors call "talented amateurs," such as illustrator Kathy Krehbiel Yoder of Phoenix, Arizona, and photographer Mark Hostetler of Harrisonburg, Virginia.

The final value of a curriculum is always to be seen finally in its use, but the editors and reviewers are optimistic. Frank Keller, Western District Conference minister in the General Conference, says of the first study, "I felt a certain excitement as I read and studied this material. I like the way John Driver interprets the Scriptures, and I sense a freshness in the way he used the biblical material."

The two-year curriculum will include a leader's guide for each of the eight units of study. The first is written by A. Grace Wenger, an experienced writer and educator from Lancaster, Pennsylvania.

If the adult curriculum is new and will need to prove itself, the four-year youth curriculum has a greater expectancy. David Cressman, marketing manager of Mennonite Publishing House's congregational literature, notes that the present youth curriculum, based on the Uniform Series, serves only about half of the Mennonite congregations, the lowest percentage of use of any Mennonite curriculum.

He agrees with Lavon Welty, who notes that in presenting the new youth curriculum "the people are impressed and interested." Welty, who directs churchwide youth ministries for the Mennonite Church, sees some things converging which makes the curriculum what he calls "just right."

"I hear kids and teachers saying,

(Left to right) Lois Bergen, Levi Miller, James Dunn, and David Cressman inspect some of the new cooperatively-produced Foundation Series materials. Bergen and Dunn are on staff with the General Conference's Commission on Education, while Miller and Cressman are with Mennonite Publishing House, Scottdale, Pennsylvania.

'We've spent enough time just rapping.' They also want some structure."

Some of these "free association" groups, he feels, would not go back to the old Uniform Series materials but are interested in The Foundation Series. "In our consultations at Bethany (Seminary) we ask what youth needs are and what is crucial to them. But we also asked what we as a congregation want them exposed to." Welty emphasized that both of these questions are crucial.

"We are getting a good balance in the three agenda of Bible book studies, what we believe, and dealing with current issues," he concluded.

For Elizabeth Yoder of Newton, Kansas, the present editor of the *Youth Bible Study Guide* and an editor of the Foundation Series, the main difference in the two curricula is that the new curriculum is more teacher centered. "In the *Youth Bible Study Guide* we always addressed a mythical student reader," she says.

GOOD
NEWS
GOOD
NEWS

Selma and Jona Reimer of Walton, Kansas, help sort Foundation Series materials as part of several weeks of volunteer time they gave to the General Conference.

But they weren't reading that much, she says. Now there will not be as much material for students to read and more background material for teachers. "We are taking seriously the teacher as a teacher," she says.

With the arrival of The Foundation Series for Youth, the *Youth Bible Study Guide* will be discontinued.

Helmut Harder notes that the student material will be in a variety of forms, such as newspapers, paperbacks, magazines, workbooks, and posters. "Now and then," he notes, "you'll even find buttons, calendars, and games."

Young people were involved in the production of the materials in serving as consultants to the writers.

Each writer was assisted also by a "nonprofessional" youth teacher. Welty noted that he has been especially impressed by the quality of writers who have consented to work with the project. "They are in touch with youth," he concluded.

Unlike the earlier curriculum, which often had long studies of 13 lessons—sometimes even 20 sessions—this curriculum will have short units of six or seven sessions.

But Welty questions whether it can serve everybody. "Some teachers still want a curriculum to read in class and then ask a question. The Foundation Series will not do that."

How will it sell then? Here the publishers divide the two curricula. Both the Brethren and the Mennonites have popular adult Bible studies based on the Uniform Series. These will continue to be published during the life of The Foundation Series.

For adults, Laurence Martin says, "We see The Foundation Series and the Uniform Series complementing each other. The Uniform Series keeps the biblical agenda before the people in a six-year cycle. It has balance and keeps us from becoming myopic. The Foundation Series can help clarify our Believers' Church vision. We need both, and the congregations can choose." *Levi Miller*

Association urged to "claim responsibility toward health"

San Antonio, Tex.—Close to 200 Mennonites gathered in San Antonio, Texas, 28 February-4 March for the first annual meeting of the new Mennonite Health Association (MHA).

Called into existence by delegates to the 29th annual meeting of the unstructured Mennonite Health Assembly at St. Louis one year ago, the new association was given formidable assignments.

Without budget and staff, a board of directors was struck to begin immediately at bringing clearer organization to the over 180 health-care institutions either owned, sponsored, or operated by Mennonites. This organization will serve both institutions and health-care workers for better interinstitution communication, consulting and employment services, continuing education and inspiration, upgrading of health-care quality, mutual support, and to focus on some of the more neglected areas (e.g. aging and developmental disabilities).

The new MHA flexed a lot of muscle at San Antonio. They had solicited—by 31 December 1980—316 personal and 41 organizational members. H. Ernest Bennet, upon retiring from the (Elkhart) Mennonite Board of Missions last August, accepted a half-time position as executive director. Menno-Search, a placement service for Mennonite health personnel, had 439 persons in 29 career categories on its files by mid-February 1981.

An Inter-Mennonite Council on Aging Ministries is well on its way to some formal programming. Articles and bylaws for MHA were ready for adoption and incorporation. A set of specific purposes, objectives, and services was read to the membership.

A solid financial base had been built through membership fees and some contributions. Since August 1980, MHA has an office at Greencroft Center, Elkhart, Indiana.

Six Mennonite subgroups met twice for three-hour workshops: (1) hospitals; (2) aging; (3) trustees; (4) nurses; (5) developmental disabilities and child care; and (6) pastors, physicians, and others. Mennonite chaplains also had a special meeting. All of these subgroups reported to the delegate body and showed considerable enthusiasm for the future.

Robert Hartzler, first MHA president, addressed the annual meeting with a challenge to follow the theme "Claiming Our Responsibility Toward Health." Noting that Mennonites have a distinctive record of commitment to disability-oriented ministries, Hartzler said today's world demands that Mennonites become more involved in prevention ministries.

Willard Krabill, Goshen (Indiana) College physician, gave the closing lecture to MHA on the topic "Health: A Medical Concern." Krabill said that if we define "medical" as the way our present medical establishment works, then health has *not* been its concern. The medical people have worked largely at illness care, and we don't really have a health industry. The $216 billion US bill is not for health care, but for treatment.

Medicine too often treats a person after "the barn door is open." Today we must aim at preventive education of the whole person. "Wholistic health care is an idea whose time has come," he said. It fits Mennonite theology and understanding of the person.

All health-care workers need to adjust their thinking from biomedical/mechanistic engineering to a wholeness approach which regards everything to be related to everything else. In that sense health "better be a medical concern."

The new MHA president is Ron Schertz. The 1982 MHA is scheduled for mid-March at Louisville, Kentucky. *Bernie Wiebe*

"On the Way . . . to Becoming One with Christ" is the theme of a retreat for people who are on their own or alone — singles — to be held at Camp Men-O-Lan, Quakertown, Pennsylvania, 24-26 April. The retreat is cosponsored by two singles groups from the Franconia Mennonite Conference (MC), and interested singles from the Eastern District of the General Conference. It is open to anyone over 19, whether never married, divorced, or widowed. For information call 215/679-5144, or write Camp Men-O-Lan, Singles Retreat, Route 1, Doerr Road, Quakertown, PA 18951.

The annual service emphasis week was held 2-6 March at Bethel College, North Newton, Kansas. Agencies represented on campus during the week included Mennonite Voluntary Service, Commission on Overseas Mission, Mennonite Board of Missions, Mennonite Central Committee, Camp Mennoscah, and Edgewood Children's Center of St. Louis, Missouri. Opening the week, Peter Ediger, director of MVS, gave a convocation address on "Three Temptations in the College Wilderness," citing the dangers of striving for prestige, money, and religious hierarchical power instead of for Christ's ministry of love and service.

A Mennonite Central Committee reunion for all persons who have served under MCC in East Africa, Malawi, and Zambia is scheduled to be held at the Laurelville Mennonite Church Center, Mt. Pleasant, Pennsylvania, 7-9 August. For further information contact Norma Johnson, 21 South 12th Street, Akron, PA 17501.

Farmers donate beef for Namibian refugees in Zambia

Akron, Pa. (MCC)—Approximately 50 tons of meat donated by Eastern and Midwestern farmers and processed by the Mennonite Central Committee canner are now on their way to Zambia. They will help feed some of the growing number of women and children who are fleeing violence in Namibia.

A new "warehouse to warehouse" shipping arrangement should insure speedy delivery of the beef, valued at $350,000. Volunteers at the Ephrata, Pennsylvania, material aid warehouse loaded the 2,400 cartons into three large containers. There the cartons will stay through a ship journey to South Africa and train ride up to Lusaka, Zambia.

The containers will allow for quicker loading and unloading, and reduce the risk of damage and pilferage, according to MCC material aid director John Hostetler.

Costs for the shipment total $37,725. The United States Agency for International Development is paying freight charges. MCC is picking up transfer and port fees.

The meat will go to refugees living in camps in western Zambia. This Southern Africa country, which only a few months ago saw the last of its Zimbabwe refugees leave, is now experiencing a new influx from Namibia (South West Africa). There a 14-year struggle between South Africa and the South West Africa People's Organization (SWAPO) for control of the country is heating up after the breakdown of United Nations talks on independence in February.

In providing material aid to the Namibian refugees, MCC plans to use similar procedures to those it used in helping displaced Zimbabweans. While maintaining ongoing contact with SWAPO officials, MCC will channel its aid through the Zambia Christian Refugee Service, which has a formal agreement to supply SWAPO camps as well as permission to monitor distribution.

In addition to the canned beef sent from the United States, 25 tons of milk powder from MCC Canada are en route to the refugees. MCC is also making plans for an additional shipment of beans, school supplies, and other goods.

"It must be kept in mind that assisting the Namibian refugees could become a long-term process," warns MCC secretary for Southern Africa Nancy Heisey, who visited Zambia in late February.

Volunteers at MCC's Material Aid Center load beef for shipping.

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Columbia Bible Institute Spring Pastors' Retreat

Theme: "Toward More Effective Pastoring"

Resource personnel: Dr. Ralph Lebold, formerly conference minister in Ontario (Old) Mennonite Conference; Ron Penner, MB Christian education office; Dr. Roy Just, president of CBI.

Topics include: "Leadership Roles and Team Ministry"; "Conflict Resolution"; "Staff/Congregation Interface."

CBi

Dr. Ralph Lebold, president, Conrad Grebel College

For more information write to:
Columbia Bible Institute
2940 Clearbrook Road
Clearbrook, BC V2T 2Z8
Phone 604/853-3358

London (EPS) — Winner of this year's Templeton Foundation Award for Progress in Religion is 63-year-old Cicely Saunders, Anglican pioneer in the care of the dying and founder (in 1967) of St. Christopher's Hospice in South London. "She has challenged the materialistic assumptions that underlay much of modern medical practice and reinstated the spiritual and personal methods for the treatment of the terminally ill," said the foundation in announcing the award.

Crowds forced officials of Arena Mexico in Mexico City to shut the doors of the building as thousands of people stood in the streets and at least 3,000 over seating capacity filled the aisles and stood under balconies and in doorways to hear evangelist Billy Graham as he began the Mexico City Crusade 1 March. Church leaders requested that two evangelistic meetings be held each night to accommodate the crowds, and Graham agreed. Mexico's leading evangelist, Guillermo Villanueva, said, "He [Graham] has brought together all the denominations in Mexico. I have never seen this in all my life."

Neil Avenue Mennonite Church, Columbus, Ohio, responding to the growing number of young people coming for educational and employment opportunities, have decided to give support to a new student and young adult ministry program. The purpose of the ministry is to assist young adults adjusting to the urban and academic settings in their spiritual and social dimensions. The program, which requires a half-time director, is scheduled to begin in August.

Iowans cultivate discussion on faith and agriculture issues

Kalona, Ia.—The setting was peaceful but input and discussion showed evidence of a "holy disturbance" as described by speaker Robert Yoder. The event was the Faith and Agriculture Forum held 27-28 February at Iowa Mennonite School near Kalona, Iowa.

Eighty persons registered at the weekend forum, which was planned "for people concerned with the best use of our food production resources today and in the future."

Kenton Brubaker, horticulture professor at Eastern Mennonite College, Harrisonburg, Virginia, gave the opening address on Friday evening. Through the topic "Alternative Futures for the American Farm," he presented his vision for the coming decades as civilization copes with a "forthcoming reduced energy budget with social and economic consequences related to this transition."

Brubaker's vision for the next decades is radically different from modern agriculture. He spoke of an "energy-flow model of economics" which would replace present economic models slanted for industry. He spoke of agriculture as being "more diversified, highly dependent on solar, animal, and human inputs and more prestigious as an occupation."

"From a Christian perspective," concluded Brubaker, "we acknowledge that greed and materialism are at the root of our agricultural crisis. We have not made the soil, water, and air; they are the work of our Creator. We must use these gifts as stewards."

On Saturday morning Robert Yoder, stewardship secretary of the Mennonite Church from Eureka, Illinois, spoke of "Settled People in Unsettled Times." Yoder shared his belief that dealing with the relationship between our lifestyle as affluent people and our faith is crucial.

Yoder, a farmer labeling himself "like Amos, a sheepherder," spoke of a "holy disturbance" within himself while studying stewardship and the teachings of Jesus. This holy disturbance caused him to analyze his role in American agriculture and current economic systems. He referred to the property triangle where private ownership seems most important. However, other dimensions of the triangle show that "my property is also part of the national wealth and belongs to God as well."

Yoder challenged the group to consider that "man's existence depends on one inch of topsoil and the sun and rain that God provides." He observed, "For every inch of rain, the Lord has sent 27,000 gallons of water per acre," and concluded, "We [North American agriculturalists] need a good dose of humility."

Lively discussion followed Yoder's presentation and continued throughout the day. Topics of discussion included methane production, depletion of water resources, fertilizer and pest control, tax implications of land trusts, and a concern in favor of private land ownership over cooperative farming.

Saturday workshops provided practical information on land and energy concerns. Kenton Brubaker said, "Only when we are able to constantly remind each other in community of our debt to God can we effectively preserve our environmental heritage." Persons attending Faith and Agriculture Forum met in community to hear dreams, practical solutions, and biblical insights. *Sharon Miller*

Mennonite Disaster Service volunteers at a recent orientation: (front row, left to right) Ruth Ann Franz, Henderson, Nebraska; Gordon and Gertrude Heinrichs, Rosthern, and Vera Weber, Guernsey, Saskatchewan; Ruth Ann and Richard Stoll, Odon, Indiana; Doug Gehman, Bethel, Pennsylvania; (second row) Helga Marthol, St. Catharines, Ontario; Ruth Wiebe, Altona, Manitoba; Lawrence Selzer, Protection, Kansas; James Yoder, Stone Lake, Wisconsin; Ann Schmidt, Altona, Manitoba; John Waidelich, Archbold, Ohio; (third row) Eric Warehan, Rifton, and Lawson Mosier, Crogham, New York; and Glen Frey, Archbold, Ohio

RECORD

MINISTERS

David Adrian, pastor of Plum Coulee (Manitoba) Bergthaler Church since 1972, has resigned that position effective this summer.

Abe Buhler, pastor of First Church, Burns Lake, British Columbia, since 1975, has resigned effective this summer. Tentative plans are to take up pastoral studies in Winnipeg, Manitoba.

Bruno Epp's service as pastor of Eben-Ezer Church, Clearbrook, British Columbia, ended in February. Epp had served the congregation since 1977.

Edwin Epp, pastor of Hague (Saskatchewan) Church for the past nine years, has resigned effective this summer.

Don Fry was ordained 16 February at Faith Church, Geneva, Nebraska. He is a graduate of Associated Mennonite Biblical Seminaries, Elkhart, Indiana. His wife, Kathrine (Richert), also studied at AMBS.

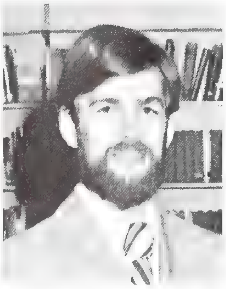
Stephen Griffin was installed as assistant pastor at East Swamp Church, Quakertown, Pennsylvania, 8 February. He will continue studies at Hatfield Biblical Seminary part-time.

Helmut Isaak began serving as pastor of First Church, Greendale, British Columbia, 1 January. He is a graduate of the Mennonite Biblical Seminary, Montevideo, Uruguay, and recently taught at the Mennonite Biblical Seminary in Asuncion, Paraguay.

Peter Janzen, pastor of Faith Church, Leamington, Ontario, since 1972, has resigned to become the United Mennonite Conference of Ontario pastor.

Paul Koehler, pastor of Walton (Kansas) Church, has resigned effective this May. He will become camp administrator at Camp Valaqua, Pincher Creek, Alberta, beginning 1 June.

Frys



Griffin

Martin

John Lenshyn, pastor of North Battleford (Saskatchewan) Church since 1978, has resigned that position, effective this summer.

Gary Martens was ordained to the ministry 1 February at Sterling Church, Winnipeg, Manitoba. He has been pastor of the church during the past two years while attending Canadian Mennonite Bible College and the University of Manitoba, both in Winnipeg.

J. Leon Martin has accepted a call to Deep Run West Church, Bedminster, Pennsylvania, beginning 1 July. Martin and his wife, Kathryn, are completing nine years of service at Congerville (Illinois) Church and have served prior to that time at Normal (Illinois) Church, in Glenwood Springs, Colorado, and Lowville, New York.

Jacob Reimer, pastor of Taber (Alberta) Church, resigned effective 1 January.

CALENDAR

22-24 April—"The Shape of Pastoral Ministry in the 80s," Oak Brook, Illinois

14-16 May—General Conference area consultation, Minneapolis, Minnesota

Canadian

29 April-1 May—Canadian Mennonite Health Assembly, Cambridge, Ontario

15-17 May—Mennonite Marriage Encounter, Waterloo, Ontario

Central

23-25 April—Symposium on "Devalued Persons and the Church," Goshen (Indiana) College

25 April—Iowa MCC relief sale, Washington

29-31 May—Mennonite Marriage Encounter, Chicago, Illinois

Eastern

30 April-2 May—Eastern District Conference, East Swamp Church, Quakertown, Pennsylvania

Pacific

11-14 June—Pacific District Conference, Reedley, California

Northern

18-21 June—Northern District Conference, Salem-Zion Church, Freeman, South Dakota

Western

10-11 April—MCC relief sale, Hutchinson, Kansas

25-26 April—Mennonite Men's retreat, Camp Mennsocah

1-2 May—Peace and social concerns weekend, Camp Mennoscah

1-3 May—Mennonite Marriage Encounter, Wichita, Kansas

Pastor required

Thompson United Mennonite Church invites applications for a pastor. Our congregation is small, young, and dynamic.

Direct inquiries to: Mr. Arne Schellenburg, church council chairman, 114 Artic Drive, Thompson, Manitoba R8N 1G9.

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Controller needed

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Produced by the Commission on Home Ministries

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Only one adequate response

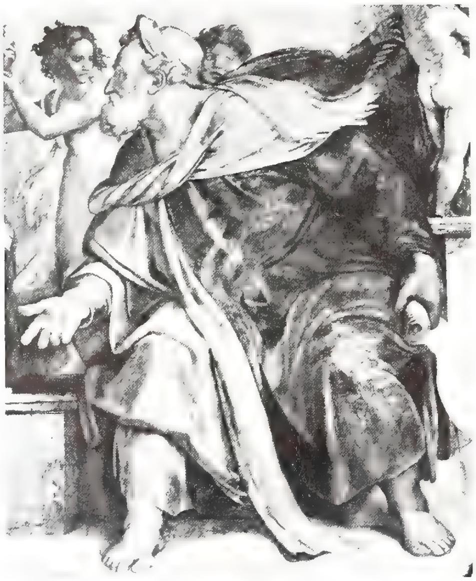
Perry Keidel

What drives a person to unnecessarily labor over 14 hours a day to the destruction of one's own home? What is it that makes people feel their only option is to devour or be devoured? What makes criminals of the destitute, turns brother against brother, and promotes the belief that we have a right to waste? What causes employers to consider employees, the affluent to consider the poor, individuals of one race to consider those of another as nonpersons? What drives individuals to indiscriminate use of alcohol and other drugs? What warps a mother's instincts to cherish the fruit of her womb?

Answers to these questions are not simple. The Christian response to evil must be thought through; it must see behind the symptoms to the truth we do know. But the important thing is that the Christian respond, and respond before the flames of evil grow to the size of a forest fire and catch us by surprise.

When Camilo Torres, a Catholic priest in Colombia, joined revolutionary forces, his was a response of Christian conscience to an economy that held the masses in cruel bondage to hunger and poverty. Dietrich Bonhoeffer's affiliation with the underground resistance was a clergyman's response to a monster that sought to destroy those useless to the Nazi political machinery.

For those of Christian background to join resistant forces is a desperate statement that the church has failed as a reforming body to stem the trend of society toward the loss of human rights, dignity, and the right to life. Though theirs represents a "final solution," it is in no way consistent with the ideal way of Christ for the church to be "the salt of the earth." (That political revolution in no way guarantees social reform is an indicator that the problem lies deeper.)



Ezekiel *by Michelangelo*

Our response to sin should take place before it has run its full course. When we find ourselves about to be devoured by evil it is too late to ask, "What did I fail to do to prevent the growth—or indeed contribute to the growth of this heinous *fire*?"

Here are a few examples where individuals may be adding wood to the fire. When one realizes that healthy, unborn infants are cut to pieces and killed in caustic baths in hospitals—and remains unmoved—should we be shocked to find ourselves carried off to destruction if the system determines we too are "unwanted"? Has anyone asked Mennonite tobacco growers to take a leisurely stroll through a cancer ward? When confessing Christian employers unnecessarily pay their employees less for the same work than their non-Christian competitors, what does this say about concern for justice?

Many in the church try to avoid the Christian response. Martin Luther taught that Christ's commands were not given to us to obey but to make us realize our utter incapacity to obey them. Dispensationalism developed over the past century to teach that the Sermon on the Mount was not intended for us in this "age of grace" but was to be a guideline for conduct during the millennium, when ideal conditions will make following it possible.

And in Ezekiel's day there were those in the Temple who counseled the people in ways that were not the Lord's ways. They taught that the proper response to the threat of Nebuchadnezzar's armies was to reinforce the walls of the city by building more houses against them (Ezekiel 11:2, 3).

What is our response? Do we fear man and not God, living unfitting lives? Perhaps we fear neither man nor God; we don't heed the 25 temple elders ("reinforce the city's defense") or Jehovah ("Be ye holy for I am holy"). It is absolutely useless to refuse to heed the first advice if we don't heed the second. Perhaps our response is motivated by personal convenience: "Refuse military service *and* do your own thing." It is not the revealed will of God that inspires this response but a selfish desire to save one's own skin and have a good time at it.

Ezekiel, Christ, and Paul taught that if God's ways—any of them—are too inconvenient or impractical and we consistently avoid them, we lose ourselves and the world to the destruction that comes from not being in his grace. "For it is on account of these things that the wrath of God will come." We have only one response for both the personal and social level: to strive to discover and appropriate God's truth in our lives—promptly and purposefully—guiding others to do the same.

Messages from the seals

Phil Bender

In Revelation 6 the Lamb unseals the scroll he has received from God, and its contents pour forth. Symbolically John says that Jesus—by virtue of his death on the cross—has taken charge of this world's history and shall now bring it to the conclusion God has planned for it.

The scenes move in rapid sequence. Out of the first four seals come four mounted riders. Red, black, and pale horses bring disasters to the earth—war, famine, death—which are found in human history today. A fourth horse—white—lunges at the head of the posse.

Who is this rider on a white horse? Since Jesus shall appear at the end of time on a white horse (19:11), some have argued that this rider is Jesus himself. But another possibility is more likely. Let us recall that Satan by nature impersonates the good. Paul calls Satan an "angel of light" (2 Corinthians 11:14), and John will soon label him "the deceiver of the whole world" (12:9). What issues from the first seal is not the spirit of Jesus let loose in the world but the spirit of the Antichrist, his malicious imposter.

The fifth seal breaks the assault of the horsemen by disclosing a scene in heaven where—concurrent with the events on earth—martyrs cry out to God.

Then the sixth seal is broken, and the whole cosmos is in upheaval: "Behold, there was a great earthquake; and the sun became black as sackcloth, the full moon became like blood, and the stars of the sky fell to the earth . . . the sky vanished like a scroll . . . and every mountain and island was removed from its place" (6:12-14).

It may be that John envisioned the dissolution of the physical universe prior to the fulfillment of God's purposes. It also may be that John here speaks symbolically to describe the collapse of the invisible principalities and powers which stand behind the stage of history. The prophets could use images of natural catastrophes to symbolize the downfall of nations (e.g. Isaiah 34:2-4; Joel 2:28—3:3), and it is plausible that John—persuaded that pagan Rome one day would capitulate before the Lord of history—is stating that God's plan for the world includes destruction of all the powers which oppose him.

"John in Revelation teaches that God allows *the human race, in the time preceding the end of history, to experience the fruits of its disobedience as judgment upon its sin."*

In these graphic pictures, painted in classic apocalyptic symbolism, John offers his late first-century readers and us in 1981 an insight into how God works out his will in history. He is saying, first of all, that these "end times" between Jesus' cross and return will be a time of judgment of evil. Judgment is not solely an event at the end of time; it also happens *now* (see John 12:31).

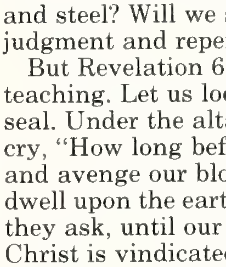
How God's judgment takes place is suggested by the scenes of chapter 6. The wars, famines, and massive death and destruction released by the horsemen are the bitter fruits of sin and can be traced to the pride, greed, selfishness, injustice, and power-seeking of individuals, nations, and the structures in which we live. Animating them is the spirit of the Antichrist. Old as the serpent of Eden—which seduced Adam and Eve into believing that disobedience to their Creator God was good—this wily spirit continues to entice humans to self-destruction by masquerading as good (nationalism? materialism? prestige? "peace through strength"?) and leading the world to believe its lies.

John in Revelation teaches that God *allows* the human race, in the time preceding the end of history, to experience the fruits of its disobedience as judgment upon its sin. Might the crises affecting us today—family breakups, energy shortages, pollution, droughts, presidents falling from power, separatisms, national humiliation abroad—be God's judgment against us for replacing him with idols of power and paper and steel? Will we see the signs of judgment and repent?

But Revelation 6 contains another teaching. Let us look again at the fifth seal. Under the altar the slain saints cry, "How long before thou wilt judge and avenge our blood on those who dwell upon the earth?" (6:10). How long, they ask, until our faithful witness to Christ is vindicated?

The answer? They were told to "rest a little longer until the number of their fellow servants should be complete who were to be killed as they themselves had been" (6:11). God's plan for the world, John suggests, includes the suffering of his people. During the end times the faithful church cannot expect to be powerful and triumphant. Rather, it is called to faithfully reflect its Lord's way of bringing salvation to the world—by obedience to the will of God unto death.

Fourth in a series on Revelation



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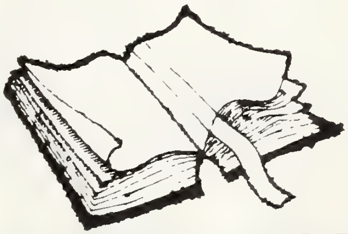

open your bible

LETTERS

Writer and editor

In the meditation "In Mysterious Ways" (3 February issue) I made an error in the gospel outline which I did not catch in proofreading. In typing the final copy I omitted the first point of the outline.

The eighth paragraph should have read: I outlined the five points in the gospel presentation: (1) Heaven is a free gift. (2) Man is a sinner and cannot save himself. (3) God is merciful and does not want to punish us; but God is just and must punish our sin. (4) God solved that problem through his Son, Jesus Christ, who died on the cross to save us from our sin and is alive to show he purchased a place for us in heaven. (5) He offers heaven to us as a gift which we receive through faith (outline from *Evangelism Explosion* by D. James Kennedy).

Besides this omission, you edited some words in the four points that were printed. This outline is memorized word for word in Evangelism Explosion classes. So I question if these points should have been edited.

I did not use the complete outline in the article but chose sentences from each point which I hoped were self-explanatory to the readers. *Donna Lehman, 3213 Ponema Court, Fort Wayne, Indiana 46815* 23 February

Assistant editor's note: Our policy is to not edit direct quotations where they are so indicated; otherwise, we edit according to our accepted style. The only change we made to the four points we received fell into the latter category. We substituted "Each of us is a sinner" for "Man is a sinner."

Like articles and format

I must stop long enough to say "thank you" for the 16 December 1980 issue. I was so wrapped up in holiday preparation that when I read the *stories* in this issue I thought how great to just be able to read light loving material that I did not have to *wade* through for inspiration.

I also have enjoyed the new format. It seems I am reading more of the articles. They aren't quite so theological, and I can really reap knowledge and encouragement from them. Especially the 20 January, "You Keep on Living"; 27 January, "The Names of God"; and really great articles in 17 February issue. Being a parent of a severely handicapped (cerebral palsy-retarded) son, I could so relate to the Donovan Graber family. If only 25 years ago this type of help and *attitudes* would have been available; I'm sure our family would have come through the shock of "handicapped" much easier. The article "The Year 1981: Will It Make a Difference?" has stimulated me to see if I can encourage our congregation to make some changes in our church so that the many steps involved are not such a hindrance.

Thank you for articles that encourage, educate, and stimulate. *Mrs. Glenn A. Miller, Route 1, Box 133, Hudson, Illinois 61748* 25 February

GC vision for future?

I write to express appreciation for Vern Preheim's "General Conference Vision for the Future" (3 February issue) and also to comment on that vision.

Historically, the General Conference has given more weight to congregational and members' opinions than any Mennonite denomination I know, and for this reason there has also been a reluctance to have the organization or its staff define the vision for the entire people. However, it is good that we in the pews get a good sense from time to time of what our elected and appointed leaders are thinking. After all, we do want them to lead, and we want to follow. I notice that Vern places his vision in the context of 63,000 other visions.

Also, I believe, he has said about as many positive things as can be said in so little space, and we are challenged by them all.

I would submit, however, that he dismisses too readily "the union vision" as "an illusion" and "unrealistic." That can be true only if the form of unity was and remains narrowly defined and—in that definition—quite rigid. As I understand the founders, they were widely flexible also on the structural question.

Preheim notes the emergence of new inter-Mennonite structures. It is precisely in these new creations where the old " 'unity' vision" has new relevance. My fear—and I hope it is an unfounded fear—is that the General Conference, of all cooperating denominations, is most likely to drag its feet.

We are not any longer the open, flexible, and adjustable fellowship we once were, having somewhere along the way become a relatively closed and stable denomination. The unfortunate change of name—somewhere along the way—from "General Conference of Mennonite Churches" to "General Conference Mennonite Church" remains a symbol of that fact.

A further denominational problem which constantly short-circuits the unity vision is the failure to recognize all the geographic-cultural-political arenas in which the vision and mission apply. Note that Preheim jumps from "local" and "regional" to "denomination" (presumably meaning continental).

All three geographic arenas apply, but so does a fourth one, namely, the national. It applies because the structures now most revelant to the unity vision are MCC Canada and MCC US, because the national context is the one in which our mission has been most neglected, and because including the national arena is the best way to face head-on and deal with the pagan features of our respective nationalism.

Thanks again for Preheim's bold statement, and I hope that it is only the first draft of a new General Conference vision for Mennonite unity and mission. *Frank H. Epp, Waterloo, Ontario N2L 5B5* 27 February

Editor's correction: In my 3 March (page 138) news report on the Canadian Council of Boards, I reported—in error—that the Henry Neufelds were operating their itinerant Native Ministries service out of Springstein and would be moving to Matheson Island. While Neufelds worship with the Springstein Church, they presently live in *Winnipeg*. And they want to establish a more regular, concentrated contact at *Bloodvein* in northern Manitoba. Sorry for the mistake.

About letters: To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

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MEDITATION

Her beautiful faith

It was a masterpiece—a work of art. Each stitch was uniform, each one strong and firm. The loops and spaces were exactly equal, without a loose or misplaced thread. Only a fellow craftsperson could have told where the work was finished, for the end was neatly secured and hidden. It was a crocheted doily—strong and firm, yet lacy and dainty as a delicate spider web.

I studied this bit of lace and I thought of the woman who had created it. She was not a lacelike or delicate woman, but rather a practical down-to-earth kind. As a young widow her struggle to keep her family together during the war years had led through many hardships and deep valleys. Her love for beauty was forced into the background. Her hands—too busy keeping the family fed, clothed, and sheltered—had become rough and calloused. The thread of faith which was her strength and support, had become tangled at times, and then she had to untangle and—in doing so—strengthen it.

In later years, with the children independent, her hands could again turn to the creation of the lovely things her mind had held captive. She filled her home and the homes of her friends with beauty and strength. She gave away and she sold, giving the proceeds to worthy causes.

Today she was laid to rest, and those hands that created so many masterpieces are still. She will be remembered in the lives of her children for the beautiful work that she did and for the faith that she passed on to them. Her name was Cornelia Koslowsky, and she was just one of the many who suffered but did not lose that thread of faith.

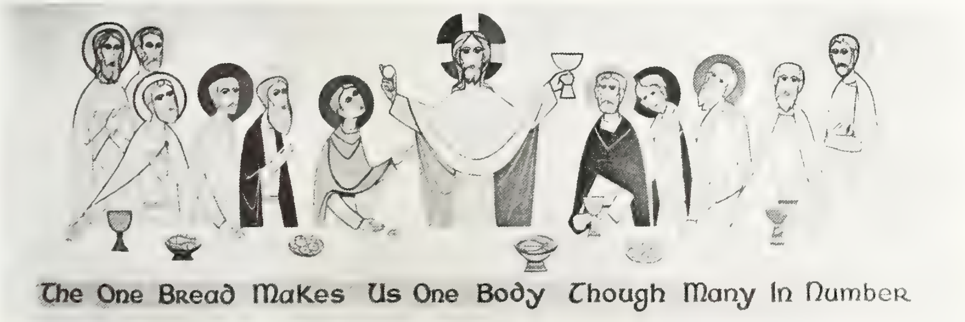
Irene Klassen

Communion

Lord, it all seems so unreal, sometimes:
This receptacle of glasses,
This hallowed plate of bread.
How many times have I approached
Your table—unprepared, unclean?
Over the years, what sins have I harbored:
Hostility toward a fellow Christian,
Feelings of inferiority,
Feelings of superiority,
Careless hurting statements,
Judgmental thoughts,
Sins so deep-rooted that I am hardly aware of them,
That I don't care to change them,
That I am becoming self-righteous about them.

And here it is—
Communion Sunday again,
And I am not ready.
Lord, help me to want to change,
To want to grow,
To want to be clean,
To want your way.

Helen Rose Pauls


The One Bread Makes Us One Body Though Many In Number

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EDITORIAL

"I got an 82 percent vote"

Menno Wiebe

Our church is looking for a minister. The congregation set up a committee to help discern persons for this role. So far the process seems commendable. But names will come forward and then will come that vote. It's almost predictable; we will vote.

It is done at the point of hiring, at the end of terms, and when a congregation no longer wants its pastor. Voting the pastor out is our polite way of firing.

Whether it is the biblical way of making decisions within the church is too often not questioned at all.

My travels take me in and out of many pastors' homes. Voting time is about the most grueling experience for the minister and family. I shudder over the anguish caused by the voting procedure. And the secret ballot does not make it any better. "I got an 82 percent vote and I'm not sure what to make of it," one Mennonite pastor said. Anybody wonder why there aren't more persons entering the ministry?

Have we borrowed a selection process from the world without checking whether that process is really for Christians? To take a vote "for" and "against" presumes polarity within the church. It counts on divergence within the body of Christ. Voting—likely borrowed from the political systems of government—creates a win-lose, victory-defeat, framework. With that setup also comes the inevitable elation on the one hand and bitterness on the other.

Must the church be trapped by a system not congruent with biblical ideals? Is there not a bit of sadism in the negative vote against the pastor? The pastor must be laid bare before the congregation while exposure of the members is not called for.

There must be a better way to select spiritual leaders than the voting grid. There must be something more scriptural. We don't vote for Bible teachers in our schools or for staff people in our conference offices or within MCC, all of whom provide considerable leadership in ideas and programs of the church. And rarely, if ever, are persons voted in or out of membership in the church. Then why the grueling vote for the pastor?

There is a built-in paradox in pastoral work. The pastor is both employee of the congregation *and* its leader. But that employee-employer relationship should be a strictly managerial arrangement. It is probably urgent that churches check whether management has become too central in the relationships between the congregation and pastor. In keeping with the norms of our society, it is tempting to focus on the quantifiable and measurable things in the life of a pastor; since statistics always provide easy handles for assessment.

Voting time often becomes the occasion for much prayer. Those who want the pastor to "win" pray much. Those who don't want the pastor to win, tend to be less inclined to seek the will of God in prayer. But partisan prayer has its own danger since it tends to force God also into the win-lose dichotomy. Genuine prayer and earnest spiritual discernment must become the congregational process in the selection of spiritual leadership. Such prayer is more than a quick prayer uttered just before the marking of a ballot.

Does the New Testament not urge us to be of one mind? If a congregation begins its search for a pastor—or perhaps two or several pastors (to avoid the notion that there has to be only one leader)—with the commitment to have our thinking converge, then the story will be different. There is possibility for Christian brothers and sisters to come to one mind since we are all believers in Christ and we are to be of his mind.

To move evenly together is more in tune with the New Testament than to call a gathering for a show of power. Needed is peace in the process. The Holy Spirit can cull out the ugliness of contentions in the race for authority which is so typical of the world but which has no place in the church.

It is my hope that I and other members in our church will proceed without hurry. I believe that our church—if we will unhurriedly call upon the Lord for direction in the selection of person(s) and process—will move evenly together and be of one mind. Then the laying on of hands will indeed be the occasion for God's blessing. The inner assurance of the one called and the prayerful discernment of those who do the calling can indeed converge in the selection of those who will lead in worship, teach the Scriptures, exhort with art and grace, and do so not as professional experts, but as fellow servants in the kingdom.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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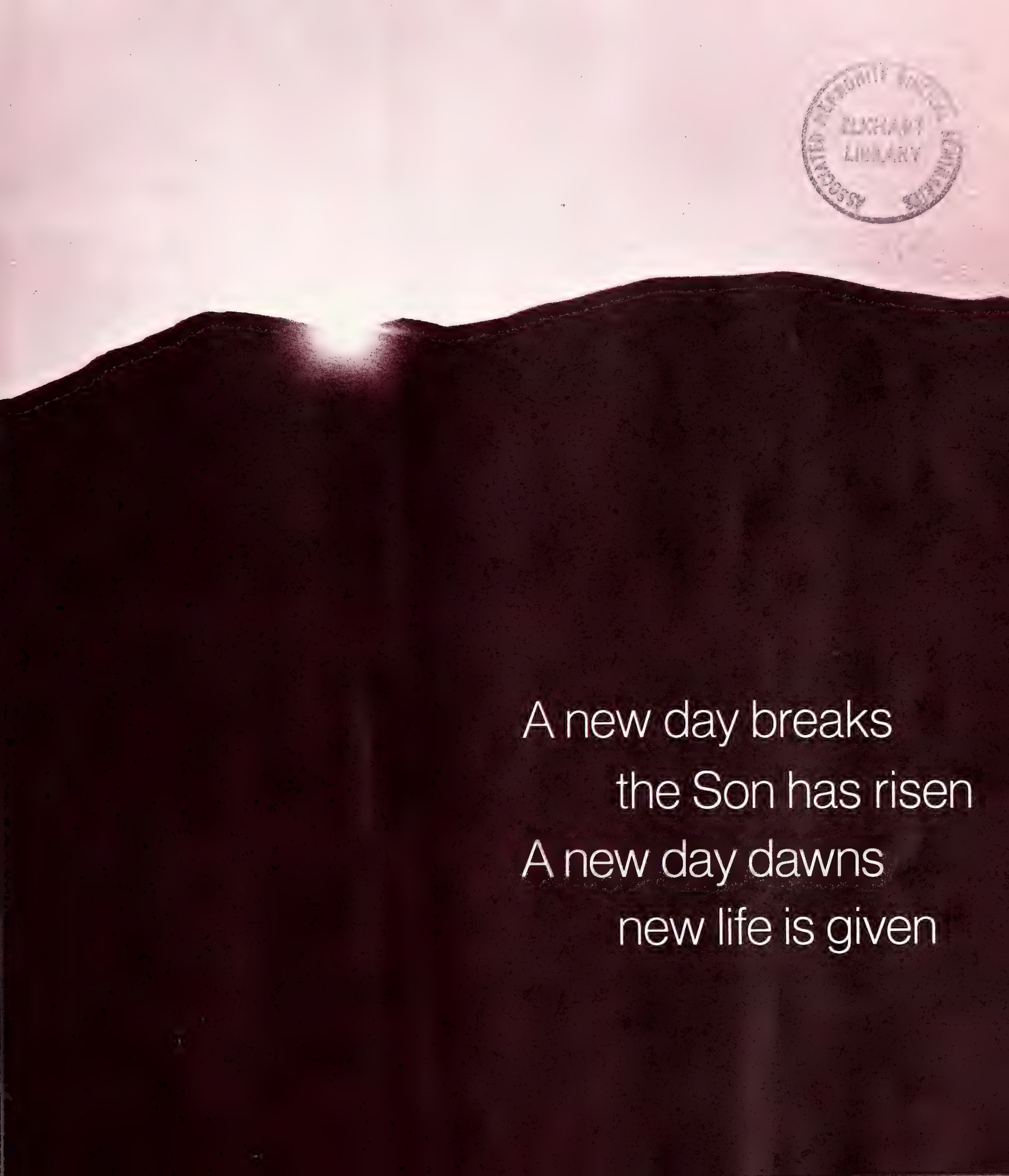
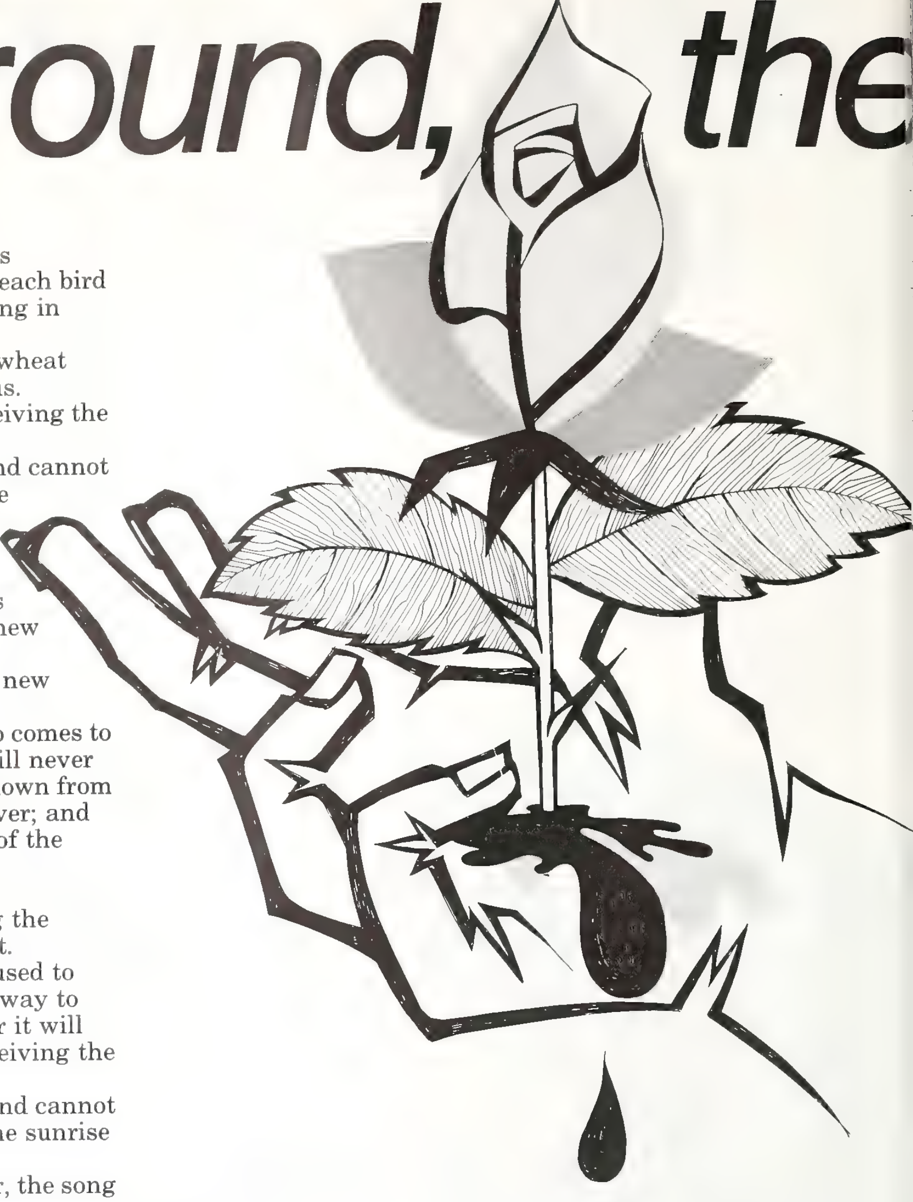


A new day breaks
the Son has risen
A new day dawns
new life is given

Look around, the

Marilyn Klaus



Voice 1: Listen! The air is full of resurrection! It is quivering in each blade of grass. It is the music of each bird who greets the sunrise with its song. It ambles along in every bug crawling out into the fresh spring.

Voice 2: Resurrection means renewed life. The wheat seed buried all winter sprouting green all around us. Gardens blooming, trees budding. The world is receiving the spirit of life!

Voice 3: Symbols, beautiful symbols! Humankind cannot live by symbols alone. No matter how beautiful the sunrise . . .

Voice 4: . . . no matter how beautiful the flower, the song of the bird . . .

Voice 5: . . . the resurrection that really matters happens to us, people. *We* are the ones who need new visions, new attitudes, new hope, new life.

All: But who will feed us this new vision, these new attitudes, this new hope, this new life?

Voice of Jesus: "I am the bread of life. He who comes to me will never be hungry; he who believes in me will never thirst. . . . I am the living bread which has come down from heaven. Anyone who eats this bread will live forever; and the bread that I shall give is my flesh for the life of the world."

All: Look around, the Son has risen.

Voice 1: Look! The light of the sun is replacing the darkness. The earth wakes in response to the light.

Voice 2: Resurrection means new light. Light used to bring warmth, to nourish the leaf, to show us the way to work, to play, to church. Drink in the sunshine for it will never be used up. The world is solar-powered—receiving the spirit of light.

Voice 3: Symbols, beautiful symbols! Humankind cannot live by symbols alone. No matter how beautiful the sunrise . . .

Voice 4: . . . no matter how beautiful the flower, the song of the bird . . .

Voice 5: . . . the resurrection that really matters happens to us, people. We walk in darkness, the darkness of hatred, evil, war, destruction. Our enlightened age seems to thrive in the dark.

All: From where will our light come? What light will we allow to illumine our dark deeds and change our dark paths into paths of righteousness?

Voice of Jesus: "I am the light of the world; anyone who follows me will not be walking in the dark; he will have the light of life."

All: Look around, the Son has risen.

Voice 1: Feel! Sense the presence of the person next to you, the rhythm of his or her breathing. New air taken in, used air expelled—a constant renewing of life. Sense the spirit within. We belong to one another. We are all in the same family—sons and daughters of God.

Voice 2: Resurrection means renewed life together. It means seeing the world as God's flock, sharing and caring for the same pasture. Sheep of the Good Shepherd.

Voice 3: Symbols, beautiful symbols! Humankind cannot live by symbols alone. No matter how beautiful the sunrise . . .

Voice 4: . . . no matter how beautiful the flower, the song of the bird . . .

Voice 5: . . . the resurrection that really matters happens to us, people. We are the ones who can carry God's message of love to his people.

All: But how do we know that we are of God?

Voice of John: "We can be sure that we are in God only when the one who claims to be living in him is living the same kind of life as Christ lived" (1 John 2:5, 6).

All: Look around, the Son has risen.

Voice 1: Listen! Look! Feel! Resurrection is all around us. In the bread, in the light, in the people.

Voice 2: Ultimately, resurrection means the love of God in Christ Jesus. It is the Easter resurrection that shows to the world the power of God's love. All the sin, the evil, the destruction that humankind can muster cannot defeat the love of God. He looks us square in the eye and says that nothing we do can separate his love from us. Resurrection is God's pattern for life.

Voice 3: More than symbols, more than beautiful symbols! Humankind can live by love. No matter how beautiful the sunrise . . .

Voice 4: . . . no matter how beautiful the flower, the song of the bird. . . .

Voice 5: The spirit of love among people is far more beautiful. Sunrises and songs and flowers cannot match the

Son has risen

sight of a human face covered with tears of reconciliation, of facial muscles twitching and finally bursting into laughter . . .

Voice 4: . . . the sight of open arms . . .

Voice 5: . . . the resurrection that really matters happens to us, people. The Resurrection that really mattered happened for us, 2000 years ago.

All: Oh Lord, how is it possible to live in love?

Voice of Jesus: "As the Father has loved me, so I have loved you. Remain in my love. If you keep my commandments you will remain in my love, just as I have kept my Father's commandments and remain in his love. I have told you this so that my own joy may be in you and your joy be complete. This is my commandment: Love one another as I have loved you."

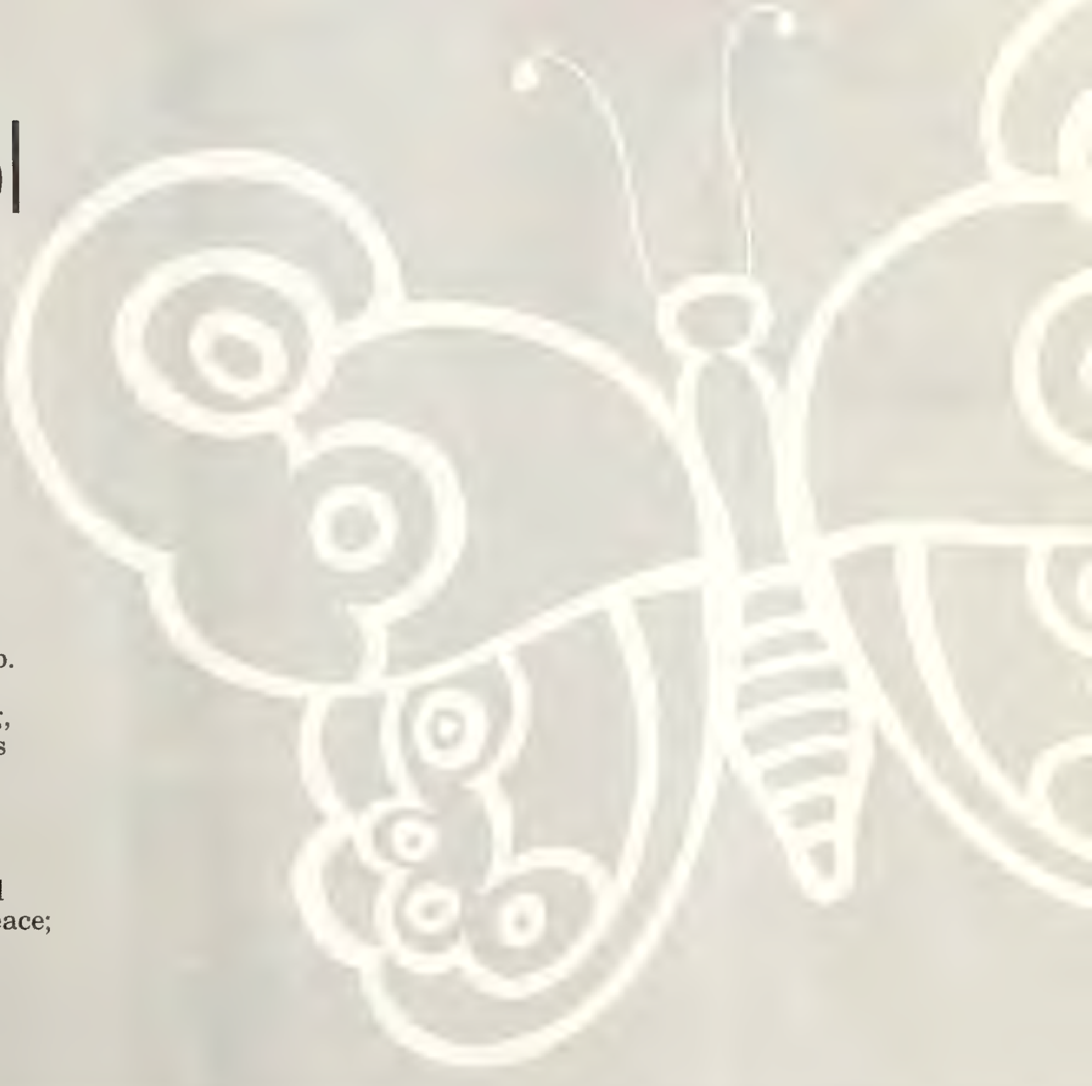
All: Look around, the Son has risen! He is risen, indeed!

Silent Meditation. (We invite you during this season to plant a few flower seeds as a *symbol* of the resurrection. We invite you to meditate on what in your life is *more* than a symbol.) •

Symbol of Easter

Beccie Mitzel

The butterfly comes
From its dark cocoon
As Jesus came forth
From the garden tomb.
It leaves the cover
Of grave clothes lying,
Dons its rebirth wings
Intent on flying
To spread its beauty
In God's lovely world.
May we shed sadness
And with joy unfurled
Spread the news of peace;
Declare salvation
Among kinsfolk here
And every nation.



Leighton Ford

He sets our spirits free

Peter wrote, "Christ died for your sins once for all, the righteous for the unrighteous, that he might bring you to God" (1 Peter 3:18). Then Peter continued, "He was put to death in the body, but made alive in the spirit . . . in which he went and preached to the spirits in prison" (1 Peter 3:18, 19).

What does this mysterious statement mean? It could mean Jesus went to preach to the evil spirits, the fallen angels who had tempted mankind to sin.

Or it could mean that Jesus went to preach to the spirits of human beings who had died without ever having a chance to hear the news of God's mercy and grace.

The message of Good Friday and Easter Sunday can be put simply and powerfully: He came to set our spirits free.

What are some of the prisons that bind our spirits today?

There is the sense of being trapped by life. This is a prison for many people—the sense of being trapped by a job that is no longer exciting; trapped by a marriage that's not going any place; trapped by the family pressures of rebellious children; trapped by not having enough money to keep up with inflation; or by having enough but not knowing what to do with it; trapped by the feeling of life that has just closed in.

How do we break out when life seems to trap us?

Assert yourself, say the modern prophets. *Resign yourself,* say others. Just grin and bear it like a stoic.

Is there no other way?

Yes, for "Christ preached to the spirits in prison."

And he says, *"Surrender yourself."* Surrender is the key which opens the prison of being trapped by life.

Jesus says you must die in order to live. You must surrender in order to escape. Only when you surrender yourself, your life, even the things which trap you, and say, "God, your will be done," will you break out into full and abundant life.

It was true for Jesus. Only by surrendering his life to death on the cross could he emerge in resurrection as the Savior of the world. It is true for you and me.

Surrender is not resigning ourselves to the worst, but cooperating with God's best. When stubborn self-will goes and we become partners with god, we find the key that opens the prison door.

There is another prison of the spirit: *the experience of being under the power of sin.*

Sin is no new thing. But we seem to rediscover it as a new idea.

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Paul experienced sin as an active, aggressive, hostile power, seizing any opportunity to deceive and attack him, waging war against his good desires, and making him a prisoner of the law of sin.

We may try to sentimentalize our sins or to rationalize them. But the plain truth is that we have done what we ought not to have done. Every time we yield to sin, another fetter is added to the chains that bind us.

Is there any way out?

We can try to deny responsibility. We can decide to try harder. The law tells us what not to do, but it does not give us the power we need to obey.

Is there a way out from the power of sin? Yes, for Christ preached to the spirits in prison. And the key he offers is called *grace.*

Grace is God's mercy given to those who do not deserve it, and God's strength given to those who know they are helpless. "When we were powerless, Christ died for the ungodly" (Romans 5:6).

Grace works by first setting us free from condemnation. "There is now no condemnation for those who are in Christ Jesus" (Romans 8:1).

Second, *grace* brings us a *new moral* and *spiritual power.* "The law of the spirit of life sets me free from the law of sin and death" (Romans 8:2). The Holy Spirit of God comes into your life, when you receive Christ, to bring God's new power to overcome.

Third, *grace* presents us with a *new motive.* "Those who are led by the Spirit of God are sons of God" (Romans 8:14). The believer is motivated to operate not out of fear, as a slave to a tyrant, but *out of love,* as a beloved child to a father.

Today, if you know the meaning of the word "helpless," then God can teach you the meaning of the word "grace."

There is one more prison that binds human spirits: *the knowledge that we are going to die.* When sin entered into the world, death came by sin.

No matter how old or how young, how strong or how weak, how rich or how poor, we are all going to die. And that knowledge is a prison.

But Christ preached to the spirits in prison.

And for the prison of death he offers the key of *resurrection.*

Death was Satan's great triumph, the punishment of sin, but death is also God's great weapon. Death is the prison from which Christ came to set us free, and death is the key by which he conquered.

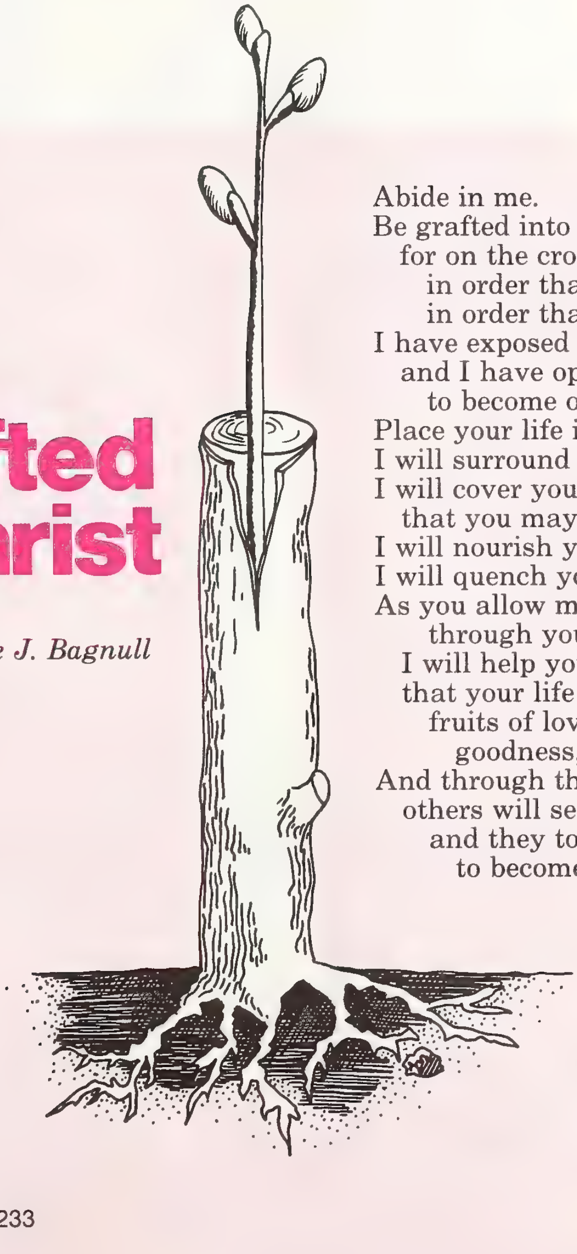
Today if you will accept his cross, then you will also share in his resurrection, and your life, your work, your very self will last forever.

Yes, Jesus has the keys.

Will you today bow before him in humble faith and true repentance and take these keys and let God take your hand and open those prison doors and set your spirit free? •

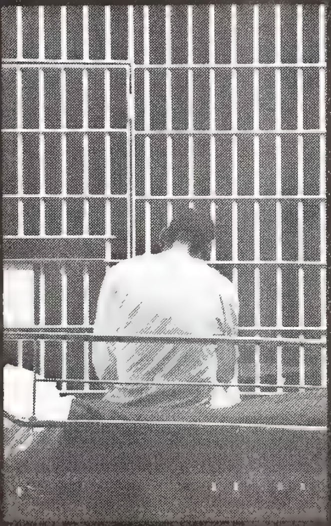
Grafted into Christ

Marlene J. Bagnull



Abide in me.
Be grafted into me,
for on the cross I allowed my body to be broken
in order that I might receive you,
in order that I might draw you into me.
I have exposed to you my inner self,
and I have opened a way for you
to become one with me.
Place your life into mine.
I will surround you with my love.
I will cover you with my protection
that you may stand steady despite the gales of life.
I will nourish you with my unlimited resources.
I will quench your thirst with my life-giving water.
As you allow me to shape and prune your life
through your obedience to my teachings,
I will help you to grow and become so much a part of me
that your life will produce fruits of Christlikeness—
fruits of love, joy, peace, patience, kindness,
goodness, faithfulness, gentleness and self-control.
And through these fruits that I will produce in your life,
others will see me in you;
and they too will be led
to become grafted into me.

—Based on John 15:1-8; Galatians 5:22-23



I was in prison and you visited me

Anything you did for one of my brothers here, however humble, you did for me. (Matt. 25:40)

Guilty as charged.
No way to say
"I'm sorry."
No one to say
"I forgive you."

Victim-offender networks in Canada and the United States care for those already in prison and work to prevent others from getting there. Their goal is forgiveness and restitution through face-to-face meetings of victims and offenders. Offenders can recognize the hurts of victims; victims can see offenders as fellow humans.

For more information, write
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Winnipeg, Manitoba R3T 2C8

Photo by Bill Powers, Corrections Magazine

The place of women in the church

Special reports on two conferences

Women in Ministry explore multifaceted responsibilities

North Newton, Kan.—The fifth Women in Ministry conference was held on the Bethel College campus here 27-29 March with 215 registered. Among the activities provided were speeches, workshops, special interest groups of Mennonite Brethren and General Conference women, a slide set on sex roles in the comics, business sessions, and a Sunday morning worship experience.

One participant said the main benefit she derived from the conference was being able to see good role models. "These women are in leadership," said Sally Schreiner, assistant director of voluntary service for MCC US, "but they are not strident. They seem to be godly women."

One model was the keynote speaker, Dottie Janzen, copastor at Trinity Mennonite Church, Hillsboro, Kansas. In her opening address on Friday night, "Whole Women Ministering to the Whole World," she gave a brief glimpse into her own pilgrimage. Part of it had been punctuated with pain, but she had come through the struggle to find her place in the ministry.

Janzen went on to tell about others who have struggled and made significant contributions. She also referred to the secular women's movement, which has helped women who have not fit the typical female stereotype of past years. Another movement that has helped women is that of a fresh approach to understanding the Bible.

Janzen then asked, "What will be the shape of wholeness today?" She concluded that the church will be more "whole" when the entire range of gifts and fruits of the Spirit are open to both women and men, when both men and women see a spiritual ministry in the home, when women have a whole faith, when people become more sensitive to women's situations in other parts of the world, when women who are single and women who are married are given equal treatment, when our language reflects our growing understanding, when we hear the call to change and recognize it as good, when women receive their power and authority from God, and when women allow God to shape them.

Two respondents, Frank Brenneman and Carly Friesen, reacted to Janzen's speech.

On Saturday morning women and men attending the conference were able to attend two workshops out of 18 offered. Workshop topics ranged from interpretation of Scripture and the history of women in religion to peace and coping with depression.

During a two-hour break Saturday noon special interest groups met. One was the General Conference women's caucus, an ad hoc group whose chief aims are the development of female leadership and an awareness of social justice issues especially relevant to women. A group of Mennonite Brethren women attending the conference also met.

Saturday afternoon brought another major address by Janzen, "The Shape and Style of Our Ministry." This lecture centered around words beginning with *p*. She said women's ministry should model that of Jesus. He understood the *point* of his ministry, had *power*, had a giving *posture*, was bathed in *prayer*, had a ministry marked by *pain*, viewed ministry as a *process*, chose a specific *place* in which to work, and had a sense of *proportion*.

The six women pictured below have made significant contributions to the church. They are (clockwise from bottom left): Lee Tai-Young, South Korea; Corrie ten Boom, Holland; Dorothy Day, US; Barbara Ward, England; and Annie Jiagge, Ghana. Mother Teresa of India is portrayed in the center.

Respondent Martha Smith Good affirmed Janzen's use of Jesus as a model. Bertha Beachey responded by emphasizing that the mission of women is worldwide and that women need to be concerned about their sisters overseas.

After this followed a time for conferees to break up into groups of six to ten to talk either about the Janzen addresses or the workshops. Most groups reported on the workshops, with many indicating the wish to have attended more.

A lighthearted touch to the conference came Saturday evening when Marie Snider of North Newton, Kansas, presented a slide set on "Sex Roles in the Comics." She compiled the set originally for an MA degree in journalism. Taking comics in 10-year spans, she showed what they reveal about our culture.

In the conference's business session it was announced that Ed Kaufman of St. Agatha, Ontario; Martha Smith Good of New Hamburg, Ontario; and Karen Neufeld of Hillsboro, Kansas, will be the new committee for Women in Ministry. Conrad Grebel College in Waterloo, Ontario, has invited the group there for its next conference. An offering totaling $741 was taken to send women to the Mennonite World Conference planning sessions in Nairobi, Kenya, this summer. A findings committee consisting of Barbara Reber, Muriel Stackley, and Elizabeth Yoder gave a report.

For the Sunday morning worship Emma Richards of Lombard, Illinois, gave a biblical sermon "Go in Peace" on Luke 7:36-50. In the story Jesus deals with Simon the Pharisee and the woman who was a sinner. The group concluded their time together with communion. *Marion Keeney Preheim*

Barbara Claassen Smucker has received another honor for her writing. She was invited to a banquet in Tokyo, Japan, in February by Nuppen Press, her Japanese publisher. This unexpected recognition came as a result of a contest in which Japanese children nominated their favorite authors. Her most recent book, *Days of Terror* (Herald Press, 1980), has as its climax the epic story of the mass exodus of Mennonites to Canada and the United States from the horrors of anarchy and famine following the Russian Revolution in 1917.

The refugee assistance program of the Montreal (Quebec) House of Friendship has received a substantial boost. Grants totaling $12,000 have been received toward refugee assistance. Of this total $2,000 has been granted by the Commission on Home Ministries of the General Conference and $10,000 by Mennonite Central Committee Canada. The refugee program of the House of Friendship focuses on Latin American refugees. Obtaining legal counsel for refugees, making representations at immigration offices, finding housing, lending money, finding jobs, and translation services are some forms of assistance rendered.

Eastern District congregations to study women's ordination

Souderton, Pa.—Approximately 150 persons participated in the Eastern District Study Conference on Believers' Church Ordination Saturday, 21 March, at the Zion Church, Souderton. The study conference was called for at the 1980 Eastern District sessions in May 1980 when agreement could not be reached about whether or not to accept the 1974 General Conference statement of direction to guide congregations and regional conferences in understanding ordination.

The subject was brought into focus more recently by the installation of Joyce Shutt to the pastoral team of the Fairfield (Pennsylvania) Church. Shutt was installed despite the fact that a five-member Eastern District ministerial committee had previously rejected her request for licensing by a 4-1 vote, citing her being a woman as their primary objection.

Input was presented by David Hillegas, Fred Obold, John Sprunger, and Lois Gunden Clemens. Ron Kraybill of MCC's conciliation section worked briefly with small group facilitators in a preconference session. Time was allotted for small group discussions and general discussion.

Although a variety of positions were represented, persons listened to one another. Although about half the persons attending were women, they were for the most part quiet (in the general session)—listening intently and clapping quietly or murmuring softly in affirmation or disagreement with what was being said. However, both men and women participated more freely in the small group sessions.

There was a strong feeling that the whole question of ordination needs to be reexamined. Is our present system biblical? In some churches deacons are ordained. There seemed to be strong feeling to affirm both Shutt and the Fairfield congregation in their ministries. There was an intense yearning for unity and acknowledgement that members need to recognize people who genuinely seek God's will on both sides of the question. A strong mandate was given the ministerial committee to find a way to allow those of diverse opinions to exercise prerogative.

"Women pastors are greatly appreciated by women patients in the hospital where I work," stressed Betty Shelly. "What if the Eastern District had recognized Anne Allebach and her talents and gifts instead of turning its back upon her?" (Anne Allebach was ordained to the Christian ministry on 15 January 1911 by N. B. Grubb at the First Mennonite Church, Philadelphia.)

Lori Haller, a Yale Divinity School graduate and daughter of the Zion congregation, testifies to her own call to the ministry. "Women have gifts. If the Eastern District doesn't use them, they will be lost to all."

A concern was raised by Claire Clewell that we send our young women to seminary, but have no place for them when they graduate.

As the time of departure drew near, there seemed to be strong affirmation that women pastors have a place, yet there was still some question about leadership and authority.

Consensus was reached to deal with the issue more fully in local congregations and that a vote on this conference floor would not be productive.

"We may as well turn the women's ordination issue over to the local congregations. They'll do what they want anyway," declared Norman Schmidt, a member of the district's ministerial committee. *Marjorie Geissinger*

The age-old practice of bartering is still alive on the Amazon River. In the photo at right two girls from a village deep in the Brazilian jungle offer Wilson Villanova, the Bible Society of Brazil's regional secretary for Porto Alegre a chicken in exchange for a Portuguese New Testament. The launch *Light of the Amazon* plies the 6,400-kilometer river and its tributaries distributing Scriptures to people in tribal villages set in some of the most impenetrable regions of Brazil. The boat also carries food, clothing, and medicine. It was bought with a donation from the National Bible Society of Scotland.

Five "Your Time" radio messages by Mennonite Board of Missions worker Margaret Foth received special recognition recently by the Association for Retarded Citizens (ARC). Since March was designated Mental Retardation Month, Foth contacted the Harrisonburg (Virginia) ARC unit, interviewed several persons, and prepared five programs for release 23-27 March. Entitled "Real People," the five-minute radio messages encouraged listeners to be more understanding and supportive of the needs of the mentally retarded, to consider them a part of the community.

Provincial conferences (5)

Albertans to hire conference pastor, support Chinese church

Coaldale, Alta.—The annual sessions of the Conference of Mennonites of Alberta were held here 13-14 March. Of the 1,800 members, almost 200 delegates and guests were present. The major point of deliberation was the hiring of workers.

Building is progressing well at Camp Valaqua, Pincher Creek, and the new lodge facilities should be ready for use by late summer or early fall. Year-round camping activities are being planned, and the camp committee was given approval to hire a full-time director.

With the Mennonites of Alberta widely scattered throughout the province, it was decided to hire a conference pastor to visit, integrate, mediate internal problems, and help small emerging churches to organize and grow. The decision was made to hire a person to fill this position on a half-time basis, with possibly one of the small new congregations (e.g. Camrose) picking up the other half-time.

Robert Baerg, leader of the Alberta Mennonite Youth Organization, was commended for his good work in continuing to unify and strengthen the youth program.

Since the work of these three persons (camp director, youth worker, and conference pastor) are interrelated, further study will have to be done within the committees and the general council regarding job descriptions and priorities, with an eye to possibly cutting the three positions down to two.

A decision was made to support an emerging Chinese Church in Calgary and to hire a Chinese pastor, Ezekiel Wong. Another project undertaken was to assist the funding of a church building on the Blackfoot Indian Reserve at Gleichen.

The Alberta Home for the Aged at Coaldale is functioning efficiently with government assistance and is at present not in need of conference funding.

Two schools, Rosthern (Saskatchewan) Junior College, and Swift Current (Saskatchewan) Bible Institute, which are supported jointly by the Alberta and Saskatchewan conferences, will be given the necessary funding as budgeted. It was reported that the new building at SCBI is finally proceeding.

With the approval of all these projects, a budget of $212,850 was accepted.

Time was spent on the revision of the conference constitution, giving members an awareness of what the conference is and how it functions.

Four inspirational messages were given, all pertinent to the issues. One of them, "The Congregation Beyond the Walls" by Ken Buller, told of his troubled and ready-to-give-up church. When the Hillcrest congregation of Grande Prairie threatened to fall apart, a small core group took the "church" into a home. From that small struggling rebirth it has mushroomed in four years into a loving, concerned fellowship of believers.

A highlight for many was the completion of the book *The Mennonite Conference of Alberta,* depicting its history of 50 years. Its author, C. L. Dick, emphasized that God builds churches. He felt there should be more honesty in Christian love, more effort to resolve conflicts rather than gloss over them.

He especially paid tribute to some of the elder church people whose influence is still felt, and he urged a strong support of our church schools.

"Otherwise our people will become strangers to each other and to the Anabaptist principles," he said. Several older members shared their memories and their feelings on this.

It was a conference of looking back to where its members have been and looking ahead with a fresh vision.

The new executive committee consists of Henry D. Goerzen, Carstairs, chairperson; Willie Wiebe, Vauxhall, vice-chairperson; and Erna Goertzen, Coaldale, secretary. *Irene Klassen*

Pastor required

Thompson United Mennonite Church invites applications for a pastor. Our congregation is small, young, and dynamic.

Direct inquiries to: Mr. Arne Schellenburg, church council chairman, 114 Artic Drive, Thompson, Manitoba R8N 1G9.

Self-Help Crafts coordinator

MCC Saskatchewan invites applications for the position of Self-Help Crafts coordinator to administer the Self-Help (Global Village) Crafts program based in Saskatoon.

This involves ordering from a Canadian warehouse and coordinating the selling of these articles throughout Saskatchewan, in our thrift stores and via volunteering representatives in some other cities and towns, as well as at our two provincial relief auction sales.

Salary negotiable. Competition closes 30 April. Starting date 1 June preferred.

Application forms and job description details available on request.

Address inquiries to:
Ernest Friesen
Chairman of Personnel Committee
Box 1622
Saskatoon, Sask. S7K 3R8

Elderhostel, a special residential academic program for older adults, will be hosted by Bluffton (Ohio) College 12-18 July for the northwest Ohio area. A network of more than 400 colleges and universities across the US offer the low-cost, short-term program to people age 60 or older. The following courses are being offered in the week-long program: American Folk Art, How Do Things Work?, and Goosebumps in Music and Art. Deadline for registering is 15 June. For information call Don or Nancy Schweingruber at 419/358-8015, or write them at Bluffton College, Bluffton, OH 45817.

An oral history project about the Swiss settlement in the Bluffton-Pandora (Ohio) area has been awarded a $3,000 grant by the Ohio Program in Humanites. Spearheaded by the Swiss Community Historical Society, the Mennonite Historical Library, and Bluffton College's history department, the project aims to compile a verbal history of the Swiss settlement and the Bluffton-Pandora area at the turn of the century. Material will be collected through conversations with persons who lived in the area in the early 1900s. Persons with information should write to Delbert Gratz, Bluffton College, Bluffton, OH 45817.

Students, young adults grapple with "power"

Washington, DC (MBM)—Issues of power—political, social, sexual, interpersonal—were at the center of discussion and presentations at a conference sponsored by eastern area Student and Young Adult Services (SYAS) on the theme "Mennonites and Power."

Held at American University in Washington, DC, 6-8 March, the conference was attended by about 150 young Mennonites from primarily eastern urban areas. They discussed their increasing awareness of and involvement in the exercise of power.

Jan Evans, associate professor of philosophy at Messiah College, Grantham, Pennsylvania, was the keynote speaker at the opening session on Friday. She stressed the basic philosophical tenet that power is morally neutral as part of the created order.

David Augsburger, associate professor of pastoral care at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, presented a stimulating, compact and complex summary of diverse ways of looking at power and love. He classified power and love as species of the genus justice. In the triangle of love, power, and truth, the role of power has been weak, neglected, or missing among Mennonites.

The role and legitimacy of Mennonite institutions was discussed by J. Lawrence Burkholder, president of Goshen, (Indiana) College. He sketched idealized versions of *Gemeinschaft* vs. *Gesellschaft*—or fellowship vs. community and institutions—and then introduced some of the influences and complications that exist in reality.

The conference gave ample opportunity for group discussions in workshops on topics including "Mennonite Use of Political Power," "Women and Power," "Family Structure and Power," and "The Suffering Servant as Leader."

Several short dramatic pieces entitled *Power Plays,* commissioned to be written for the conference by Robert Hostetter, presented acute political and psychological themes and insight.

Executive director

MCC Saskatchewan invites applications for the position of executive director to administer the various involvements of MCC in Saskatchewan, being based in Saskatoon.

Present staff component is 6-7 persons. Overseas experience with MCC is preferred but not essential. MCC Sask. is the affiliation of some 95 congregations from seven conferences.

Salary negotiable. Competition closes 30 April. Starting date 1 June preferred.

Application forms and job description details available on request.

Address inquiries to:
Ernest Friesen
Chairman of Personnel Committee
Box 1622
Saskatoon, Sask. S7K 3R8

Christian educators

Mennonite Collegiate Institute invites you to consider a challenging position beginning September 1981. We need qualified

- couples to serve as houseparents
- top-level academic instructors

MCI is an inter-Mennonite, Anabaptist, residential school for grades 9-12. Academics, music, Bible, and athletics are all stressed on a campus open to all who respect and desire a community based on Christian principles.

Inquiries: Ken H. Loewen, principal, Box 250, Gretna, Manitoba R0G 0V0; phone 204/327-6610.

Church building for sale

26 feet by 70 feet, price negotiable.

For more information contact: Mather Mennonite Church, c/o Mr. Henry Bock, Mather, Manitoba R0K 1L0; phone 204/529-2303.

Registrar/business manager

Canadian Mennonite Bible College invites applications for the position of registrar/business manager.

As registrar he/she will be responsible for admissions, registration, student aid, and student records.

As business manager he/she will be responsible for preparing and monitoring the budget, billing and receiving, and day-to-day business.

Applications should be mailed to the president, Canadian Mennonite Bible College, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

Christian education and counseling

Elim Bible Institute, Altona, Manitoba, is accepting applications for a full-time position in **Christian education** and **counseling.** Teaching responsibilities would include courses related to personal ministry and the work of the church. Other areas of involvement would include counseling, discipling, worship, and service programs within the Elim community. Experience in these areas an asset. Position to begin September 1.

Send letter of application, resume, and references to:
Philip Bender, principal
Elim Bible Institute
Box 120
Altona, Manitoba R0G 0B0.

"Chemical Dependency, Including Alcoholism" is the theme for the 1981 combined Mennonite Medical Association/Mennonite Nurses Association Convention at the Laurelville Mennonite Church Center, Mt. Pleasant, Pennsylvania, 30 July-2 August. Robert D. O'Connor, MD, will be the keynote speaker. Workshops are planned on "Alcoholism," "Tobacco Addiction," "Street Drugs," "Prescription Drugs," and "Chemical Dependency and Pregnancy." For information write: Emilie Seitz, MMA-MNA Convention Registrar, 3003 Benham Avenue, Elkhart, IN 46517.

Protestant day schools are now opening at the rate of three every day, according to latest estimates. The new schools are part of the nation's fastest growing segment of education. No longer is the phenomenon concentrated in the South, where some saw such schools as a way of avoiding racial integration. Since then schools are springing up in all sections of the country, draining off a growing portion of public school enrollment. "Many parents are having difficulty in identifying with the moral climate of the public schools," says Paul Kinel, executive director of the Association of Christian Schools.

Relief and development efforts are continuing in El Salvador despite daily fighting in rural areas, according to reports from World Vision International, a Christian humanitarian agency with extensive work in the embattled nation. World Vision supports a $1.5 million program of relief, development, child care, and evangelism throughout El Salvador. Julio Contreras, who directs the agency's work in the nation, reports that at least 5,000 people have died since early January in the escalating civil war.

RECORD

MINISTERS

Clare Neufeld, pastor of Trinity Church, Mather, Manitoba, since 1976, has resigned that position effective this summer. The Neufelds will move to Prince Albert, Saskatchewan, to take up pastoral duties at Grace Church.

Jacob W. Nickel, who came to the Tofield (Alberta) Church last year, has indicated his interim service will end within a year's time.

Juergen Schoenwetter, pastor of Sherbrooke Church, Vancouver, British Columbia, since 1976, has resigned effective this summer. He will return to Columbia Bible Institute, Clearbrook, British Columbia, as instructor beginning in September.

John Siemens, pastor of Niverville (Manitoba) Church since 1971, has resigned that position effective this summer.

WORKERS

Melanie Annis, St. Andrew's Episcopal Church, Murrey Hill, New Jersey, has accepted a one-year term with Mennonite Voluntary Service as a day-care worker in Liberal, Kansas. She studied art education at Kean College, Union, New Jersey. Her parents are Carlton and Letitia Annis of Warren, New Jersey.

Kenneth Davison, Martensdale (Iowa) Community Church, has been assigned by Mennonite Voluntary Service to Kansas State Industrial Reformatory (Hutchinson) for one year as an administrative assistant. He is a 1979 graduate of Simpson College, Indianola, Iowa, with a BA in criminal/minority corrections studies and is formerly a youth counselor at South Central Juvenile Care Center, Indianola. His parents are Dean and Ruth Davison of Eldora, Iowa.

Annis

Davison

Lindroos

Pankratz

Shoenmakers

Beth Lindroos, Trinity Lutheran Church, Porterville, California, has been posted by Mennonite Voluntary Service to a two-year term as a recreation coordinator for an inner-city parish in Denver, Colorado. A 1978 graduate of San Diego (California) State University with a BA in physical education, she has experience as a substitute teacher for migrant chidren in Brownsville, Texas. Her parents are Toivo and Avis Lindroos of Porterville.

Teresa Pankratz, Walton (Kansas) Church, will serve with Mennonite Voluntary Service as a community worker in Chicago, Illinois, for a two-year term. She holds a BA degree in art from Bethel College, North Newton, Kansas, and has worked as a senior teaching assistant at Learning Tree Preschool/Day Care in Seattle, Washington. She is the daughter of Theodore and Eulala Pankratz of Walton.

David and Rhonda Schoenmaker, Gloria Dei Lutheran Church, Iowa City, Iowa, have accepted two-year terms of service with the Wichita, Kansas, Mennonite Voluntary Service unit. David holds a BS degree in civil engineering from the University of Iowa and will work in home repair. Rhonda graduated from the University of Iowa with a BS in nursing and will work in health care. He is the son of Adrian and Sara Lee Schoenmaker of Iowa City, while her parents are Fred and Ruby Ellerbusch of Decatur, Nebraska.

Sally Schreiner, Reba Place Fellowship, Evanston, Illinois, has entered the post of assistant director for the Mennonite Central Committee US program. Her primary task will be to administer voluntary service units. Schreiner comes directly from unit leadership in Atlanta, Georgia, where she has served since November 1979. Originally from Pittsburgh, Pennsylvania, she graduated from Northwestern University, Evanston, in 1972.

"There is a terrible danger of nuclear war, but what can I do about it?" is a common thought today. In response to feelings of danger and helplessness some 300 persons gathered in Washington, DC, 20-22 March for the First National Strategy Meeting for a Bilateral Nuclear Weapon Freeze. The call for a bilateral nuclear freeze says, "The United States and the Soviet Union should immediately and jointly stop the nuclear arms race. Specifically, they should adopt an immediate, mutual freeze on all further testing, production, and deployment of nuclear weapons and of missiles and new aircraft designed primarily to deliver nuclear weapons." Conference participants affirmed it as "the single most useful step that can be taken now to reduce the likelihood of nuclear war." Mennonites from California, Iowa, Illinois, and Pennsylvania attended the conference. John Stoner, executive secretary of MCC US Peace Section, commented, "Nuclear war is not inevitable. If nuclear holocaust ever devastates our world it will only be because millions of people first consented to preparations for it. The nuclear freeze campaign gives people a way to withdraw their consent." People interested in learning how to support the freeze may write to Weldon Nisly, Nuclear Weapons Freeze, 300 West Apsley, Philadelphia, PA 19144.

Mennonite Church of Normal dedicates new meetingplace

Normal, Ill.—The dedication service for the new meetingplace for the Mennonite Church of Normal was held 15 March, just one year after the congregation broke ground for the new facility. Erland Waltner, Elkhart, Indiana, gave the dedicatory sermon, "Building Together For Eternity." The Goshen (Indiana) College Chamber Choir, directed by Doyle Preheim, led the congregation in a service of praise.

An open house for area Mennonite churches was on 22 March and one for neighbors and friends from the community was held on 29 March.

A unique feature of the entire project has been the congregational involvement from the early planning stages to completion. Prior to employing an architect, the congregation produced a written definition of the purpose, function, and proposals for space in the new structure. A five-year pledge program was undertaken, with construction financing arranged with members of the congregation.

Two of the members, both teachers, led the construction team. Stan Clemens served as construction project manager, and Franzie Loepp as on-site building coordinator. While subcontractors were hired for some specialized tasks, most of the work was done by members of the congregation. Over 20,000 hours of donated labor were given by men and women, the congregation's college students, young people, and children. Using this process, the construction phase was virtually completed in eight and a half months and at a cost below the project budget.

For a congregation largely urban, this provided the exhilarating experience of an old-fashioned "barn-raising" and ample opportunity for congregation building.

The building, designed by LeRoy Troyer and Associates, Mishawaka, Indiana, represents a prairie structure in color and design. It is on one level with a mezzanine. It has 16,400 square feet of floor space planned for multiuse. The building expresses the congregation's concern for ecology and wise use of the God-given resources.

The building features a cathedraled space with a skylight at its center. The space below the skylight is flexible, consisting of an overflow worship area, recreation area, classrooms, and fellowship space. This area can be left open to form a space approximately 110 feet by 60 feet, or it can be subdivided as necessary for various functions.

Light from the skylight flows into the worship area, which has movable seating to accommodate 300 persons. The fellowship area under the skylight can be converted into a recreation area.

The design seeks to minimize energy usage. This has been accomplished by orienting the building for a southern exposure so as to capture the sun's warmth in the winter while utilizing an overhang to obstruct the warm summer sun. Extensive earth berming has been done to the other three facades in order to minimize heat gain or loss. The skylight serves as the crown of the building, with the rays of the sun being controlled by a series of rotating panels that are mounted beneath the skylight to either reflect or radiate the sun's rays into the building. All of the entrances are vestibuled so as to further conserve energy. Zoned heating is provided by seven small furnaces located throughout the building.

Air cooling will be done by drawing outside air through two tanks, four by six by sixty feet, each containing sixty tons of six-inch dolomite limestone. Fans draw the outside air across these rocks which are buried six to ten feet underground through three-foot tubes that connect to the building.

Larry Reeser served as chairperson of the congregation's building committee and John Reimer was chairperson of the finance committee. James Waltner and Margaret Richer Smith are pastors of the congregation. *James Waltner*

CHRISTIANS AND WORLD EVENTS

El Salvador—another Vietnam?

Ted Koontz

The lessons of Vietnam are being applied to El Salvador with a vengeance. While it is good to learn from history, there are two problems here.

One is that the "lessons" of Vietnam are not clear. Some learned that it is a waste of time to try to win hearts and minds—military victory should be the goal (Secretary of State Haig). Others learned that it is hard to win an unpopular war on the other side of the globe but stress that Communist subversion must still be resisted and that it is a different matter to fight in Central America than in Southeast Asia (President Reagan). Still others learned that it is a mistake for the United States to support pro-US regimes with little popular support and that the US should not stand in the way of a popular revolution (assorted liberal critics of the Administration).

The second problem with using the lessons of Vietnam is that those lessons (whatever they are) may not fit. We can learn from history and ought to try to do so. But history is not cut of whole cloth. Different historical episodes teach different lessons. Even if we could agree on the lessons of Vietnam, we would still need to decide if El Salvador is *like* Vietnam.

This is not an unimportant matter. Poor choice of historical analogies used to guide policy decisions is a major source of foreign policy disasters. And it is easy to show that each generation is influenced too much in its choice of analogies by recent events which form its character and perceptions.

Before World War II Western statesmen were concerned to avoid the rigidity which had contributed to the First World War. They sought to accommodate Hitler's demands, wishing to avoid an unnecessary confrontation. (Remember that World War I had been sparked by the assassination of an obscure archduke in what is now Yugoslavia.) At the same time, French military planners built the Maginot Line, a magnificent system of fortifications wonderfully suited to stop the kind of attacks which had been possible in World War I. But while appeasement might have worked before World War I, it didn't work with Hitler. And while the Maginot Line might have saved millions of Allied lives in World War I, the Germans circumvented it and occupied France in a matter of weeks. Actors and technology had changed. Use of the World War I "learnings" proved to be castastrophic.

After World War II the dangers of appeasement were paramount in the minds of Western leaders. They had learned that the way to stop wars was to be tough, to draw clear lines, and if necessary, to fight small wars in far-off places now (before World War II, the Rhineland and Czechoslovakia, later, Korea and Vietnam) in order to avoid fighting a big war at home later. They saw in Stalin another Hitler. They set out to contain what they believed would be inevitable, reckless attempts at unending military conquest. The world was seen as a giant chessboard on which the superpowers played their deadly game. No small country really mattered for its own sake. All were pawns in the single global game. Hence, when trouble began to brew in South Vietnam, it was seen as Soviet (or Chinese) inspired, not rooted in popular discontent caused by internal conditions. It was necessary to act to stop the spread of Communism. And "action" meant military action, for force is the only language that Hitler and Communists understand. Needless to say, the lessons of World War II did not serve us well in Vietnam.

Ted Koontz, 45 Einstein Drive, Princeton, New Jersey 08540, is a graduate student at Harvard University.

This gloomy account of the lessons of history in recent foreign affairs does not mean that it will always be impossible to learn from history. Nor does it mean that we should give up seeking to understand the implications of Vietnam for situations like the one in El Salvador. But it does suggest that we would do well to use a wider historical referent than the most recent disaster. It may also suggest that policy will be on firmer ground when it is guided by firm moral and political principles than when it is guided by a single powerful historical analogy. If so, there is a much more fundamental problem with applying the lessons of Vietnam to El Salvador.

All of this means that answering the question "Is El Salvador another Vietnam?" may be useful, but it is hardly sufficient if what one wants is direction for American policy toward El Salvador. Much more reflection aimed at discerning the true lessons of Vietnam is required before good policy guidance can be found, even if El Salvador is another Vietnam. And, beyond that, serious thought about the moral and political principles which ought to guide foreign policy is required. Doing this is not a simple matter. And doing it is not likely to result in simple answers. But that is no cause for despair. The simple answers of the recent past rooted in easy historical analogies, have not served us well. It is reasonable to hope that a different approach might yield at least modest improvements.

28 March

Revelation 7-11 (part 1)

Phil Bender

A word about the overall structure of Revelation might help us chart our way.

While the visions, symbols, and judgments seem to rush forth without any ordered pattern, John has actually crafted a literary masterpiece.

His simple plan is to depict the "end times" between Jesus' cross and return from four points of view. Four times, through seven *seals* (6:1-8:1), seven *trumpets* (8:2-11:19), seven *"scenes"* (12:1-14:20), and seven *bowls* (15:1-16:20), John probes the character of the end times and suggests what the faithful church can expect.

At the end of each sequence we are given a glimpse of the goal of God's plan, which is the transformation of the old earth into a redeemed world around him in which nothing unclean shall be found (21:27). John reserves a full description of this climax for chapters 17-22.

Inserted between the sixth and seventh character in each sequence is an aside to the church (chapters 7:10-11; 14:13; 16:15). These special words reassure the faithful church that it need not fear the judgments being described, and indicate what its role during the end times should be.

One scholar has conjectured that John, by recaptitulating four times the events leading up to the final realization of God's plan, seeks to demonstrate symbolically the patience of God. Since God "desires all men to be saved and to come to the knowledge of the truth" (1 Timothy 2:4), he delays as long as possible the final day so that more people may repent.

Within this organizational pattern John alludes frequently to the Exodus. It is his conviction that the imminent persecution of his church due to its refusal to worship Domitian as "Lord and God" is analogous to the plight of the children of Israel in Egypt of old. Now, as then, God's people are subjected to the assaults of the evil one. But God, John affirms, will deliver them safely just as surely as he did Israel and, after a period of judgment, shall bring down the beast which makes war on them like he did Pharaoh.

The judgment scenes in chapters 8-9 thus parallel the plagues before the Exodus, through which God warned Pharaoh to repent and let his people go. These judgments also go beyond the first series in chapter 6 by illuminating more deeply the true nature of the evil which the earth, because of its rebellion, experiences. Symbolized by locust and cavalry (chapter 9), the evil which God allows humans to bring on themselves is abhorrent, malicious, and seemingly boundless.

Yet evil has a human face (9:7), and obeys a human king—Apollyon, or Abaddon, the destroyer (9:11). John's readers would have understood this as a veiled reference to emperor Domitian, who believed himself to be the god Apollos incarnate. The hosts of hell, John declares, spring from a perverse human will and are orchestrated by that fraudulent lord who arrogates to himself the power and authority belonging to God alone.

But there is another critical aspect to this second series of judgments: Apollyon, king of the locusts, serves the purposes of God! Though intrinsically evil, he nevertheless is under God's control and constitutes the means of God's redemptive judgments. The locust hordes can emerge from their pit only because God gives the angel the key (9:1), and the scope and duration of their torture is firmly limited (9:4-5). Moreover, God has restricted the devastations of the earth to "a third" (8:7-12) to allow for repentance.

Here John states a truth vital to his readers in their hour of trial and fundamental to the gospel: in his providence God has co-opted the powers of hell and has made them subserve his gracious will. Even while he makes war on the Lamb's people, Domitian serves the Lamb's purposes by unwittingly becoming his instrument of judgment for redemption.

But now a sobering note enters, one which should cause us concern, since we, as John's first readers, live in the epoch of preliminary judgments being described. John suggests that many will not see the Lord's hand in the evil which afflicts them, and will follow Pharaoh in hardening their hearts: "The rest of mankind, who were not killed by these plagues, did not repent . . ." (9:20).

It is tempting to see in our own day God's gracious restraint of our sin in order to give us more time to repent. Could, for example, a narrow miss with nuclear war when a computer feeds misinformation to airborne bombers be God's restraint of this "locust" in order to give us one more chance to repent of militarism? Or could a nuclear reactor core which *almost* melts down be a warning to us to repent of our lust for energy and our exploitation of the earth before it is too late?

In whatever form God's judgments come today, may we have eyes to see and wills to repent, since John in Revelation soon will teach that God will not restrain his most severe judgments forever. *Fifth in a series on Revelation*

Phil Bender, Box 120, Altona, Manitoba R0G 0B0, is principal of the Elim Bible Institute and teaches New Testament and theology.

open your bible

MEDITATION

Sing the song and serve the Savior

Palm Sunday's triumphal entry into Jerusalem carried the greatest display of popular favor Christ had ever witnessed. Multitudes had followed him from town to town, filled with curiosity and eager to witness some miracles. But never before had a crowd burst into such loud acclamation and such wild enthusiasm.

The calmest person in Jerusalem that day was that strange king on the borrowed colt. He had come to fulfill Zechariah's prophecy: "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you . . ." (Zechariah 9:9). Even in this volatile situation, he was no agitator.

So Jesus accepted the hosannas; he listened knowingly as the throngs cried, "Blessed is he that comes in the name of the Lord." This was the prelude to the events that would see him cursed and crucified on Friday, but resurrected on Sunday.

Try to imagine that day's holiday crowd. It was "a very great multitude," Matthew tells us. The people spread their garments on the road—a symbolic laying down of a rug for royalty. They placed outer garments on the donkey to make a saddle. They trimmed branches from the trees and spread them on the road—a further reference to royalty.

Up ahead and to the rear crowds were shouting, "Hosanna to the Son of David! Blessed is he that comes in the name of the Lord. Hosanna in the highest!"

Matthew writes, "The whole city was stirred."

Five days later they put this man to death.

But the centuries echo the searching question, "Who is this?" For Messiah means Savior, and Savior means Lord. Who is this indeed?

Beware how you join the Palm Sunday crowd. Think well what you do.

How easy to make protestations of affection and loyalty on Palm Sunday, then recant on Maundy Thursday as tensions rise and danger crackles in the air.

The going is easy when all shout "Hosanna!" But watch your step when the mood changes. This same crowd—gone ugly and menacing—shouts savagely, "Crucify him!"

That Palm Sunday crowd did not fully realize what they were saying and doing. They repeated historically meaningful words which did not apply to their own spiritual relationship to Christ.

Form and ceremony so easily replace a vital experience in God. Easily a religious act is confused with religious experience.

Someone kneels at an altar and says, "Now I am a Christian." But do you have an adequate concept of what it means to follow Christ? You are happy and great peace fills your heart. You want to sing, perhaps weep for joy. But what about next week?

When the emotion of the hour has faded, will you stand by the cross? When Christ calls you to translate your experience into Christian action, service, love, devotion, sacrifical giving, hard work, sharing, praying, the solid study program necessary to understand the Word of God, will you follow—all the way?

Look well to the heart, the soul, the quality of your religious faith. Take not Christ's approval for granted. Penetrate with the deep X ray of the Spirit into the depths of your soul, there to discover the measurement of your love for the Son of God. For it is pagan, traitorous treachery to lift your voice in praise and then later crucify the Son of God afresh with careless, sinful living.

This is not a time for wavering. This is not a time for halfway loyalty. As the forces of evil rally for their greatest siege of the city of God, let those who are the Lord's confess it. "Let the redeemed of the Lord say so."

And let those who remain undecided come down from the fence and commit themselves today and forever to unreserved service in the kingdom of God. "Hosanna in the highest! Hosanna to the Son of David! Blessed is he that comes in the name of the Lord!" Sing the song, but serve the Savior also.

Morris Chalfant

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The Easter joy

How can we "celebrate" Easter? After the Palm Sunday hallelujah crowd turns, almost instantaneously, into a crucifixion mob and one of the trusted 12 sells the Son of God for a few pieces of silver; how does such a sour mix turn into an ecstatic victory chorus? The innocent Savior is suspended on the cursed wood between confessed criminals. How does that translate into joy?

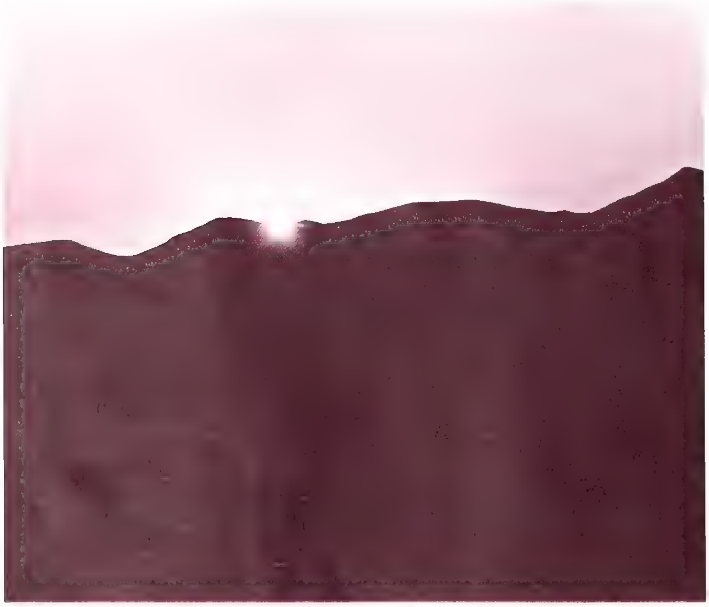
It is easy for Christians to confess, "Christ arose; hallelujah! He lives, and therefore we celebrate. In him we also live beyond the grave."

But it is hard to learn the true essence of the cross and resurrection; dying and living; even living with dying.

All believers are part of the cross and part of the empty tomb. Often we don't realize the implications.

An athletic young lad is in a car accident. He is paralyzed to the waist. His skating days are dead. That past life must be dealt with and laid to rest. Only then can the new life emerge. Perhaps he will become an athlete of an entirely new mode. There may be new joy. But first he must learn to live with dying.

It happens to us all. As a newborn babe in Christ, I was totally convinced that I had attained the highest goal in life. My soul was returning to its maker.



Only too soon I discovered what a "babe" in Christ I really was. There was so much "meat" that God's Spirit wanted to nurture me on.

It was hard to let go of the naivete and the first flush of newborn life. I knew some of my fellow believers would not understand; others would challenge. No one lives to oneself or dies to oneself alone. We are part of the total body. And each part grows and dies and lives in a unique way. Some were ready for "meat" ahead of me; some may settle for "milk" as long as they live.

But I had to die to that first "born again" self just like I had to die to my sinful self at the initial commitment to follow Christ (albeit with different implications). The apostle Paul speaks of "dying daily."

I remember that first night of my salvation experience. I know it was a beginning. But all along God's Spirit wanted to lead me squarely into today's world as a light and a leaven. I knew soon that I must take leave of that infant in Christ I was 35 years ago. Sometimes still I yearn for that deceased infancy. That first joy is hard to beat.

Most of us—when we marry—think that our love is greater than any there has ever been before our time. Nothing will ever separate us.

Recently I asked about 20 married couples to reflect on the love they knew when they married. All confessed they had known very little about the essence of genuine love.

To grow in our relationships we must die to our immaturities. Those are painful deaths. We like our selfish habits. When our partners seem to make us uncomfortable, the human instinct is to change them. *They* must die to *their* immaturities.

That's where Easter comes in. All human creation deserved judgment and death. Instead of ending us, God—in a self-giving way—intervened for us at Calvary. Christ died for you and me. He died to live.

You and I are not giving anything up when we die to our immaturities, to parts of our bodies, or to our past selves. In learning to die, we find new life in all its fulness.

That is the Easter joy. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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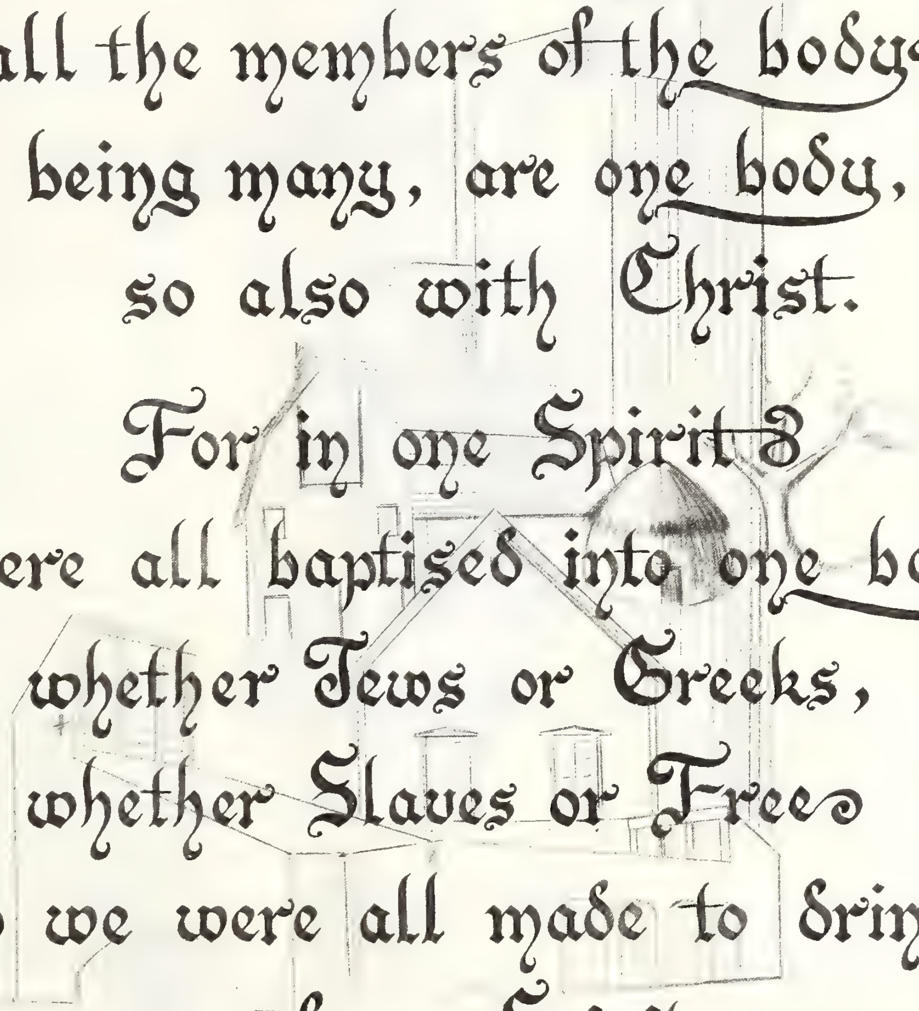

For just as the body is one
and has many members,
and all the members of the body
being many, are one body,
so also with Christ.

For in one Spirit
we were all baptised into one body
whether Jews or Greeks,
whether Slaves or Free
and we were all made to drink
of one Spirit.

For the body is not one member,
but many. 1 Cor. 12:12-14
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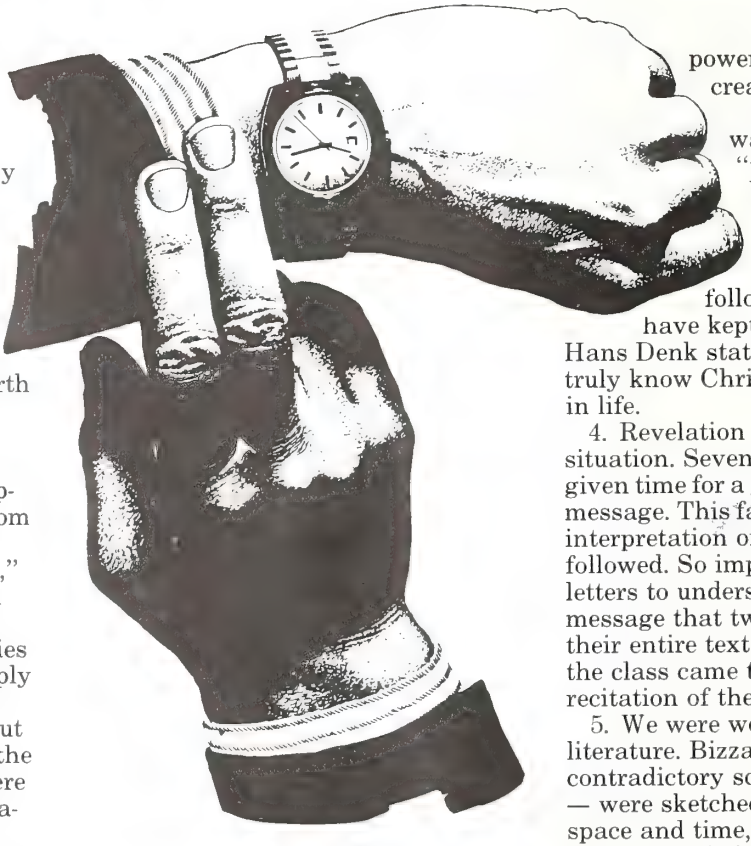
Teaching the book of Revelation

Gertrude Roten



A white horse, a red horse, a black
horse, a grey horse—
and off we were to an unfolding of
great events
as the seven seals were opened one by
one,
and the seven trumpets blown,
and the seven bowls poured out.
The forthcoming scenes both in
heaven and on earth sped on with
"And I saw," "And I heard," "And
after this"
until the new heaven and the new earth
became visible to the seer, John,
and to us.

We learned seven things.

1. The closer we stayed to the scriptural text the farther we got away from "time charts." We discovered that "rapture," "millennium," "antichrist," "dispensation" could not be found in either Greek or English texts. It was good after examining 10 commentaries and finding 12 points of view to simply go back to the text, to see the text in question in its larger context—without adding or subtracting—and to allow the text to carry its own cargo. There were ministers in the class who had hesitations about this book, finding that teaching its message could easily result in hard feelings. We returned to the text again and again and allowed it to stand as written.

2. When the author had exhausted all imagery found in heaven and on earth, and under the earth—and could add no more to the tremendous mysteries—he came to songs, adoration, and worship. So we, when we couldn't comprehend nor fully fathom the great sweeping movements of time and space and cause, worshiped with the personages of heaven and earth. We started our class each morning with a hymn taken from *The Mennonite Hymnal* with text based on Revelation. We listened to Brahms' Requiem:

> "Worthy art Thou, our Lord and God, to receive glory and honor and power for Thou didst create all things . . ."

3. Great emphasis was placed upon "works." One is startled by the frequent repetition as found in Revelation 14:13, ". . . for their deeds follow them." Anabaptists have kept this emphasis strong. Hans Denk stated that no man can truly know Christ unless he follow him in life.

4. Revelation is rooted in a historic situation. Seven specific churches at a given time for a given cause received the message. This fact gave direction to any interpretation of the material that followed. So important were these letters to understanding the entire message that two students memorized their entire text. The last moments of the class came to a climax with the recitation of these seven letters.

5. We were working with apocalyptic literature. Bizzare, impossible at times, contradictory scenes — it seemed to us — were sketched across the canvas of space and time, but the message came through with force: judgment, recompense, triumph of righteousness.

6. The "throne room of God" is a place of confidence and comfort (chapters 4-5). The scroll is in the right hand of God. Nothing has, nor is, nor can happen without the orderly control of God. And with the bloody, horror-filled judgments of Revelation, there stands the Lamb, in all tenderness — the Lamb as though it had been slain. This message comes to us immediately as we open the book, "To him who loves us and has freed us from our sins by his blood . . ." (1:5).

7. We learned that he is coming soon (22:20). The day and hour is not ours to know. Ours is to be prepared. Preparation means suffering, martyrdom, in Revelation. Come, Lord Jesus •

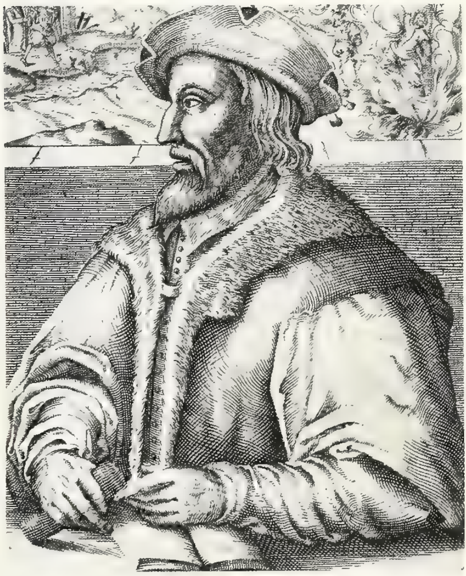
> "We learned that he is coming soon (22:20). The day and hour is not ours to know. Ours is to be prepared."

Teaching Anabaptist history and theology

Cornelius J. Dyck

The course "Anabaptist History and Theology" was an AMBS interterm offering for the third time in January 1981 to enable pastors, spouses, and others who cannot come for a year or a semester to discover or renew their knowledge of the Believers' Church heritage. Their presence together with the regular students always becomes a significant experience for all of us.

In addition to two daily 75-minute lecture and discussion sessions, the course gives them time and opportunity to become familiar firsthand with the writings of key 16th-century Anabaptists on a wide range of subjects ranging from church and state to the work of Christ to eschatology. The following document is a small illustration of this. Numerous pastors have used it in their communion services at home. It is an adaptation from a much longer work by Balthasar Hubmaier (died 1528) found in his *Schriften*, edited by Westin/Bergsten (pages 355-365). It is entitled *A Form of the Lord's Supper:*



Balthasar Hubmaier

(confession)
Father, we have sinned against heaven and against you.
We are not worthy to be called your children.
But speak the consoling word and our souls shall be healed.
God be gracious to us sinners.

(absolution)
May the almighty, eternal, and merciful God have compassion on all our sins and graciously forgive them.
Having pardoned us,
May he lead us without blemish or impurity into eternal life,
Through Jesus Christ our Lord and Savior, Amen.

(pledge of love)
Brothers and sisters: Do you will, in the power of his holy and living Word, to love God in and above all things, to serve, honor, and worship him alone, henceforth to hallow his name, to subject your carnal and sinful will to his divine will, which he has called forth within you through his living Word, in life and death? If so, let each say,
I WILL.

Do you will to love your neighbor, to accomplish toward him the works of brotherly love, to offer your flesh and shed your blood for him, to be obedient according to the will of God to father, mother, and government, doing this in the power of our Lord Jesus Christ, who also offered his flesh and shed his blood for us? Let each say,
I WILL.

Do you will to exercise fraternal admonition toward your brothers and sisters, foster peace and unity among them, reconcile yourself with all those whom you have offended, renounce all envy, hatred, and evil will toward anyone, cease every practice which may harm or offend, love even your enemies, and do them good? Let each say,
I WILL.

Do you desire, by eating and drinking the bread and wine of the Supper of Christ, to confirm and attest publicly before the church the pledge of love which you have just spoken, in the power of the living memory of the suffering and death of Jesus Christ our Lord? If so, let each say,
I SO DESIRE IN THE POWER OF GOD.

(institution)
The Lord Jesus, on the night of his arrest, took bread.
After giving thanks to God, he broke it and said:
This is my body, which is for you.
Do this as a memorial of me.
In the same way, he took the cup after supper, and said:
This cup is the new covenant sealed by my blood.
Whenever you drink it,
Do this as a memorial of me.

Seminaries go to the people

John Bender

Seated (left-right) *Jake Elias, Gertrude Roten, Erland Waltner, J.C. Wenger, Willard Swartley, Paul M. Miller, Ross T. Bender, Orlando Schmidt.*
Standing (left-right) *Weyburn W. Groff, Clarence Bauman, Paul Roten, C. J. Dyck, Virgil Claassen, Millard Lind, Roelf Kuitse, Jake Enz, LeRoy Friesen, David Gustafson (student representative), Joe Hertzler, Dave Augsburger, Jerry Lind, J. Herbert Fretz.*
Missing are: *Marlin E. Miller and Howard Charles (on sabbatical this semester), Henry Poettcker, Harry E. Martens, John H. Yoder, Vincent Krabill.*

During the first month of the year Associated Mennonite Biblical Seminaries (AMBS) teachers left kith and kin to deliver lectures and sit with people in Mennonite corners of North America from east to west to north. They spoke on the topics of worship and music, Matthew, biblical justice, Mark, biblical interpretation, Genesis and Exodus, Jesus and peace and power, and preaching. The teaching sojourners were Orlando Schmidt, Henry Poettcker, Millard Lind, Willard M. Swartley, Jacob Elias, Jacob Enz, John H. Yoder, and Erland Waltner.

The teachers tarried one to three weeks, speaking in churches, schools, and camps. They interacted with 1,000 students, and scores more came within earshot of their preaching, not to count dogs, cats, guppies, and travelers on the way.

They were warmly welcomed. To a person, they received what they gave. Then, as the time was fulfilled, they returned to Elkhart and Goshen, to family and home, and to preparation for a new semester at AMBS.

Orlando Schmidt sat for a week with those at the Keystone Bible Institute in eastern Pennsylvania. "The strongest interest was expressed in contemporary music. They are seeing this as a necessary part of church renewal in the 80s. Schmidt asked his class, "Is this Montgomery County?" Yes, it was.

Here in 1830 Mennonite John Ziegler built pipe organs for home use. Orlando got to see the first organ Ziegler built. It sits in the Goshenhoppen Museum. He is thrilled that the new music awakening includes interest in the almost forgotten early Mennonite music experiences.

At Eastern Mennonite Seminary Henry Poettcker delved into the Gospel of Matthew for a pastors' workshop. One evening from the unlit balcony a voice raised a challenge to one of his points. Not knowing the source, he was glad to clarify his point on the spot. The issues dealt with in the study took the practical turn: "If these were Jesus'

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instructions to the disciples, what do they mean for us?"

Poettcker coordinated the annual assignment of professors to the various in-service training locations. He sees this annual experience giving needed resources for congregational study, bridging seminaries and churches, and giving faculty off-campus exposure to the churches.

Millard Lind stood before the moderators and secretaries of Mennonite conferences in Canada and told his understanding of biblical justice. Lind said of the encounter, sponsored by MCC Canada in Abbotsford, British Columbia, "It was one of the most stimulating meetings I've been to in a long time." The professor of Old Testament said, "Justice occurs within the structures of covenant. It is the basis of gospel, the foundation of God's saving act. It has to do with the love of brother, serving of brother, rather than destroying of brother."

Lind helped with the final steps of revising a General Conference and Mennonite Church peace statement to be brought to each group's assembly. The new statement recognizes the signal advances of the past and deals additionally "with an emphasis that was missing, justice."

Willard Swartley sojourned for a week in Denver and another in Oregon. His Conrad Grebel lectureship on biblical interpretation before the Denver Inter-Mennonite Winter Seminar found "good critical feedback." Case studies from the Scriptures dealt with the issues of slavery, sabbath, war, and women. Swartley attempted to show how the Bible is used to support opposing points of view and "how to develop helpful ways to read the Bible."

Discussion in the evening sessions became most vigorous on the war and war tax question. "We were made keenly aware that all interpreters have certain biases and perspectives that they bring to the text." During the week an average of 10 to 15 employed persons came to the church for a noon Bible study. "We sat informally around the table and let the text instruct us." One afternoon Swartley went to Rocky Flats, where about 50 people gathered to talk about a federal district judge's ruling that trespassing on the property would be considered contempt of court as well as a violation of law.

In Oregon, Swartley led studies of the Gospel of Mark, gave the biblical interpretation lectures at a retreat, and preached in churches and chapel at Western Mennonite School. Here the issue of the role of women surfaced. "Most felt included toward partnership, liberation, and equality. Some favored a prescribed role for women."

(left-right) *Joe Hertzler, chairperson of the business committee, Jean Kelly, secretary to the faculty, Sue Yoder, part-time secretary*

Jake Elias taught biblical interpretation at a pastors' workshop in North Battleford, and Eyebrow, Saskatchewan. "We took the inductive approach to study five texts in Luke. We allowed interpretation issues to surface in those texts." The issues treated involved view of Scripture (Luke prologue); Who is Christ? (Luke 3, 4); discipleship (Sermon on the Plain, Luke 6); eschatology (Luke 17, 20); and "a number of issues around the theme of ministry, including women in ministry." Elias said, "We noted in Luke and other Scriptures how prominent women were in the resurrection."

Questions surfaced on views of eschatology popularized on radio, TV, and in books; on what it means to be a disciple of Jesus amid affluence; on guidance for ethical issues not addressed directly in the Bible. "I met with a very interested group of people. They had a keen sense of humor and in numerous ways expressed their enjoyment of life." Elias had been at his parents' home in Rosthern prior to the workshop. His mother died on 30 December and he found this family time "important for Dad and myself."

Jake Enz taught at the Keystone Bible Institute in Pennsylvania, using the theme "A Highway for Our God" for studies in Genesis and Exodus. One of his students — of Hindu faith — asked

(Clockwise around table left-right) *Ann Detweiler, GBS administrative secretary; Emilie Seitz, secretary to Erland Waltner, MMA; Frieda Claassen, receptionist and secretary; Doris Longenecker, assistant to the librarian; Mary Troyer, MBS administrative secretary; Carolyn Albrecht, secretary to dean and registrar; Debra Meylan, secretary to business office and admissions office*

ASSOCIATED MENNONITE BIBLICAL SEMINARIES

"These in-service experiences are designed not only to make seminary training more accessible to the churches, but more a partnership with the church."

Mary Schertz and Dorothy Yoder Nyce of the "Women in Church and Society" course

John Bender interviewing Jacob W. Elias

for a Bible so he could attend the sessions. Enz appreciated the participation of so-called "lay" people. "If we from the seminary get too stuffy, they can really hand it to us." That happened to him Sunday morning. "I got so longwinded that the congregational leader's wife said, 'I liked the lecture.' "

A visit with bishop John E. Lapp, browsing in the Souderton Provident Bookstore — "a very alert store" — learning about the water shortage, and having meals with a score of people, including a son and daughter-in-law, topped his week.

John H. Yoder's trip west included three lectures each in six places. The Notre Dame/AMBS professor talked to students and others in Eugene, Albany, Portland, Corvallis, Salem, and Newberg, Oregon. The energetic Northwest New Call to Peacemaking executive arranged the meetings. The contact person at Oregon State University reported to New Call member Lois Kenagy, "My colleagues and I *thoroughly* enjoyed him and very much valued what he had to say."

In British Columbia Yoder talked about "power" with Mennonite youth at the annual provincial MCC-sponsored camp weekend. "We did no skiing. It was just a meeting." According to participant reports the time passed with profit — and enjoyment. At Regent College in Vancouver Yoder spoke on topics from his bag of lectures: "Church History at the Service of Contemporary Ecumenism and Ethics: The Limits of the Reformed/Anabaptist Typology," "The Usability of the Just War Tradition for Contemporary Moral and Political Accountability," and "The Theologies of Liberation and the Jesus of the Gospels."

At Bethel College in North Newton, Kansas, Erland Waltner led nine area pastors and students in exploring "the nature and purpose of biblical preaching." In his evaluation he said, "Students took their work seriously, recognizing that the first session came as a jolt in informing them of the substantial expectations involved in this three-week period." The students had to arrange to preach in an area congregation and be evaluated by other students and members of the congregation.

For Waltner the assignment meant a return to his alma mater. "It felt good to be teaching back on campus after 24 years." He was associate professor of Bible there from 1949-57. He appreciated visiting with colleagues Cornelius Krahn and J. Winfield Fretz, who are retired at Bethel.

The in-service experiences are designed not only to make seminary training more accessible to the churches but more a partnership with the church. It's the kind of seminary training that takes teachers annually to Mennonite corners of the land and returns them exhausted — but also refreshed — to the plains of the Midwest. •

First joint conference held in Central District

Normal, Ill.—A history-making joint conference of the Illinois Conference of the Mennonite Church and the Central District of the General Conference Mennonite Church was held here 2-5 April at the Illinois State University Union. The main events were held together while the business sessions were separate.

The conference theme was "Christian Responsibilities in the 80s." David Schroeder, professor at Canadian Mennonite Bible College, Winnipeg, Manitoba, served as the main speaker. Topics for the biblically based morning messages were "God is Working Still" (John 5:17), "In the World, But Not of the World" (John 17:6 ff.), and "The Will of God: Which Direction?" (Matthew 23).

Friday morning small groups discussed questions posed by Schroeder: "Where do you see God at work in the world?" and "What are the actions of Christians in which people ought to see God at work in us and in the church?"

Orlando Schmidt, professor of music and worship at Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Indiana, led the singing, using his new songbook *Sing and Rejoice*.

Evening programs featured the drama "Jesus' Sayings and Doings" on Thursday, a program by Chicago-area Mennonites on Friday, and one by the youth organization on Saturday.

A slide presentation of the two conferences' work was shown at noon on Friday. Saturday afternoon participants from both groups attended workshops on various topics.

In a separate business session, Central District delegates elected as their new president James Waltner, pastor of the Mennonite Church of Normal. They approved a budget of $134,470 for 1981. It was announced that 483 Central District persons were registered at the conference.

A highlight of the business sessions was the discussion of several resolutions. Delegates adopted a resolution on conscription and the military. The first part of the statement gives support to the peace witness and suggests writing letters and supporting youth in their stands. The second part encourages action, such as simplified lifestyle, increased giving, actively supporting voluntary service, and the withholding of taxes.

Another resolution urged legislatures to limit the sale and use of handguns and contained a plan for persuading people to support action against handgun use. Vigorous comments both pro and con were given. This resolution was sent to the resolutions committee for further study.

Various reports were given at the business meeting, including those from District committees, Camp Friedenswald board, Mennonite Central Committee, Associated Mennonite Biblical Seminaries, Bluffton (Ohio) College, and General Conference.

Outside of the regular joint sessions various meetings were held. A dinner meeting of women from both groups was held on Friday evening where a slide set of nature pictures was shown. A dinner for men was held the same evening with Paul Kraybill of Mennonite World Conference as speaker.

Saturday noon the General Conference Women in Mission held a business session during lunch. Women pastors of the Central District and Illinois Conference also met at noon and decided to meet again prior to the pastors' workshop to be held at AMBS in January. The GC Women's Caucus, an ad hoc group started at the General Conference triennial session at Estes Park, Colorado, last July, met just prior to lunch.

Youth and children's activities were held in the Mennonite Church of Normal, one and a half miles away. The youth slept in the church.

A tentative invitation for the 1982 Central District Conference came from the churches of northern Indiana.
Marion Keeney Preheim

Chicago-area Mennonites, an inter-Mennonite group, reported to a joint conference session at Normal. Each participant gave an account of the ministry of their group in a given area (identified in parentheses). Reporters included (left to right) Paul Kraybill (housing needs), Janelle Landis-Kheshgi (Chicago newcomer orientation), Bob Brunk (student/young adult services), Charles Snites (unemployment), Terri Gerber (Chicago Mennonite Learning Center), Bill Henkel (advocacy), David Whitermore (new congregations), and Ivorie Lowe, who presented both the opening and concluding remarks for group's report.

"The Good Samaritan Is Alive and Well and Living in New York," writes Arthur Weinberger in *New York* (26 January issue). He and his co-workers approached 2,400 pedestrians on New York city streets, seeking directions and other help. "Young, middle-aged, and old people were helped by 60, 76, and 84 percent of mid-Manhattan pedestrians, respectively. . . . no form of physical or verbal abuse was heaped upon any of the helpseekers in any of the more than 2,400 trials." What was the impact on the helpers? ". . . they typically walked away smiling. A smile was the single more frequently observed facial expression."

The Mennonite Hispanic Immigration Service (MHIS) office in Washington, DC, and Karen Ventura, staff person, have been accredited by the Board of Immigration Appeals, US Department of Justice, as a nonprofit organization qualified to represent immigrants in legal proceedings. MHIS is part of the US program of Mennonite Central Committee US and provides assistance to individuals who are confronted with immigration problems. It also provides information for non-Hispanic Mennonites on the problem of undocumented aliens.

Village reconstruction planned by European groups, MCC

Akron, Pa. (MCC)—European Mennonites, a Swiss mission which has worked closely with Italian Mennonites, and Mennonite Central Committee are planning a reconstruction effort in the Italian village of Volturara, Avellino region.

A devastating earthquake struck a mountainous, traditionally poor area of southern Italy last 23 November, killing some 3,000 people and leaving more than 200,000 homeless. Volturara is a village of 6,000 people in which 400 families are now living in emergency shelters of tents, metal sheds, and house trailers.

MCC Europe secretary Walter Sawatsky reports that some prefabricated shelters will be erected by autumn, "but the more major need is to enable people to repair or rebuild permanent structures." Sawatsky was in Italy during the week of 23 March.

The MCC executive committee has agreed to join the International Mennonite Organization (IMO), the Swiss Mennonite Organization, French Mennonites, the Palermo, Sicily, Mennonite congregation, and the Swiss mission, *Vereinigung Freie Missiongemeinde,* in supporting a $210,000 reconstruction project.

MCC will contribute at least two volunteers along with $110,000 in budget funds during the next two years. Other supporting bodies will also supply volunteers. Paul Widmer of the Swiss mission will move to Volturara to serve as project coordinator.

Outside personnel will form a building advisory service in cooperation with an Italian engineer who specializes in earthquake resistant construction. Actual work will be the responsibility of a legally recognized building cooperative which sponsoring groups will enable local people to set up. The co-op will prepare applications for private building projects, seek government approval, and administer a $100,000 building fund to prefinance the rough exterior of houses.

The Italian government has promised full funding to homeowners, but unless someone initiates rebuilding it might be years before money reaches people.

A woman of Lioni, Italy, warms herself over a charcoal fire after the earthquake.

Mennonite Mutual Aid to increase mortgage loans to congregations

Goshen, Ind. (MMA)—Loans to congregations from Mennonite Mutual Aid's loan services may double in 1981, according to a recent announcement by LaMar Reichert, loan services manager at MMA.

Fifteen congregations had borrowed more than $2 million for church expansion programs by the end of 1980. Reichert projects that MMA's help to congregations may double in 1981 because of increased attention to such loans and more available funds.

"Our funds have grown for a couple reasons," commented Reichert. "There's been a steady increase of people enrolling in the life, health, and retirement programs." Even more significant than increased enrollment is the money freed because of an amendment clarifying federal pension law. "That has given us funds for church loans we didn't have available before," he said.

MMA's increased attention to congregational loans became possible when Reichert moved into loan services management full time. "The (MMA) board has always encouraged us to look for ways to further the mission of the church," commented Reichert. Late in 1979 the board approved revised investment guidelines which explicitly state that MMA will seek to invest more resources in the church. With Reichert, MMA now has the administrative resources to manage such loans.

In making congregational loans, MMA avoids short-term construction loans, preferring instead longer mortgages for completed buildings. Congregations planning multipurpose use of facilities receive first consideration. Interest rates are placed at the standard lending rate of the MMA home office area.

Persons interested may write Mennonite Mutual Aid, 1110 North Main Street, Box 483, Goshen, IN 46526.

"Response to corn was overwhelming," cabled Mennonite Central Committee worker Henry Rempel in January after a 1,000-ton shipment of corn arrived in Mogadishu, Somalia. Mennonite farmers in central and midwestern states donated the 20,000 bags of corn in a fall campaign coordinated by MCC Great Lakes. Within two weeks of the corn's arrival in Mogadishu, trucks were hauling it to some of Somalia's 32 refugee camps, where approximately 750,000 ethnic Somalis depend on outside food deliveries for survival. Rempel said, "So far only 26 bags have not turned up at the distribution end."

Stendahl delivers annual theological lectures at AMBS

Elkhart, Ind. (AMBS)—Humor peppered Krister Stendahl's speeches in the annual Theological Lectureship of Associated Mennonite Biblical Seminaries, 27-29 March.

While humor should function in aesthetics, ethics, and religion, the latter two areas often lack it, he said.

Without the transcendence of humor, literature will not only go unread but will miss the author's intention "to perceive the world and to organize experiences of human beings in a meaningful way," he added. "My use of humor and overly human language makes sacred literature more similar to literature than scientific or theological writings," he said.

Stendahl characterized God's primary interest as "progress in the coming of the kingdom." He stressed the mending of the creation as God's intent in the kingdom. For this work, God would push back the frontiers of the destroying powers, "all that distorts and maims the creation. That's the biblical message." If we are renewed, he added, "we will preside over a renewed church. Renewal usually happens with a new people coming in."

Stendahl, who is recognized for his work in Jewish-Christian relations, sees the Lord's Prayer "as a shout for the coming of the kingdom. There's not a single word in the Lord's Prayer that cannot be uttered by a Jew." The prayer encompasses "the Jewish and human dream and hope for the mending of the creation."

The kingdom should not appear impossible, he said. Jesus preached the kingdom in a world conquered by God. "The kingdom, Jesus told his disciples, is within your reach, at hand, within your space. Don't go looking up into the stars for it."

Stendahl's four lectures were titled "Jesus Preached the Kingdom," "The Church Preached Jesus Christ," "How Shall We Then Preach?" and "How Shall We Then Act?"

"The Christian is called to live the life of the kingdom in the not-yet-ready world. I'm really preaching to myself on this matter," Stendahl concluded.

Krister Stendahl is former dean of Harvard Divinity School, Cambridge, Massachusetts, and teaches New Testament and the art of worship and preaching there.

Twin cities peace group issues war tax protest

Minneapolis, Minn. (GCNS)—An interdenominational clergy and lay group in the Minneapolis/St. Paul area has sent a statement of protest against the world arms race and the taxes levied to support it to US senators, representatives, and President Reagan.

The group, called the "People of Faith Peacemakers," sponsored a public meeting on the arms race and war tax resistance recently at University Lutheran Church of Hope in Minneapolis, The statement, entitled "Covenant of Witness and Mutual Support," grew out of the meeting and was attached to a list of 50 supporters, with signatures and addresses.

The statement reads as follows: "We, people of faith in God as our sustainer and source of peace, hereby register our protest against the world arms race and against taxes levied to support that race. As stewards of life we are compelled by conscience to oppose the use of our money for the infliction of suffering and destruction of humanity.

"We therefore support each other as we select various means, such as the following, to protest this payment for war, recognizing our responsibility as American citizens and members of the larger global community: (1) Deliberately choosing to earn less than a taxable income; (2) Payment of taxes accompanied by a letter of protest against their use to sustain the arms race; (3) Withholding a token amount of taxes as a symbol of opposition to the use of any funds dedicated to military purposes; (4) Refusal to pay the entire portion of taxes used for military purposes; and (5) Refusal to pay the telephone tax which is levied for military purposes."

The last three measures were coupled with a clause whereby the withheld amount could be donated to an escrow account for the World Peace Tax Fund, the Minnesota Alternative Fund, or some other peaceful purpose.

The interdenominational group took shape shortly after the General Conference Mennonite Church held a special midtriennium session in the Twin Cities on the theme of Christian civil responsibility in 1979.

Myron Schrag, pastor of Faith Mennonite Church in Minneapolis, is one of the coordinators of the interfaith body.

A letter to President Reagan was written recently by the Mennonite Congregation of Boston (Massachusetts) in response to events in El Salvador. The letter states in part, "Our commitment to Jesus Christ calls us to express our concern to you. Christ calls us to empathy with those who suffer, and to seek justice and liberty for all people, however poor and powerless . . . we urge you to reconsider the steps your administration has taken to give increased military aid to a government which by common consensus is at war with its own people. . . ."

Salem Mennonite Church, Kidron, Ohio, recently completed an intensive three-month study of spiritual gifts and church growth. The adult Sunday school used Floyd Bartel's book *A New Look at Church Growth.* Pastor Larry Wilson preached a series of 12 sermons on spiritual gifts and led further discussions on seven of these on Sunday evenings. At the conclusion of the quarter of study the congregation was divided and asked to fill out two extensive questionnaires, one on gifts and one on ways to use those gifts. A spiritual gifts discernment committee is processing how best to utilize the gifts of the Salem Church.

Good News Bible *distribution nearing 12 million copies*

New York, N.Y. (ABS)—Since the successful publication of the *Good News Bible* in 1976, the American Bible Society has distributed a total of nearly 6.5 million *Good News Bibles,* including the Deuterocanonicals/Apocrypha, both within the US and around the world. Last year over 1.6 million Bibles were distributed in the US alone.

"This is a remarkable achievement," said ABS general secretary Alice Ball. "We have sought always to put God's Word into the hands of people who need it, and this common language translation reflects high scholarship on the one hand, and instant readability and communication on the other."

Among the millions of Bibles distributed were more than a million copies of the *Good News Bible with Deuterocanonicals/Apocrypha* shared with Roman Catholics, Episcopalians, and Lutherans.

The world demand for Bibles has also been snowballing. Nearly 750,000 *Good News Bibles* have been shipped overseas to English-speaking communities outside of the United States by the American Bible Society.

Among the 34 countries of Latin America, more than 1.5 million Bibles in the Spanish translation *Dios Habla Hoy* (God Speaks Today) were distributed to spiritually hungry people.

The overall world figure in the distribution of the *Good News Bible,* since it was first published, reached a phenomenal 11.6 million by the end of 1980. Less than a year ago the 10 millionth copy was distributed.

Other countries that distribute the *Good News Bible* are India, 250,000 copies; South Africa, 200,000; England (the British and Foreign Bible Society), 2.9 million; Korea and Hong Kong, 781,000 copies; and Canada, 369,544 copies.

Bangladeshi women get boost toward self-reliance

Saidpur, Bangladesh (MCC)—Imagine a North American earning $10,000 per year suddenly receiving a work bonus of over $14,000. After an initial period of disbelief and then jubilation, he or she would begin the hard but pleasurable task of deciding what exactly to do with all the money.

Something similar happened to an impoverished Bangladeshi woman named Shamima in 1979. On top of her yearly earnings of approximately $140, she one day received over $200 from her employer, Mennonite Central Committee's Saidpur Action Bag Project. She invested part of the money in a sewing machine. A year later she reports her new business is going well and she wants to continue it.

Bangladeshi women sew bags at the MCC Saidpur Action Bag Center.

JUTE
STAFF
PLASTIC

Since 1977 profits from the sale of handsewn jute bags, which can be used for shopping, have helped over 220 poor Bangladeshi women like Shamima become self-supporting. In addition to paying regular wages, the Saidpur Action Bag Project periodically distributes some of its accumulated earnings to its workers to enable them to set up long-term individual business enterprises.

Before the women go out on their own, MCC staff provides counseling to assist them in making the best use of their money. When the producer has provided a satisfactory plan for her own income-generating project, and when she has demonstrated that she is prepared to begin this project, she receives her money and is released from the Action Bag Project. A new producer is then hired to take her place.

Of the 159 who left the project in 1979, 23 (in addition to Shamima) bought sewing machines. Sixteen invested in rickshaws. Many others used their nest eggs to open grocery or other kinds of retail shops. Money left over went for such things as food, medical treatment for family members, savings, and in a few cases dowries to enable daughters or the women themselves to get married.

A follow-up survey of this group a year later shows that 36 percent of the former employees are able to maintain a subsistence or better level of daily income from their new business, and another 20 percent are earning some supplementary income. Twenty-six percent had moved or could not be traced. Only 18 percent of those interviewed had not substantially improved their situation.

No matter what their current situation, almost all of the former employees praised the Action Bag Project's money distribution plan. It is "very good for poor families," said one.

The King's Co-Workers presented their annual program 15 March at Gospel Mennonite Church, Mountain Lake, Minnesota, with a mission emphasis and offering. The cast in the play "Do Missions Pay?" represented various countries and cultures with musical groups from the organizations participating.

Canadian Mennonite Bible College, Winnipeg, Manitoba, is planning to hold graduation and commencement celebrations 2-3 May. On Saturday, 2 May, at 8:00 p.m. the CMBC Singers, directed by George Wiebe, and the CMBC Ensemble will be featured in the annual spring concert. A baccalaureate service will be held 3 May at 10:30 a.m. The graduation ceremonies will be at 2:30 p.m. on 3 May at Home Street Mennonite Church in Winnipeg. The convocation address will be given by Larry Kehler, and the valedictory speech by Phyllis Nickel.

Captain Kangaroo is to be cut to a half hour, while the CBS news program with Charles Kuralt is to increase to 90 minutes. Donald E. Wildmon, chairperson of the Coalition for Better Television, said, "The decision to cut a fantastic, absolutely beautiful children's program in half and increase the Kuralt program was one made purely from an economic standpoint. It was a decision made from greed with complete disregard for children. It simply endorses our contention that when the decision is to be made between service and more profits, a billion-dollar network will go for profits."

Quebec churches discuss union

Montreal, P.Q. (MHF)—Representatives from the Mennonite churches at Joliette and Rawdon and from the L'Association de Frére Mennonite (Mennonite Brethren Association) met 2 March at Institute Biblique de Laval. The aim of the meeting was to explore the possibility of union.

One possibility was seen to be that the much larger Frére Mennonite simply absorb the Joliette and Rawdon congregations. The other possibility voiced at the meeting was to form a Mennonite union independent of any specific Mennonite affiliation rather than to import the traditional Mennonite division into Quebec.

Observers from the predominately English-speaking Montreal Mennonite Fellowship also attended. Gordon Erb, chairperson of Mennonite Mission Board of Ontario, also addressed the meeting, stating a personal viewpoint. He encouraged steps toward union, stressing the desirability of an amalgamation, not simply absorption by the larger group.

David Franco, chairperson of L'Association Frére Mennonite, led the meeting to the consensus that the move should not be made hastily, that the churches participate in each other's programs in the next two years and get to know one another, and that the end goal of a form of union be kept in sight.

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For more information contact: Mather Mennonite Church, c/o Mr. Henry Bock, Mather, Manitoba R0K 1L0; phone 204/529-2303.

Native Ministries staff mourns death of Keeper

Winnipeg, Man. (CMC)—Band chief and Christian leader Gordon Keeper of Little Grand Rapids, Manitoba, was shot early Sunday morning, 15 March, allegedly by a 14-year-old boy, as Keeper was returning from a church service. He died about an hour and a half later while being moved to a plane to be flown to a hospital.

The respect with which Keeper was held in both government and Christian circles was evident by the many people who flew to isolated Little Grand Rapids for the wakes and the funeral. For the funeral on Friday, 20 March, one Indian community flew in 80 people. Most of the band chiefs of eastern Manitoba were there.

There is evidence that the Little Grand Rapids community achieved greater stability under Keeper's leadership during the approximately two years he was band chief. There was a dramatic increase in school attendance and a reduction in the use of alcohol.

Keeper maintained close relationships with Native Ministries (NM) workers of the Conference of Mennonites in Canada for many years, particularly with Jake and Wanda Neufeld, Jake and Katie Dyck, and Henry and Elna Neufeld. Keeper gave his testimony and sang to delegates at the 1981 CMC sessions in Rosthern. He was a student at Canadian Mennonite Bible College (CMBC), Winnipeg, in the 1975-76 school year.

Representing NM at the wakes and funeral were former NM workers Jake Neufeld, Jake and Katie Dyck, and Menno Wiebe, presently faculty member of CMBC. Annie Janzen also represented CMBC at the funeral. Present NM workers Neill Von Gunten and Dave Hiebert spent time with the community during the wake following the death.

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Clearbrook, BC V2T 3X8.

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Direct inquiries to: Mr. Arne Schellenburg, church council chairman, 114 Artic Drive, Thompson, Manitoba R8N 1G9.

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invites applications for the position of **principal**, effective 1 July 1981. Salary according to schedule.

Applicants please send resume of experience and education to Susan Froese, 4909 Eldridge, Winnipeg, Manitoba R3R 0M4.

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Send resume to:
Irene Nickel Patterson, director
Carter Day Care
123-445 Stafford Street
Winnipeg, Manitoba R3M 3V9
Phone 204/452-3220.

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Canadian Mennonite Bible College invites applications for the position of registrar/business manager.

As registrar he/she will be responsible for admissions, registration, student aid, and student records.

As business manager he/she will be responsible for preparing and monitoring the budget, billing and receiving, and day-to-day business.

Applications should be mailed to the president, Canadian Mennonite Bible College, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

Columbia Bible Institute

invites applications for the position of **recreation director,** who will (1) administrate intramural and intercollegiate athletics, (2) develop an outdoor educational program, (3) offer strong campus leadership.

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Send resume to:
Dean of Student Life
Columbia Bible Institute
2940 Clearbrook Road
Clearbrook, BC V2T 2Z8.

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Loretta Wedel, Bethel nursing student, at capping-candlelighting service.

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Susan Martens Kehler, Assistant Professor of Nursing (former Director of Nursing Services and Education at the Mennonite Christian Hospital in Taiwan)

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CHRISTIANS AND WORLD EVENTS

Canada's "new" constitution

Harold Fransen

Canada is currently going through an important process for its future direction. After 51 years of looking for a way to change the Canadian Constitution, the government has decided to unilaterally address the parliament of Great Britain to send the constitution back to Canada with certain amendments.

Only two provinces — Ontario and New Brunswick — support the legislation. Saskatchewan and Nova Scotia are opposing it, but showing some signs of agreeing to a compromise. The other six provinces are taking the federal government to court. They lost their first case in Manitoba but are pursuing other cases and launching appeals.

That the constitution should be brought back to Canada the provinces appear to regard as a must. The humiliation of a foreign parliament still holding the power to amend Canada's constitution is no longer tolerable.

An amending formula is also considered necessary, but little agreement can be found on what it should be. Until now, the principle tacitly agreed to is that all provincial governments and the federal government must agree on a new amending formula. That route, however, seems doomed. The federal government has proposed that, for the first two years, unanimity be the rule. If no agreement is found on a formula by then, the federal government would establish the "Victoria Formula" as the mechanism for future amendments. This would require all future amendments to receive approval from the federal government, Ontario and Quebec — at least two of the eastern provinces with over half of that population — and at least two western provinces with over half of the west's population.

If seven provinces can agree on an alternate amending formula — probably the "Vancouver Consensus" — then the two formulas would be submitted to a national referendum which requires a majority for it in each of the regions. The "Vancouver Consensus" would require seven provinces with at least half of the population and the federal government to amend the constitution. The remaining three provinces, however, could opt out of the amendment.

The provincial plan, I believe, has some real merits to it. There would be no second- or third-class provinces in terms of vetoes of the constitution. Its opting out provision, however, does create different levels of citizens.

The charter of rights has created the most controversy. In this part of the proposals, actual powers are changing. The charter would entrench certain rights. For Trudeau, this would fulfill his cherished dream of guaranteeing certain rights to all Canadians. The idea of individual rights is a liberal concept. Yet the proposal goes beyond the usual type of individual rights. It also recognizes group rights — such as the rights of the aboriginal peoples and the rights of ethnic communities.

The provinces raise a number of objections. Some object that it sets laws above the domain of the legislatures; which is a break with the British parliamentary tradition. They claim legislatures can do a better job of protecting rights.

Others argue the charter will make laws *for* the provinces — usurping their powers without consent. That the federal government can make constitutional amendments affecting its own powers is not in dispute. Its right affecting other jurisdictions is now in the courts. This argument is complex. The charter limits both levels of government. It moves certain jurisdictions beyond both levels of government. To do so with provincial consent would be more desirable, yet such agreement does not seem to be forthcoming.

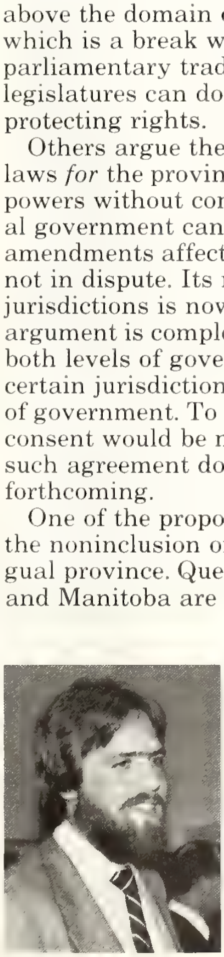
One of the proposal's major flaws is the noninclusion of Ontario as a bilingual province. Quebec, New Brunswick, and Manitoba are included. It is a blatantly political move to keep the province which has the largest number of French Canadians outside of Quebec from becoming bilingual.

Beyond these changes, all areas of federal-provincial dispute are still to be resolved. It is often forgotten that the unilateral action is not affecting areas of dispute between the two levels of government. The question remains whether the bitterness — which this action will bring — will damage the country to the point where further discussions are impossible.

In my last column I discussed Western Canada's grievances. It is my belief that nothing in this package per se is negative towards Western Canada. Yet — to the extent that perceptions shape reality — it may seem that central Canada continues to dominate, making future compromises impossible. It is the unilateralness, I believe, which bothers Westerners the most. What Westerners must realize is that the unilateralness came about because of the unwillingness of both the federal and the provincial governments to compromise (with the exception of Saskatchewan).

What will happen is not known. Neither unilateral action nor intransigence by all sides is good. It is my belief that the country is not doomed if Trudeau's package passes. With its passing — and with Trudeau and several of the provincial premiers leaving the stage — future leaders, not bearing this generation's personal hatreds and grudges, may be able to find new solutions.

It is my belief that nothing has been completely damaged in terms of federal-provincial powers, and that the charter of rights does represent a positive movement in placing both individual and group rights beyond the reach of day-to-day politicians. My plea to Trudeau would be to make one more attempt at reaching at least greater consensus. Unanimity is impossible. If greater consensus were reached, the moral force of the charter of rights would carry greater weight. Without a consensus, the results are not certain. What appears to be good legislation, may be doomed to failure in the hearts of Canadians.



Harold Fransen is associate minister of the First Mennonite Church, 922 Notre Dame Avenue, Winnipeg, Manitoba R3E 0M8.

LETTERS

Parables, justice, and Caesar

I glanced through the 10 March issue of *The Mennonite*. As I read the article on page 157 about the conference on conscience and registration, I was shocked by the apparent lack of common biblical sense exhibited by the men who were quoted.

The story Jesus told concerning Lazarus and the rich man is not a parable, but is a look at the eternal condition of those who have left this physical realm and passed on to the spiritual realm where we will spend eternity. I'm surprised to read that a people with so much common sense wouldn't realize that when Jesus said "a certain rich man" he was talking about a certain rich man, and not merely a figure in a parable.

Romans 13 is no "bugaboo" to those who believe what God says in his Word and accept it. God has set different ministries in the church, one of which is rulers, or governments (see Romans 12:8; and 1 Corinthians 12:28). As believers and members in the body of Christ we do not all hold the same office or fulfill the same function. Some of us are called by God to preach and teach the Word. Others are called to serve in administrative positions. I thank my God that I, as an individual, do not have to be concerned about justice being done, or vengeance carried out, for my Lord has stated in Romans 12:19 (by his Spirit through the apostle Paul), "Vengeance is mine, I will repay, saith the Lord." I don't have to be concerned about doing it, but at the same time I know how God is going to revenge the wrong. Just as I teach the Word, or you edit a Christian publication, so also is the civil authority a minister of God. Romans 13:4 tells us, "For he is the minister of God to thee for good."

Let us no longer resist the authority and thereby resist God. Sowing these seeds of rebellion into the hearts of our children in church will only cause us to reap a harvest of revolt at home. Instead of protesting against our leaders, let's lift them up in prayer so it will be easier to submit. Let us do what is right and we will have the praise of them in government, as Jesus said, "Render unto Caesar the things that are Caeser's." We have a man of God in office as president now; let's not blow it.

Loren L. Hirschy, 1675 South Redbud Street, Broken Arrow, Oklahoma 74012
19 March

Can we learn from history?

There are many people who feel that history is constantly repeating itself. I can't help but agree when I look at the actions of humankind even in a period as short as my life. Perhaps all of humanity is masochistic.

Thirty years ago, as a young man fresh from high school in a small California town, I was sent to the Deep South for military training. It was a shock to experience firsthand the segregation practiced against people whose skin was darker than mine.

Our country spent many years and vast efforts in eradicating this blight. Now, 30 years later, a new form of discrimination looms on the horizon. We make it more plausible by calling it the Moral Majority. It encourages discrimination against those who hold a woman is equal to a man. It forces unwanted, undesirable, and even harmful pregancies to full term. It denies rights — guaranteed to all under the laws of our land — to those of us who choose a lifestyle other than the norm accepted by the majority. To me this is not far from the political ideology which 40 years ago sent millions of people to their death in Nazi concentration camps. The Moral Majority garners its war chests full of vast sums of money.

I read recently in your pages of a woman in India who birthed her child between two piles of garbage and no one offered to help; not even when some hungry stray dogs filled their stomachs with her newborn. May God help us if we can't see the indescribable needs existing in the world; if all we can do is spend our efforts and funds against our neighbors.

Jesus was sentenced to death by the religious people of his day.

I wish to close on a lighter note with the thought oft expressed by a close agnostic friend of mine — namely, that God waited one day too long to rest.

James L. Thomas, Box 2514, Santa Barbara, California 93120 18 March

books

Homosexuality in focus

The Homosexual Matrix, *by C. A. Tripp (McGraw-Hill, 1976, 314 pages) is reviewed by R. Bruce Woods, Hillside Medical Office, 855 North Hillside, Wichita, Kansas 67214. Bruce is a member of the Lorraine Avenue Mennonite Church.*

Ten years in the making, the *Homosexual Matrix* takes readers on a careful journey into a different land. If your "mind" is already made up, this book may confuse you with "facts" that open broad new perspectives on homosexuality. While seeking a better understanding of homosexuality, the reader soon discovers a new awareness of issues, questions, and concerns about heterosexuality too.

Chapter one, "Popular and Historical Concepts of Sex," and two, "Biological Considerations," are helpful for the reader who begins with less than full psychological, theological, sociological, and physiological training. Tripp uses his own training as a sex researcher and psychologist and borrows from numerous other experts.

Chapters four and five, on the origins of heterosexuality and homosexuality, are illuminating.

For those who are curious about the sex techniques of the homosexual, chapter six is most helpful. Every sex technique seems ridiculous to those for whom it has no value. The concluding observation puts our "curiosity" in perspective when Tripp writes, "Broadly considered, what is most striking is not the differences between various actions but the essential similarity of people's motives. The one nearest to being universal is not *without* honor. It is the attempt to 'touch' and to possess qualities that are admired, and to help one's partner do the same."

Tripp closes his book with personal reflections as well as a question and answer section. Both are valuable.

Homosexual Matrix is not the only word nor the final word on the subject of homosexuality. It is, I believe, a carefully written resource. It will require us to "lay down our stones" while we read.

MEDITATION

Rejoicing on the way

Leaders: Come, let us be alive to who we are as the people of God.
Women: We are women.
Men: We are men.
Everyone: We thank God that we are, women and men together, sisters and brothers in Christ, rejoicing on the way.
Leader 1: On the way?
Leader 2: Where are we going?
Leader 3: We are walking, marching, plodding, dancing, skipping, stumbling toward the day, when not one of us will need or want to look up to or look down at any other person.
Leader 1: We are on our way toward the day
Leaders: when we will be co-leaders, co-followers in the body of Christ.
Leader 2: But as long as the body of Christ honors one kind of people over another, that body is half alive.
Leader 1: Does the painter use but half the rainbow?
Leader 2: Does the farmer harvest half the field?
Leader 3: Does the writer use the A's through M's?
Leader 1: Does the preacher stop after the second point?
Leader 2: Does the sheep shearer take half the wool?
Leader 3: Does the church need only the brothers?
Leaders: We say to you that the church which hears only the brothers
Leader 1: is like a person who has two strong legs but chooses to hobble on crutches.
Leaders: While the church in which the sisters and brothers are equal in speaking and listening
Leader 2: is like a child dancing among the waves at the water's edge.
Leaders: Yes, we are on the way toward wholeness. Therefore, we rejoice.
Leader 3: Though the road is winding, the way is marked.
Leader 2: Through the ages, there have been men and women who listened
Leaders: to the voice crying in the wilderness and prepared the way of the Lord. The way we, too, travel.

We claim Eve, the mother of us all. In the image of God, she was created.
We claim Mary, the God-bearer, mother of Jesus, who knew the joys and sorrows of all women who are mothers.
We claim Jesus, who affirmed the dignity and discipleship of women in a society that denied them full personhood.
We claim Paul, who welcomed women as leaders and friends in the early church.
We claim Hilda, the abbess of Whitby. This English double monastery of men and women was famous for scholarship and poetry.
We claim Elizabeth Sedelmair, who persisted in witnessing as an Anabaptist despite her husband's urging her to recant.
We claim Sojourner Truth, born a black American slave, who crusaded for abolition and women's rights.
We claim Antoinette Blackwell Brown, who in 1853 was the first US woman to be ordained.
We claim Jane Addams, founder of Hull House and an important leader in the early 20th-century women's peace movement.
We claim Ramabai, a learned Hindu woman who provided a home for 1,350 girls during the 1900 famine and translated the entire Bible into Marathi.
We claim Phyllis Trible, who invites us to be released from patriarchal understandings of human creation and sin.
We claim Anne Neufeld Rupp, Marilyn Miller, and others, who are leading the church into the future with creativity and power.

Leaders: For all these people, these women and men who dared to be fully human, we are thankful.
Everyone: We, too, desire to be fully human. We too, desire to be level, equal, real with each of the brothers and each of the sisters. Truly, there is neither Jew nor Greek, neither bond nor free, neither male or female for we are all one in Christ.

Mary Schertz in consultation with "Women and Church in Society" class

CONTENTS

This special Mennonite Biblical Seminary (MBS) issue has been prepared with assistance from J. Herbert Fretz, coordinator of church and seminary relations. This issue reflects the close cooperation with Goshen Biblical Seminary (GBS) at the Associated Mennonite Seminaries (AMBS).

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The seminary is like a tree

Jacob T. Friesen

Trees grow in deep soil and adequate moisture. The local congregation is the soil in which the seminary has its roots. The seminary is "like a tree planted by the rivers of water, bringing forth fruit in due season."

Think of your local church as shaping the life of the seminary. If the seminary is like a tree, the local congregation is the soil holding the taproot which gives life and stability.

The seminary is a graduate degree institution specializing in the training of professional church workers. As an institution of higher learning, it is drawn forcefully into the larger world of scholarship and academic excellence. This is necessary and commendable.

However, the seminary does not exist for academic excellence but to build the church of Jesus Christ through training of its leadership. As faculty and students move in this academic orbit, it is not always clear where the local church as it now exists fits in.

I am suggesting that the seminary needs to have its roots deep in the local congregation. This will help to determine the nature of its academic and community life and the acceptability of its fruit. This will also facilitate graduates hearing more clearly the call to their first pastorate.

Initiative needs to come from both the seminary and the local congregation. I see evidence of the seminary giving attention to its roots.

"Seminary without walls" brings professors to the local congregations each January for teaching and preaching missions.

Graduates of the seminary are being offered supervision and counsel by the seminary for three years after graduation. This plan offers an annual consultation on campus and additional supervision as needed or agreed upon. Area conferences and local congregations need to develop a plan to reach into the seminary community more aggressively.

In January 1981 a pastor/spouse rotation study plan was launched with the initiative from the General Conference. Every pastor and spouse shall have opportunity for three weeks of serious study. Five-way financing places this within reach of every pastor and congregation. Continuing education and growth of the pastor is a congregational concern.

The annually-planned pastor's workshop in January focuses on a specific area of concern to pastors.

"Supervised experience in ministry" places students within the local congregation as part-time or short-term, full-time pastoral ministries. This is where the rubber hits the road. Members of the congregation serve as a response group to give feedback and caring support. Here persons are shaped and messages are tested. When the church becomes the setting for seminary student in ministry, seminary education is sending its taproot down into the soil of the local congregation. "Satellite seminaries" located in key geographical areas of our conference brings the study of the Bible, theology, church history, and the church's ministry to where the people are.

I have one urgent message. The local fellowship of believers needs to accept the responsibility to "call out" pastoral leadership from among its own membership. Identifying persons with a growing faith—intelligent, trusted, relational—needs to become a normal part of the life and witness of the local congregation. The total life of the congregation becomes the training and testing ground for leadership gifts. Intimate knowledge and sustained contact gives firsthand information on individual strengths and weaknesses. Trustworthiness, performance appraisal, and accountability become natural elements in the selection of leadership in this process. A person chosen may be in a mid-career change or in a vocation that is not church-related. Additional formal education, including seminary, may come later. However, in the present the person is "called out" and becomes actively involved in the ministry and the leadership of the church.

"Identifying persons with a gift for pastoring" is a worksheet designed to identify gifts for pastoring in the local congregation. God needs your help. Pastoral leadership, qualified and committed, is a continuing need. Each member of the church can be involved. It may unlock a door for God to walk into your life or the life of a friend.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:17 28 APRIL 1981

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Intentional family

In the hazy past — when dreams were free and time was ours — we would celebrate each memorable event of our life. Our plans and goals made everything seem possible. We would take the time to experience — to grow with our family — and never to allow the crunch of uninvited forces to crowd us out . . . ah . . . to dream.

It was not to be; and soon, even before the arrival of our first child, we found ourselves drifting through innumerable committees, classes, activities, and social engagements. Caught in this fast-moving encounter of meaningful life, the shock of babies with midnight howls and broken plumbing nearly threw us off track. But, doggedly persistent and brave, we succeeded in joining the drifting masses, counting up high pressure jobs, noble church and community endeavors, swimming, jogging, and oh yes — we've got to spend a little time with the family.

"Not that bad . . ."

"Well . . ."

The Human Potentials Movement has given to us the promise of personal growth and freedom. Love yourself! You are special! are statements we (Mennonites?) had somehow neglected to take seriously (even though Jesus said similar things). Self-fulfillment is important, even crucial. But self-fulfillment is only half the story. An assumption we make is that commitment, mutual submission, love of neighbor (lose your life to find it) make up the other half (and Jesus said this too). In terms of the married couple, the commitment or decision to love has been made; and in the context of mutual submission the relationship grows, develops, and finds its freedom. This certainly does not preclude self-fulfillment, but enhances and liberates it.

When this couple (or single parent?) *has a family* (children) there again is a given; a commitment or decision has been made. The choice is now essentially not whether one wants a family or not, but what quality of family life one wants. To not choose, to not be intentional by default makes the decision to drift and allow other priorities to crowd in.

Intentional family living will obviously have various meanings. How does one begin? We had friends who used to take off a few days every wedding anniversary to consciously evaluate their couple and family life and to set some goals for the next year. Such seemingly simple and obvious talking together is an essential beginning. Annual goals are most valuable, however, within an awareness of a broader direction and meaning in life. Who are we as individuals? As a couple? As a family? What is our purpose? Some structured programs we're aware of that are helpful in getting a handle on these issues are Marriage Encounter and Re-Encounter, Marriage Enrichment, and Family Clusters.

"Take charge of your life" is a phrase that has long had significance for us. It speaks of strength and purpose and disallows a mindless loss of control. A questioning of the assumptions underlying our society and family is definitely implied. The more traditional institutional marriage assumes only the husband/father has an out-of-the-home career as top priority. Does it have to be this way? Is it what we want?

Many of our churches subtly suggest good membership means involvement in ever more committees and projects. Is it necessarily so? What does it do for our family? Children (or is it parents?) are pressured into an endless number of lessons, sports, clubs — their time is booked until forever. What are the priorities? What messages are they receiving? The answers to these and other questions will vary and are almost secondary. The questioning, as a family or couple, is the *process* that *is* intertional living and breaks the magical power of *the rule.*

Setting goals immediately raises the issue of whose goal — the individual member's or the family's? Does just one member have the right to personal goals, and is it at the expense of the others? Because of our societal structures the tension of individual *versus* family will be determined by default if

"Too much we have hoped that Christian marriages would automatically result in Christian family relationships all along the way. We are learning that just as anything else important has to be worked at intentionally, likewise we have to make deliberate choices in the process of becoming Christian families."

living

Elaine and Abe Bergen

"Time was when we would celebrate each memorable event of our family life. Our dreams were never to allow the crunch of any uninvited forces to crowd out our growth together."

not consciously worked at. The question is also not only what do we as individuals and family want to be like in 10 years, but what is the standard and structure of our day-to-day life. The values and faith of the couple are transmitted by everyday transactions. It is ultimately our statement of beliefs, priorities, and identity.

Any group of people living and working together find *a need to negotiate* the conditions of the relationship; likewise the family. Negotiations signify dynamic as opposed to static, ritualistic interactions. An equalizing "everyone counts" effect can be gained through this process and lessen the possibility of win/lose situations. The assumption is that members understand and can clarify their needs.

There are other benefits to be derived from being a negotiating family. If a decision is made by one member (father?), it is going to be difficult for the others to be committed to that decision. Contrast this situation with one where family plans evolve from the contributions of every member. Not only will the ownership be greater, but essential skills — resolving differences — will be learned.

In a society which is mobile and in which people are uprooted on the average once every five years, family life has suffered greatly. The family becomes more fragmented as close friendships are given up in one community and new ones are slowly established in a different one. What considerations are taken into account when contemplating a move?

Friends of ours recently moved to Manitoba to live near one set of grandparents. They decided it was important for the children and grandparents to know each other better than annual visits permitted. Extended family became a greater factor in the final decision of where to live than career goals.

Another family decided to become an extended family unit living under the same roof. Renovations and additions were made to an existing house which provided the additional living space and privacy needed. Four generations sharing one home must certainly enrich the life of every member. Could this model not be considered more seriously in our living arrangements?

Where living in close proximity to relatives is less feasible, could the church family not become our extended family? When we decide to locate in one area of the city, what factors are most crucial — place of work, affordable housing, or where others from our church community are located? Much support is needed in the crises of everyday parenting. When that is within walking distance, the benefits are more realizable. Intentional neighbors and extended family are often forgotten resources in our nuclear family lifestyles.

If we believe that the biological and church families are of God, and through them he cares for us, are we trying too hard to make it alone? •

Roberta R. Mohr

It's not only Avis rent-a-car that tries harder. Today's mothers do too. Women who don't work outside the home feel the need to apologize for being "just a housewife." Those who do work 40 hours a week for a paycheck feel guilty if they don't also bake pies for the PTA supper and accompany their daughters' Brownie troops to the zoo. The mothers who manage to combine housework and a career and community volunteer work are still not "total women" if they are not intellectually and sexually stimulating to their husbands as well. Guilt goads them into trying harder.

A woman may have several measuring sticks by which she evaluates her performance as "super mom." One may be the kind of meals she prepares for her family, another how neat and clean her house is. The harshest judgment, however, is how her children "turn out."

The mother of children gone into full-time Christian service can take pride in them and pride in herself as their mother. The woman whose children have left the church or divorced their mates or are hooked on drugs feels she has failed as a mother.

"It's not only Avis rent-a-car that tries harder. Today's mothers do too."

Freud started the guilt trip with his insistence that the way mothers handled routines like weaning and toilet training could damage children's personalities for life. Behaviorists Watson and Skinner added fuel to the fire when they insisted that there was nothing within a child to develop. If you started with a normal, healthy baby and used the right rewards and punishments, you could produce any kind of adult you desired. If the adult were a societal misfit, then obviously someone erred somewhere — *and the finger most often pointed to the mother.*

When psychologists learned that intelligence is not fixed at birth but can be raised by enriching the environment during the early years, parents were put on the spot still further. Books were marketed to help mothers teach their infants to read, implying that if mothers didn't do the job before three years of age, a child was doomed to academic failure in kindergarten. Moral development was interrelated with cognitive development by some authorities, and the early years were again focused on as the foundation for learning values and attitudes. So mothers tried still harder.

But now research is pointing out that while early training is certainly important, it is not irreversible. We all know incidents where a home environment that sprouts four juvenile delinquent offspring from an alcoholic father and a whoring mother also incubates polite, well-groomed, studious children who work their way through college. How does this happen? And why do children from "the best of homes" end up in the gutter?

The latest answer is that only when the environment remains constant are the values guaranteed to remain constant as well. The environment of a teenager is a great deal different from when that same child was a preschooler. Peer pressure is at its strongest among teens. Early training not to engage in certain forms of behavior may no longer be adhered to by teens who feel a need to rebel against their parents. Why some children need to rebel — and others don't — is a mystery to many perplexed parents.

In the early part of the century, when

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"Super mom"

large families were the rule rather than the exception, it was not unusual for one child to become the "black sheep" of the family. Unless the mother was aware of and believed Freud's theory, she did not wallow in guilt. Her remaining children gave her credibility. The runaway was blamed, not the mother.

But times have changed. Mothers don't have 10 children; they have two. And when one of them is a school dropout or a runaway, she is burdened with guilt over what *she* has done wrong.

Unfortunately, the runaway finds that one can't jump on board a train or ship and get a job. There are unions now. The runaway needs a social security number, a high school diploma, and recommendations from last employers to get a decent job these days. Runaway teenagers have no choice but to go "underground" where they get mixed up with drugs, prostitution, organized crime, and all sorts of characters who come out when the sun goes down. Mothers of today's runaways have a great deal more to worry about than their grandmothers or great-grandmothers did.

In a workshop on parenting, Anna Mow explained that the biblical injunction to "train up a child in the way he should go, and when he is old, he will not depart from it" means exactly that. When he is *old* — not when he is a teenager or a young adult. Parents may not even live to see the day when their children commit their lives to the Christ they were introduced to as a preschooler. But parents can continue to pray for their children and love them.

Tracking 78 children from early childhood through 31 years of age revealed that wide variations in the way parents reared their children didn't seem to matter much in the long run. But lest anyone think this means that *parents* don't really matter, researchers are quick to point out that the one variable that did appear to be related to adjustment and maturity was *love*. Parents who genuinely care for their children are most likely to do the right things, whatever those are (nobody knows for sure).

More and more psychologists are affirming the fact that infants are *born with* personalities. At least some of that heavy burden of guilt can be sloughed off on the basis of this finding. Mothers suspected Watson and Skinner were wrong all along. Some babies are happy, placid little beings who content themselves for long periods of time watching the curtain blow in the breeze. Others are whining, demanding, and extremely unpleasant, even in the hospital, refusing to be cuddled and comforted. If the baby has a personality and the mother has a personality, it stands to reason that they are going to have to learn to get along with each other. It is not just the mother influencing the baby; the baby also influences the mother's behavior.

Mothers who try hard — mothers who love their children, discipline them, pray for them, praise them, and provide a warm, caring Christian home for them — should not feel *guilty* if their children grow up to be less than the good Christian church members they had envisioned. Mothers can only do so much. Christian mothers should not try to relive their years of parenting, counting the "if onlys" when they could have been more patient or more loving or disciplined more firmly. When a mother knows without a doubt that she has loved her child and tried her best, that's all anyone can expect.

It's too bad babies don't come with an instruction booklet and a 50-year guarantee. There is no recipe to follow, no blueprint, no map. Parenting that "works" with one child may not work with another simply because each child has a unique personality and a free will. Children are not blank tablets on which mothers write; they are not lumps of clay for parents to mold. And try as hard as she will, no mother can be "super mom" when it comes to raising children.

What mothers really need is support and affirmation by the church family (congregation). Mothers need people in the church who will love their children and them. They judge themselves too much already without others adding to it when something does go wrong. Maybe we should all put bumper stickers on our cars that say, "Have you hugged a mother today?" •

"When a mother knows without a doubt that she has loved her child and tried her best, that's all anyone can expect."

"Peer pressure is at its strongest among teens. Early training not to engage in cerain forms of behavior may no longer be adhered to by teens who feel a need to rebel against their parents. Why some children need to rebel — and others don't — is a mystery to many perplexed parents."

Continuing concerns given voice at Berne

Berne, Ind. — Over 200 persons registered (with opening evening attendance swelled by local people to well over 500) for the Consultation on Continuing Concerns (CCC) 30-31 March at First Mennonite Church, Berne.

This CCC grew out of a Smoketown, Pennsylvania, consultation 10-11 July 1979. The original conveners — Bill and Bob Detweiler, Eugene Witmer, and Ken Bauman — had at that time invited about 25 persons to discuss mutual concerns about the doctrines and directions of the Mennonite churches. Out of Smoketown had come a statement focusing on six concerns: (1) Reaffirmation of the authority of Scriptures; (2) need to reflect personal piety and joy; (3) reexamination of priorities, with emphasis on the saving power of the gospel; (4) renewed emphasis on evangelism; (5) a biblical basis for payment of taxes; and (6) centrality of the local congregation.

Through follow-up affirmation, both from individuals and conference boards, the original Smoketown conveners planned the Berne consultation as a public meeting to further explore these concerns with a larger group, to allow for additional items which others might raise, and to provide a setting for intercessory prayer on behalf of various groups of Mennonite churches.

Augsburger

Three major inputs were given at Berne. Myron Augsburger, representing the Mennonite Church (MC), spoke of five major issues confronting Mennonite churches today.

He said we must learn again: (1) *How the Bible functions as authority in the church.* The biblicism of 16th-century Anabaptism "is one of meaning, not of the letter." In that sense the Bible is fully inspired and noncontradictory. Christians must find its meaning and apply it directly.

2. *How the church interprets Jesus Christ.* This may be the most crucial issue. It puts the proper focus on evangelism and salvation. Anabaptist-Mennonites must take the "whole" Jesus and become his disciples by God's grace. God declares his people righteous through repentance and faith in Christ; God simultaneously makes us into a righteous new people. Both liberation and fundamentalistic theologies are inadequate here.

3. *How people are brought to salvation.* While Augsburger discouraged evangelism of "3- or 4-year-olds," he challenged Mennonites to relate nurture to commitment and witness. We have had a strong emphasis on community and need to keep it up. But our community must also be evangelistic; here we are weak.

4. *How to relate service emphasis to the total Great Commission.* We need to see Matthew 25 in relation to Matthew 24. The "end will come" when the gospel is *preached* in all the world. Our challenge is to faithful service *and* discipleship proclamation.

5. *How to interpret church-state relations.* Augsburger said we are unfair when we expect the state to operate at a Christian level. It is a people's franchise. The church is a Jesus franchise. We need to relate to the state as we do to the world — in loving responsibility first to God but also to our fellow persons.

Augsburger also presented his tax-proposal: (1) Get giving high as possible, so taxes are low as possible; (2) pay taxes; (3) calculate amount used for defense and give an equivalent amount to a peacemaking fund.

Sprunger

A period of open-mike sharing brought much response to the Augsburger address. Several persons spoke to the need for evangelism and how to call out and train persons whom God has called. One director of a church institution shared his dilemma of hiring persons who professed Christianity but in actuality were not Christians.

Ben Sprunger, representing the General Conference (GC), presented a case-study of the GC ("I believe most of the results will apply to the other Mennonite groups also").

He began by pointing to 12 symptoms which relate to some illness and need some care. Last November's US Mennonite voting patterns reflected the gap between leadership and laity. US/Canada discussions have continued a decade without results. The conference confesses to be a historic peace church, but leaders assert "force" upon laity (usurping microphones, desecration of US flag) while laity cannot understand reluctance to resist abortion and homosexuality. Affluence is criticized but gifts demanded. Movements (like Charismatic) are suppressed even as we call for spiritual renewal.

Sprunger then elaborated on secular consensuses on a number of issues and showed how some Mennonite responses reflect a schizoid quality. We confess a sacred faith but too often find ourselves leaning toward secular humanism in following our faith with actions.

An example of a contemporary church leader who examined abortion strictly from an anthropological point of view was used to stress the importance of referring to Scripture in making decisions. "We are vacillating between traditional Christian views and Christian humanism," he said. Sprunger was concerned that church growth is minimal and consists of mostly "transplanted Mennonites," and that there is a high turnover of pastors within the conference. Overhead transparencies showed symptoms/differences/trends of the Mennonites and how they respond to secular consensus.

After the Sprunger address there was considerable discussion on the effects of humanism on the church and an admonition to "be careful about things creeping in that sound good." One participant said that at the heart of humanism is the agnostic position that God and Christian faith are meaningless, and no deity will save us.

Vernon Wiebe, general secretary for the board of overseas missions and moderator of the US Mennonite Brethren (MB) Conference, addressed the consultation on the blessings and banes within the MB churches.

Wiebe expressed joy at the evangelical Anabaptist stance at their Fresno seminary. He is pleased that the MB's largest budgets are for missions, evangelism, and church planting. Their colleges are moving into custody of the congregations. A simple confession of faith adopted in 1975 has proven a great asset. The Canadian MB Conference continues to inspire the larger MB fellowship.

Wiebe

On the other hand, Wiebe lamented the 2 percent growth rate in a church with such a strong evangelism rhetoric. He felt that MBs are often apologetic for their ethnic heritage. In some cases conference structures have become too many. The kingdom of heaven is sometimes confused with the affluent kingdoms of this world. Wiebe was concerned that MBs feel estranged by MC and GC Mennonites.

Because of the large crowd, discussion could not be featured as planned. Mostly there was interaction of the plenary group with the speakers.

A findings committee — consisting of Jacob Enz, Albert Epp, Elizabeth Neff, Roland Reimer, Richard Showalter, Simon Schrock, Gary Stenson, Angie Williams, and Eugene Witmer — presented a summary of their findings to the closing session.

They felt affirmation of the Smoketown concerns and sensed a caring spirit concerned — within this broad gathering — to seek a unity in the Spirit.

Fifteen concerns were listed as "continuing" (see page 268).

Eugene Witmer chaired the commit-

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tee, and Angie Williams served as recorder. Williams reported for the group, and a discussion of the findings and airing of additional concerns followed. One participant said, "We are not *really* Anabaptists, since they were extremely evangelical, and put confidence in the Word." He further indicated his displeasure at "liberalism in Bible teaching and inviting liberal speakers" to our college and seminary campuses. His concern was picked up by another brother who added that students complain to pastors about what they are hearing in our church schools. He stressed the need for dialogue between pastors and the academic community, and asked, "Are the students hearing accurately what professors are saying?" This remark seemed to be the balm produced by the Spirit to bring healing to a "wounded" professor who had said, "I feel as if I'm being spanked and don't know why." An MC General Board member who is also an academician called for accountability on the part of teachers, while another stated that the "prophetic word does not necessarily come from the General Board." A pastor exhorted the group to see the relationship between Christ and the Holy Spirit and to proclaim Christ and see results. A conference mission board representative attested to our oneness in Christ.

In his closing remarks Witmer read some quotes from J. C. Wenger, noted Mennonite historian and seminary professor. Wenger reportedly said that he believes in the consultation more than ever before because of letters he has received from persons all over the church.

"We have seen evidence in Berne that there is a caring spirit, but let's hang in there," Witmer said. The meeting closed with song and prayer.

The consultation conveners indicated that response was about 150 percent greater than they had expected, and they were impressed that persons came as interested individuals, mostly at their own expense. An offering was taken to cover expenses, with any remaining balance designated for Mennonite Christian Leadership Foundation. *From reports by Bernie Wiebe and Angie Williams*

Partial Berne consultation findings report

I. Findings:

A. The findings committee senses a spirit of reaffirmation of the original Smoketown Consultation, which resulted in a statement to the Mennonite church focusing on the following areas of concern:

1. A reaffirmation of the authority of Scripture.
2. The need to reflect personal piety and joy.
3. A reexamination of priorities, with emphasis on the saving power of the gospel.
4. A renewed emphasis on evangelism.
5. A biblical basis for the payment of taxes.
6. The centrality of the local congregation.

B. The committee senses a spirit of unity among participants as expressed through prayers, major addresses, open-mike sharing, and one-to-one discussions; and the quest for deeper unity in the Spirit to be the heartbeat of this consultation.

C. The committee senses a caring spirit among participants in terms of willingness to listen as well as to express concerns. This is further evidenced by the broad representation of persons from a wide range of backgrounds, church affiliations, and geographical locations.

D. The committee further senses a spirit of love and acceptance, as persons openly and honestly express convictions and biblical understandings of discipleship.

II. Concerns:

The committee presents the following list of concerns growing out of the "Consultation on Continuing Concerns":

1. An unapologetic stance on the centrality and preeminence of Jesus Christ as Savior and Lord, and priority of his kingdom (Matthew 6:33).
2. The urgency of prayer power for repentance/forgiveness, faithfulness, discerning of God's will, opposing all forms of evil, intercession for the Mennonite church and its leaders, and for the nation and its leaders.
3. The importance of a faithful pattern of biblical interpretation, illuminated by the Holy Spirit.
4. To give structure to reaffirmation of the authority of Scripture by encouraging biblical institutes that contribute to biblical literacy while we address the issues of our time.
5. Renewed emphasis on evangelism and calling to repentance from a basis of the whole range of personal and social sin, i.e. calling sin by its name.
6. In view of the many voices being raised, the importance of trying the spirits to determine whether they be of God (1 John 4:1-3).
7. A philosophy of missions that strongly presents the gospel of Jesus Christ.
8. To promote unity in the Spirit among the diverse parts of Christ's body.
9. To provide clear biblical teaching on the home to guard against the fragmentation of families, disintegration of marriages, and societal pressures of our day.
10. To affirm the sanctity of life of all persons by denouncing all forms of destruction such as use of alcohol and other drugs, abortion, and all forms of violence.
11. To emphasize the need for spiritual maturity as well as academic preparedness for persons called to leadership positions in the church.
12. The importance of credibility/accountability on the part of institutions of higher learning.
13. To call on leadership to be aware that programs shape the eternal destinies of individuals and corporate groups.
14. Promote a biblical faith that stands against the substitutes of secular humanism, materialism, and nationalism, and their influence.
15. Provide a sound biblical base for peace and service emphases.

III. Conclusions:

Although a draft report was presented to participants in the consultation, time did not permit complete processing, nor was a consensus reached. A discussion period after the report proved beneficial, and general appreciation for the committee was expressed.

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The most important thing parents can do for their children is to love each other and "model the okayness of affection" in their homes, said John Neufeld, pastor of First Mennonite Church, Winnipeg, Manitoba, at a family life seminar held 5-8 March at Steinbach (Manitoba) Mennonite Church. Families need to make peace (i.e. promote openness, laughter, discussion, and discipline) rather than participate in cold war tactics of avoidance, silence, resentments, and threats, or the hot war tactics of angry shouting and unresolved conflicts, he said.

Marriage and family were the foci of special services at First Mennonite Church, Pretty Prairie, Kansas, recently. For seven Sunday evenings in February and March the church viewed James Dobson's film series "Focus on the Family." Norman Schmidt, pastor of the East Swamp Mennonite Church, Quakertown, Pennsylvania, was a guest speaker 29 March-2 April. His six topics were "Biblical Foundations for Marriage and Family," "From Romance to Reality," "Discipline with Direction," "Your Family and God's Family," "Facts, Faith, and Feelings — How Do They Relate?" and "Five Things That Matter in Marriage."

Bethel Mennonite Church's Sunday school of Winnipeg, Manitoba, have become foster parents. Through Foster Parents Plan of Canada they have adopted little Suyen of Honduras. The Sunday school's small monthly contribution brings help to the foster child, her family, and the community. The objective is not dependency, but to help the family become independent and self-supporting, through programs of medical and dental care, vocational training, and counseling by social workers. All programs are adapted to the needs of the people and tend to be concentrated in rural areas where the whole community can benefit.

MCC's task primarily relational, pastoral, says volunteer

Philadelphia, Pa. (MCC) — A resolution at the 1981 annual meeting of Mennonite Central Committee called for "a pastoral network of people who can assist in the spiritual nourishment of all personnel," and expressed board members' conviction that "leadership for MCC is more than the mastery of technique or the ability to live across cultural boundaries. Leadership for us is a spiritual gift."

The pilgrimage of one four-year MCC volunteer in Philadelphia, Weldon Nisly of Elkhart, Indiana, underscores MCC's growing commitment to a style of leadership that is pastoral as well as administrative.

Nisly says that in the last year he has experienced a kind of conversion: "For the past eight or 10 years I have felt strongly that my calling, interest, and involvement were at the prophetic level of speaking to peace and justice concerns. Other people would have to take care of nurturing. But more recently I would say the center of my being has moved from a 'prophetic' identity to a pastoral one."

Nisly is quick to explain that this change does not mean a diminishing of concern for issues of peace and justice. "I would argue that it strengthens them, that prophetic concerns should grow out of a relational, pastoral concern for people."

The experience of Nisly and MCC US program's Philadelphia unit as a whole has been intertwined with the experience of Jubilee Fellowship, a Christian community in north Philadelphia, whose members have participated in Evangelicals for Social Action, *The Other Side* magazine, Jubilee Crafts, and speaking and writing broadly on behalf of Christian social involvement. Nisly has been active in the congregation along with MCC assignments conducting discipleship workshops for three years, and now unit leadership and coordinating MCC US Peace Section's involvement in a call for a nuclear freeze.

"If we in Jubilee Fellowship have any one vocation," Nisly explains, "it is that of justice education, taking the biblical roots of social justice to the church." But along with prophetic witness, he says, Christian communities need at least two other primary concerns, the "pastoral" and the "contemplative."

Nisly

"When you deal so intensively in life together as a group, you can't relate to each either primarily with a prophetic voice because that tends to hinge our relationships on verbal combat." He quotes Henri Nouwen, an author whose ideas and style Nisly credits as influencing his "conversion." Nouwen calls for supplementing prophetic witness with a nurturing approach of "letting the mind settle into the heart and speaking the truth in love."

Confessing that "I was very much a program-oriented person myself," Nisly believes that a danger in MCC is in "getting so caught up in administering a program that we forget the centrality of being the church. We are not, here on the field or in the Akron bureaucracy, primarily to be administrators or bureaucrats. Our primary task is not even to do programs or place persons — those are just mechanisms. Our primary task is the relational, pastoral one of building the church in the broadest sense."

Nisly applies his own understanding of being a pastor — "not necessarily in the sense of filling a congregation's ministerial role, but in being a pastor in whatever role" — to his hope for MCC.

"In looking for people who have responsibility for that dimension of the church we call MCC, we ought to be careful that they have pastoral, relational gifts and are not just administrators who can make things run smoothly. We need administrative skills, but in some sense they are secondary to holding a vision for what it means to be the church."

The commitment of Nisly's family to MCC service, community involvement, and church participation is the kind of longer, multiple-term commitment which more MCC volunteers around the world are making.

Family jubilee planned

Are you a Schrag-Daniel? A Stucky-Tobias? A Landkoenig? A Wedelfetter? A Goering-Peter? A Napoleon? A Crickahannes? A Hagen? One or a combination by birth, marriage, adoption, or assimilation? If so, plan to attend the Elder Jacob Stucky and Anna (Waltner) family jubilee 18-19 July 1981, Bethel College, North Newton, Kansas.

A 12-member US District Court jury took less than 30 minutes to find guilty six persons who entered the Pantex Nuclear Weapons Plant near Amarillo, Texas, 10 February, when their trial ended 23 March. Judge Mary Lou Robinson postponed sentencing the group until she completes a review of presentencing and probation reports. Each of the defendants spoke briefly during the proceedings, but made no attempt to cross-examine witnesses. Ladon Sheats, one of the defendants, labeled the activities carried on at the Pantex Plant as "immoral," and said it is "the job of people with conscience" to protest such immoral acts.

The first 25 new students accepted for full-time enrollment in the Bethel College (North Newton, Kansas) Bachelor of Science in Nursing (BSN) program for the 1981-82 academic year will be guaranteed a $500 minimum nonrepayable nursing scholarship. While the $500 is a minimum guaranteed amount, total financial aid packages could be substantially higher, dependent upon need. The program stresses general nursing skills and a liberal arts background, with special emphases on spiritual, elderly, and rural patient care. Applications should be directed to Director of Admissions, Bethel College, North Newton, KS 67117.

A small drama group is being organized by Mennonite Central Committee to travel to Mennonite and Brethren in Christ churches, schools, and colleges. Through short dramas, storytelling, and music the group will explore themes such as service, peace concerns, MCC history and experience, and food and hunger issues. An overall theme of the program will be "God at Work Among Us." MCC is seeking volunteer writers to contribute work to the project. Those interested in writing or participating should write to MCC Drama Group, 21 South 12th Street, Akron, PA 17501.

Building trust a necessity for new development program

Guatemala City (MCC) — The isolated Kekchi Indian village of Campat in the northeastern part of the central highlands of Guatemala is the home of a new Mennonite Central Committee development program. Randall Loucks of Hesston, Kansas, and KelLee Parr of Delia, Kansas, MCC agriculturists, live there in a house constructed by the local villagers. Their home is near the town's center and near the new government health center.

But the building of their home and gradual acceptance of the workers came only after many months of contacts and seven months of living in the village in a church building.

Loucks and Parr made several introductory visits to Campat. Then in April of 1980 they hiked into Campat with Bob Brubaker for a meeting with the land committee, a respected governing body with the power to make decisions for the community. In that meeting they were told they could stay in the kitchen of the Mennonite church until a house could be built for them.

The land committee, who wanted them to have a house in Campat, set up a community meeting to discuss details for building. Loucks recalls: "That meeting was a little hot. Some people were definitely not for us. They didn't know us. They thought we were going to take land, but the people in the church pretty well stuck up for us. After the meeting we didn't know where it (the house) was going to be. Some wanted it one place, some another — and some didn't want it at all."

During these discussions, which lasted a little over six months, Loucks and Parr were busy working with literacy, in order to become better known in the community. There were many in the community who wanted to learn to read — illiteracy among the Kekchi Indians is close to 90 percent.

MCC worker Randall Loucks speaks with a Guatemalan.

In November Loucks and Parr visited the MCC program in Haiti and received inspiration to begin laying the groundwork for a larger team approach incorporating health, education, nutrition, and agriculture workers, and using the promotor system in order to be able to serve many villages at the same time.

They began to see their role as "raising consciousness in the Kekchi Indians, especially self-esteem." But even this basic kind of development — helping communities realize that it is within their power to bring about moderate change and improved living conditions, is dangerous work in Guatemala. The promise of change here for the Indians is viewed as a threat by the wealthy landowners, who depend on the exploitation of Indian workers in the small farm/large farm system.

The two volunteers expect that their primary work in agriculture will concentrate in reforestation, soil conservation, and gardening. One aspect of reforestation work will be making people aware of government help already available, such as free trees to plant in the valley.

Loucks and Parr talked of the Christmas Eve they spent with the Kekchi Mennonites in Campat. They had moved into their house the week before and were starting to feel "settled in." They sang and talked with the Kekchi believers until late into the night and then shared the traditional tamale dinner at midnight. "It was good to feel that we finally belonged in Campat."

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Dave Jackson
War and Peace
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The parents of Doris Janzen Longacre

Elda Wiens Bachman

"We didn't really do anything special. We just raised Doris and our other children the way we were raised," John Janzen, father of Doris Janzen Longacre who wrote *More-With-Less Cookbook* and *Living More With Less*, told me in a recent conversation on parenting.

"We gave our children to the Lord before their birth," Helene, Doris's mother, added. "Doris's grandmother always prayed while she spanked," Helene said, implying she had followed this example.

Helene and John Janzen, for whom their children Herman and Edna Zabel are planning a 50th wedding anniversary celebration in July, live in Elbing, Kansas. The aroma of coffee cake still comes from the oven and John's woodworking skills are evident in ornate corner shelves.

Doris, the youngest, liked to cook even as a child and was taught to follow a recipe book. Her chores were kitchen assignments rather than cleaning because of asthma, which had become apparent at age three.

"Our family devotions were held around her bed much of the time, reading from *Egermeier's Bible Story Book*," Helene commented.

"When she insisted on singing in the church Christmas program, I carried her in. In fact, I carried her much of the time at home," John added.

"She was not able to attend the first three years of school so I — along with a visiting teacher — taught her," Helene told me. "Often, though, when things were too much, I put her back to bed and lullabied her to sleep."

"When she was confined to her bed a great deal, we bought a marimba which fit right over the bed and allowed her to make music," her parents mentioned.

Childhood activities were centered around the radio, toys, and books. One favorite of hers was *The Sugar Creek Gang* series.

When Doris was seven, her asthmatic condition compelled the Janzen family — with the exception of the son, who remained with relatives on the farm — to move to Tucson, Arizona, where they bought an acreage outside the city. "After six weeks of Tucson sunshine and goat's milk, Doris was able to walk nine blocks to school," John declared.

The Janzens were members of the Christian and Missionary Alliance Church during their 10 years in Tucson. "Cousin Walter Dyck, while visiting, said, 'Join the church here or you will be only church tramps,'" John recollected. "We did, however, organize and conduct a Mennonite fellowship in our home, electing a secretary who sent notices of meetings and correspondence to the *Mennonite Weekly Review*." The whole family drove 60 miles weekly to Eleven-Mile Corner, where they participated in Christian witness and service to the migrants.

"The Tucson high school our girls attended had about 2,000 students. We did not allow the girls to date, but they had a good time in mixed groups," Helene commented. "The boys said we were too strict, but since then a son-in-law has thanked us," Helene added. "Doris, however, was fond of two different Pauls in high school. When she married Paul Longacre — whom she met at Goshen (Indiana) College — we kidded him about being *Paul the Third*."

When asked if they had provided their girls with sex education, their first answer was "No, we didn't talk it over." Later, however, Helene said to me, "I guess we really did in a way. I answered the girls' questions, and we always said 'no sex before marriage.' I also told the girls to remember that they were daughters of the King of Kings, and their bodies should honor him."

Upon Doris's high school graduation, the Janzens returned to Elbing. Doris attended Bethel College (North Newton, Kansas) for two years and later graduated from Goshen (Indiana) College. Following teaching, marriage, and MCC assignments in Vietnam and Indonesia, the Longacres settled in Akron, Pennsylvania. On occasion the Janzens visited and enjoyed time with Cara Sue and Marta, the Longacre children.

Later, when Doris visited her parents in Elbing while working on her master's degree in Manhattan, Kansas, she told them she had cancer.

During the Janzens' visit of November 1979 they gathered as a family around Doris's bed. Helene, as she had done in the past, hummed great hymns of the faith and asked the other family members to join in for the final lullaby.

John and Helene Janzen — as at that parting moment when their parenting of Doris was completed — are still sustained by the words of their wedding text: "And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Philippians 4:7).

As I was leaving the Janzens, John remarked, "I have seeds for our church's Laotian family, and we are going to make their garden together. In my spare time I will finish reading Doris's book."

Revelation 7-11 (part 2)

Phil Bender

In chapters 6, 8, and 9 John warns that God's purpose for the world includes judgment of evil prior to the end.

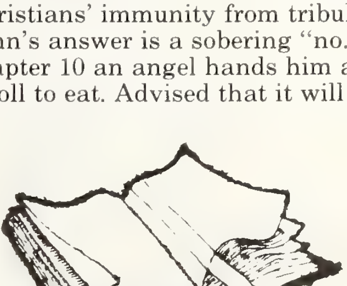
But now an urgent question arises: What will happen to God's people? Will they be spared the judgments? And what is their role during this "end time" of darkness before the dawn of God's kingdom bursts forth into day? To these questions chapters 7, 10, and 11 speak.

Chapter 7 presents two scenes. The first is the sealing of 144,000 of God's servants, drawn from "every tribe of the sons of Israel" (7:4). In the symbolism of Revelation, the tribes of Israel stand for the *new* Israel — the church — and the 144,000 represent the *entire* company of the faithful (12 Old Testament tribes x 12 New Testament "tribes" x 1,000, the symbol for "without limit").

The sealing, meanwhile, recalls God's instruction that the children of Israel paint their doorposts with lamb's blood in order to escape the angel of death, God's final judgment against Pharaoh (see Exodus 12). Thus John interjects into his judgment sequence an important word of reassurance: The faithful church need not fear these preliminary judgments now nor the final judgment at the end of history, because all of its members stand under the protection of God.

To further inspire his readers' faithfulness, John follows the sealing scene with a foreshadowing of the blessed community which will gather around the Lamb when God's purposes are complete (7:9-17). This community will be composed of those who have washed their robes in the Lamb's blood by their obedience to him during this present evil age (7:13-14).

But does divine sealing guarantee Christians' immunity from tribulation? John's answer is a sobering "no." In chapter 10 an angel hands him a little scroll to eat. Advised that it will be "bitter to your stomach but sweet as honey in your mouth" (10:9), John proceeds in chapter 11 to speak a further word to his people about their role in God's plan.



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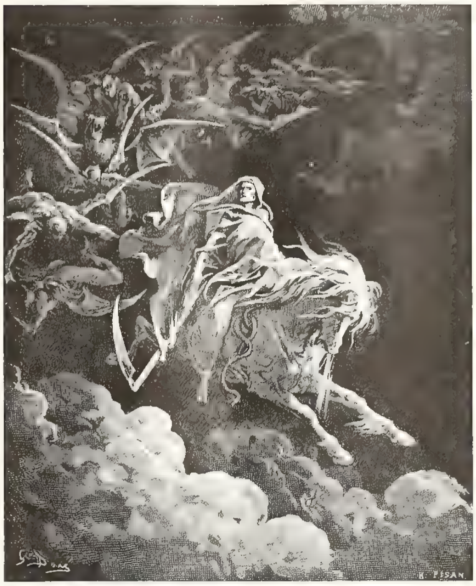

That word, first, is sweet. John is told to measure the temple of God and the worshipers inside. As in the sealing scene in chapter 7, the faithful church here is assured that it will be preserved now from "the nations" who will "trample over the holy city for 42 months" (11:2). "Forty-two months," drawn from Daniel 9 and 12, symbolizes whatever time in whatever age God's people face persecution. The sweet word to the faithful church is that during the time of evil's onslaught it will be preserved.

But preserved for what? And now comes John's second word, this time bitter, for a prophetic mission which will parallel the task and fate of its Lord. The church's mission until Jesus returns is sketched symbolically in 11:4-13. Two witnesses step forth to prophesy. They are the *faithful* church, a minority of the whole. (Recall that only two of the seven churches in chapters 2-3 were fully faithful.) Armed with the power of Moses and Elijah, their witness shall provoke judgment of evil.

But this faithful church will not win esteem for its work of calling the world to repentance. Rather, it will reap the reward of the prophets and of its own Lord. The two witnesses, John is told, will be attacked and killed. Their bodies will lie in the streets of evil's city, and evildoers will "make merry and exchange presents" over their death, since "these two prophets had been a torment to those who dwell on the earth" (11:10).

However, their suffering unto death is not the last word for the faithful witnesses. There is a final one, once again sweet: They shall be raised to life. Their resurrection at the completion of God's purposes will signal the defeat of evil and announce the glad tidings awaited by the saints that "the kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever" (11:15).

What does this prophecy mean for us? Scenes of Revelation 11 are literally taking place today. In El Salvador, for example, massacred bodies of Catholic missionaries recently have lain in the streets, victims of those for whom the church has been a torment.

Perhaps just as often in manifold ways these scenes take place figuratively when Christians, because of their obedience to Jesus alone as Lord, must bear scorn and suffering.

Revelation's sobering prophecy of the role and fate of the faithful church during the end times is but a restatement of the warning of our Lord to his would-be followers that they could count on bearing the cross as he did (see Mark 8:31-38).

Yet the book also assures that just as death was not the final reward for Jesus' "faithful witness," so neither shall death be the final verdict on our faithfulness. For those who have learned that Christian obedience exacts a price, Revelation must surely be the good news. *Sixth in a series on Revelation*

Phil Bender, Box 120, Altona, Manitoba R0G 0B0, is principal of the Elim Bible Institute and teaches New Testament and theology.

LETTERS

Witness and respect

This is a response to the incident that happened in the First Mennonite Church, Newton, Kansas, during the General Conference Council of Commissions 5-10 February. When Peter Ediger and Menno Wiebe removed the US and Christian flags from the front of the church sanctuary, climbed on pews, engaged the flags in apparent mock swordplay, then laid the flags down in the aisle, they explained that it was not meant as an affront to the host congregation. But it appears they had no respect for either the congregation or the country. The people in the meetings came from all parts of the US and Canada and had no business touching the flags. Have Menno or Peter served their countries in the military or alternative service? Many of us know the anxious moments for months or years when close relatives or friends served in one or the other. Do we appreciate our country?

Children don't even do what Peter and Menno did. If they did we would probably say, "There must be a reason for their behavior," or, "They must have a deep-seated emotional problem." Is something bothering Peter and Menno?

Wouldn't it be a better witness to budget more money for evangelism and for the world's hungry rather than to budget $60,000 to $125,000 for a tax lawsuit against the US government? Also, with more evangelization, maybe the boards and commissions wouldn't have to worry so much about homosexuality.

Maybe the next meeting of the boards and commissions should be on a luxurious island in the Pacific or Atlantic where they won't cause trouble for a local congregation. *Olive Bare, 534 East 10th Street, Newton, Kansas 67114* 24 March

Have you read it?

What publication has readers in 36 of the United States, 7 of the Canadian provinces, and 14 countries of Europe, Asia, and South America? It is the bimonthly newsletter *The House Church*. Now in its fourth year of publication, this newsletter was created to promote and define the concept of the house church and to be a means of communication among existing house churches and fellowships. It has been a forum for discussing such issues as membership, covenants, decision making, music, the communal house church, and children in the house church.

The Commission on Home Ministries of the General Conference cooperates in this publishing endeavor by providing the printing and mailing facilities. You may get on the mailing list by sending a subscription of $3.50 to *The House Church*, Box 964, Hesston, Kansas 67062. *David Habegger, 2457 Perry, Wichita, Kansas 67204* 24 March

Consider the sabbatical idea

Having the sabbatical command set before us again (27 January and 3 February issues) sets the creative imaginations running. The old still dream dreams, and the young see visions. There is hope.

Reflect on the nation's misplaced priorities that need to be brought back into balance. If you could have spent $100,000 for every day since Christ was born, you would still not have enough money for last year's US military budget of $147 billion. In fact, it would take centuries yet (at $100,000 a day) to use up one year's military appropriations! (Let your calculator help you find out how many.)

The bitter irony is that as a result we have less — not more — security. Our creative mental energies are desperately needed to provide real security: schools, hospitals, food, shelter, jobs, and the creation of cooperative human societies and effective international institutions of law and justice.

Because God knew it would be hard for us to refrain from accumulating for ourselves more than we need for adequate living, the sabbatical was recommended for all adults. Our right to accumulate apparently ends where someone else's need begins. Judgment of the nations rests on giving to the hungry, welcoming the stranger, clothing the naked, caring for the sick, visiting those in prison — not as side issues, but as life work.

If the 7th year were programmed for the people, about 14 percent of all adults would be on a sabbatical each year. The other 86 percent would hear their reports, pray, and plan for their time in a fruitful engagement that they may have longed for secretly.

Naturally not all of us would be ready to begin this at once, but can we hope that a dozen congregations would be ready to show the way?

There are a few things to be worked out yet. (1) One year is a short time for some service assignments which may take several years to become acclimated and acquainted. Some employers might be happy to release people for a year, but special arrangements would have to be made for longer periods. (2) The Sabbatical Service Act, if presented to Congress now, would have little more credibility than did the churches of a century ago, who asked Congress to abolish slavery while the churches themselves held slaves. Members of Congress have little patience for "paper propositions," for being asked to approve that to which people have not demonstrated a commitment. Presenting a legislative proposal seven years down the road — after demonstrating our voluntary commitment to our idea — would give us credibility and would be another matter.

It is the function of the church to provide a vision, to show the world there is another way, and to sharpen the tools for prayer and reflection that are commensurate with the task. A "neat idea" can become not a gimmick, but the work of God. *Marian Franz, Washington, DC (temporarily residing at 612 West 9th Street, Newton, Kansas 67114)* 24 March

Be still and know God

I was impressed with Clarence Bauman's (6 January issue) article on silence. It comes close to describing the essence of what I have experienced in recent years through silent meditation.

I have found that being still within and experiencing the "inward contact with God" is invaluable. I would have to agree that knowledge of God *is* a matter of "being."

I feel that if more people could have a deeper experience of true inner contact with God, it would then automatically be reflected in the outer world — and solutions to the problems of this world could take place much more quickly, perhaps automatically.

Thank you for printing this inspiring article which touches on what one important priority of human beings needs to be — an undeniable deep experience of the silent *Word* of God within. *Ruth Juhnke, 1131 Vine Street, Denver, Colorado 80206* 24 March

MEDITATION

Old age is not a disease

A small skit about a large fact for Mother's Day or any day. (87, 79, and 75 are sitting in a living room in 75's home. 79 is busy with handwork. A nearby screen can be the doorway into the kitchen.)

87: Carrie looked so pretty, her white hair all fluffy around her face. I'm so glad she offered me a ride to the service.

79: Yes, I'm sorry I didn't get there. I'm sure a lazy thing sometimes. I just stayed home and watched "The Sandpiper" on TV. Interesting to see Richard Burton play the part of a minister.

75: Well, I don't think you need to apologize for staying home of an evening, 79. You've done real well since your operation. Say, 87, how would you like your coffee today? (She stands up.)

87: You make it sound as if I haven't had coffee with you at least once a month for the last 50 years. Just a little cream, please. (She turns to 79 as 75 exits to the kitchen.) What do you hear from your children, 79?

79: I got a letter this morning from my grandson. Letters are jewels these days. He and his wife just got back from their vacation. They sent a picture of their little ones lined up in front of Mount Rushmore in South Dakota.

87: You get the impression that they think they might have produced a future president or two? (They both chuckle.)

75 (from the kitchen): You'll have to be patient with me. Coffee cups seem to be something of a juggling act for me these days.

79 (laying down her handwork): Here 75, let me help you. (She exits to the kitchen.)

75 to 79 (in the kitchen): Now don't get them mixed up. 87 will choke if there's sugar in hers.

87: Well, I might choke, but you don't need to treat me as if I'm bone china, even though I am older and smarter than you two.

(79 and 75 come back in, 79 carrying two cups and 75 carrying one in both hands.)

75: You were asking about family news, 87. My daughter wants me to come stay with them for a couple of months. I think I'll tell them a month, and hope their feelings won't be hurt. I love them dearly, and I must admit I enjoy getting away once in a while, but as long as I can do for myself here I mean to be independent.

87 (gently): You can overdo this independence thing, 75. I hope you won't be afraid to admit it when the time comes *not* to be independent anymore.

79 (leaning forward): You've been at the home a year now, 87. And I must say I admire your gracious approach to life. Surely you must have resentments and all.

87: Thank you for the compliment. Believe me, a gracious attitude doesn't come suddenly when you decide to sell your own furnishings and enter a home. But I feel very fortunate. Mr. and Mrs. 64 treat me like their aunt. I couldn't ask for better circumstances, being in my position.

79: But you hear about so many terrible places. And then there's always the possibility of becoming incapacitated. I'll have to admit, I live with fear. What if Mr. and Mrs. 64 wouldn't have room when the time comes that I need a place? What if I have a stroke and remain unconscious for a year or 10 or 20? I wish there were some guarantee that I will always be in command of my mental faculties.

75: I suppose my daughter would insist on taking *me* if something happened.

87 (earnestly): Every human being lives with fears. Think of what the possibility of serious illness or accident means to a single parent with small children. You two can at least say that you've seen your children raised and on their own. And, 75, if you do someday move in with your daughter, don't do it apologetically. Give them credit for wanting you and loving you.

79: I have to keep reminding myself of what *trust* is. If my being a Christian means anything at this moment, it should certainly mean that I can trust God for the future.

87: 79, my dear, you have hit the nail on the head.

(Smile at your audience and take your seats.)

Muriel Thiessen Stackley

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Confident Christian parenting

"When Israel was a child, I loved him . . . it was I who taught Ephraim to walk . . . I took . . . up in my arms . . . I led . . . with cords of compassion, with the bands of love . . . I bent down . . . and fed. . ." (Hosea 11:1-5).

The prophet Hosea expresses God's intimate relationship to his people. But substitute the name of one of our children in this passage and each parent can readily feel the deep closeness in God's concern for his people.

Many times in the Bible God's relationship to his body—all believers—is expressed in parenting terms. "Can a woman forget her sucking child, that she should have no compassion on the son of her womb?" (Isaiah 49:15). It is to suggest the unfathomable; a mother cannot forget her baby. But should the unfathomable happen, even then God will never forget his people. Isaiah used the strongest possible illustration to convince us of God's deep and never-ending love for us.

We as Christian parents have probably no greater way to be involved in the mysterious character of God than in actively helping and watching our children grow and develop.

It awes our spirits to see an infant become aware of the world where s/he lives. Joy fills our emotions as our child responds lovingly to our care. Excitement is renewed in our minds when we see the glow in a child's eyes upon discovering a simple, new truth. Our spirits overflow when one of our own responds in faith to God's Spirit.

Christian parenting reminds us that we are co-creators with God. We are the hands and heart of God to our children until they develop to a point of understanding. It reminds us also of how intimate our relationship to God can become. When our son or daughter trusts us beyond question, we are challenged to similarly trust our Lord.

It isn't always glamorous. Changing the dirty diapers, washing the piles of laundry, preparing meals upon meals, the 2:00 a.m. feedings, the nonstop questions of a three-year-old, the never-ending nose wipes, and the repeated "Mommy/Daddy, can I" can seem to wear our love thin. And the scenario becomes more complex as the child grows older.

There's no need to be frightened by normal parental impatience. The Bible is a story of how God—patiently most of the time, but also in judgment and prophetic impatience—brings forth a people and tries to nurture them to maturity.

The joys of parenting must anticipate times of stress, sorrows, anxieties, and struggles. That is part of parenting others toward their maturity. Besides, it also helps us to grow in our spiritual walk.

One of the greatest unused resources in Christian parenting is the larger spiritual family—the whole congregation. To me it is clear from Scripture that God sees all believers as one large family. Consequently, we have deep ties, unconditional commitments, growing attempts toward intimate sharing of our joys *and* sorrows that can help us in our concern to be faithful parents.

No parents—alone or together—can do the total job of Christian parenting. God's relationship to Israel teaches us that. In the end, Israel had a free choice. And they often went contrary to their loving and forgiving God. Does that make God bad? No way.

Christian parents have a way of forgetting this. We want so much to lead our children to faith early in life and hope they will never know any of the common sins in our world.

Your child may respond early and may remain true to the Lord. Praise the Lord if that is the case.

Your child may not respond to the Lord and may go counter to your church. Surely, our lives are imperfect and do influence our children. But the child has a free will and—regardless of your faithfulness—may choose to evade or avoid the Spirit. That is no put-down of your parenting. You and I wait as confidently as God waits for Israel.

As God's children we are called to be faithful and to do our best (it won't be without fault because we are human and do sin) and leave for God to do the rest. We can be confident Christian parents even today.

I agree with Anna Mow, who says too many Christian parents stumble over Proverbs 22:6. Anna says to read it carefully: ". . . *when he is old*. . ." This proverb does *not* say, "Train up a child . . . and *all along life's way* your *child* will never depart from it." It says to do your part and in old age that child will recognize that s/he must do the same. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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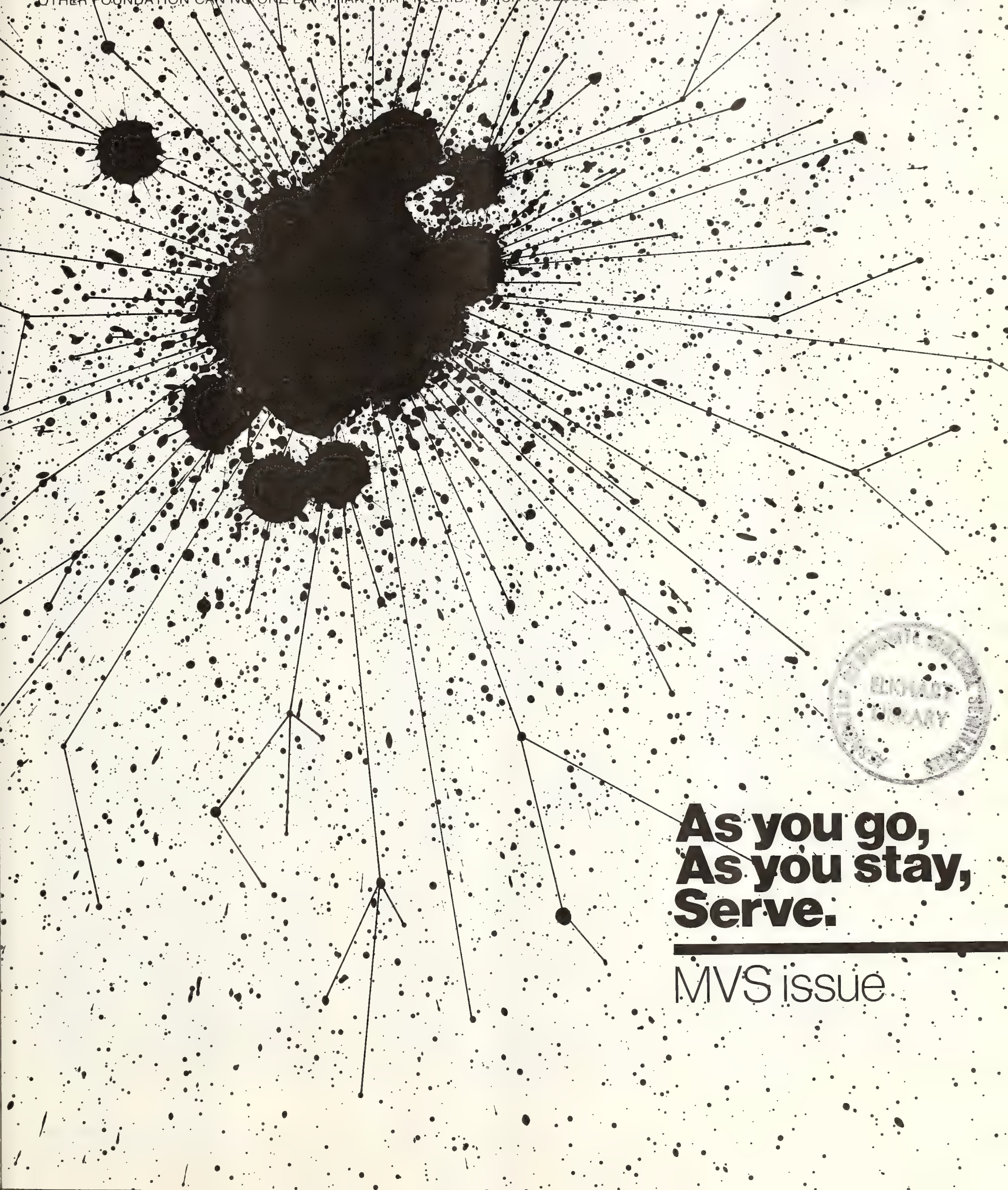

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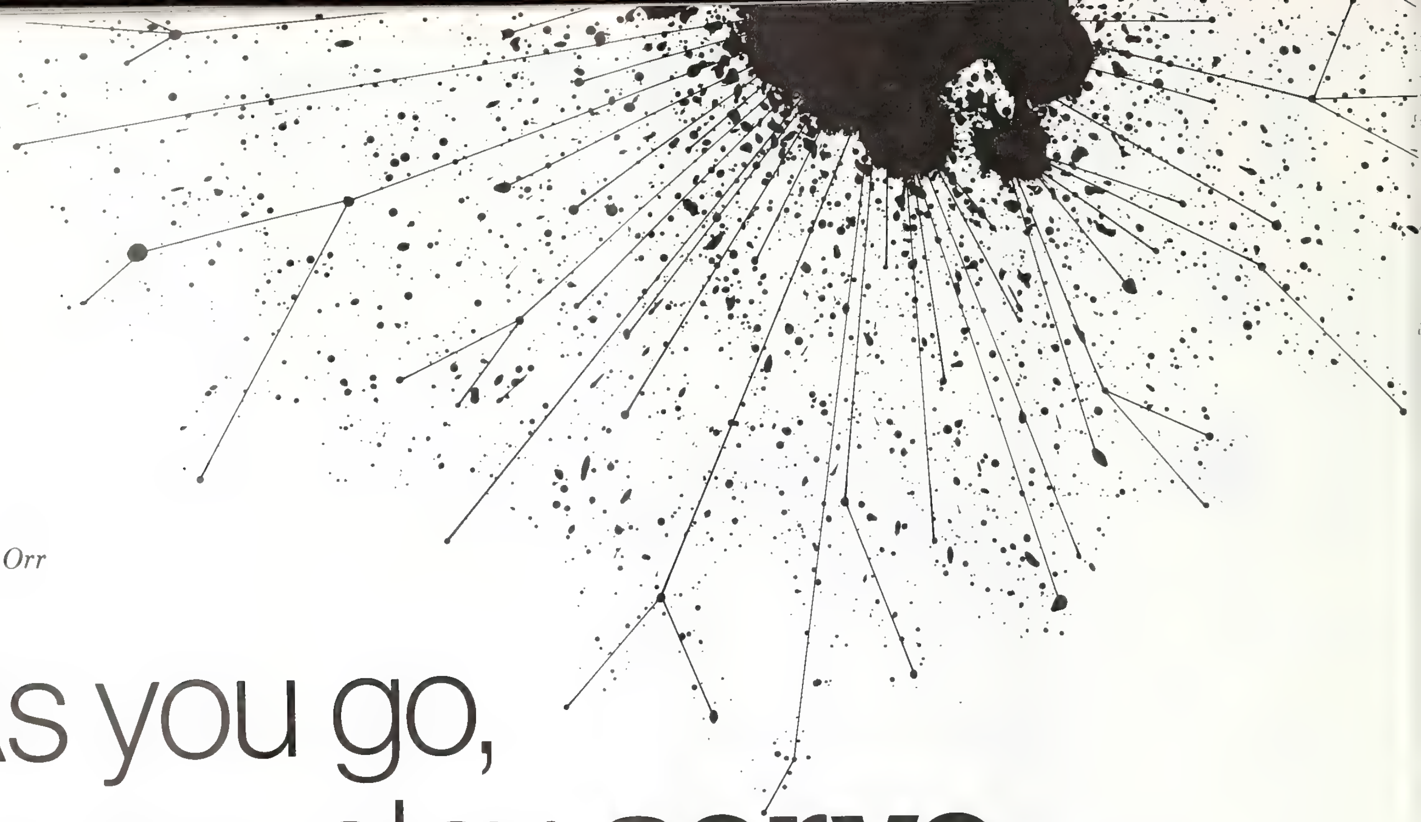
As you go,
As you stay,
Serve.

MVS issue



David Orr

As you go, as you stay, **serve**

"Lord, thank you for this fine presentation about voluntary service. But God, make us aware of the real needs we face right here in our own community. Help us to get involved here at home. Give us people with vision and the energy to be your people in our town. Amen."

I have heard this prayer, or one very much like it, many times. It is often spoken by ministers or worship leaders following a presentation on Mennonite Voluntary Service. When I first joined the MVS staff, I interpreted prayers like this, which seemed to direct the congregation's attention away from voluntary service and toward local concerns, as being resentful of my presence.

Since then I have realized that rather than indicating any lack of support for MVS, such prayers express frustration. Congregations know that there are needs in their communities and that Christ's church is called to serve the poor and needy, but they are unable to find ways to get people involved. They do not know where or how to start.

There has always been a tension between involvement at home and going off to some distant place to serve. Peter stayed and ministered to the Jews. Paul went to the Gentiles with the good news. Each had a different ministry. Even in those early days of the church there were differences of opinion regarding the importance of staying or going to serve. Yet the crucial question was not *where* but *if* service would be done.

The problem facing the church today is the same. Its dilemma is not simply deciding whether local, national, or international service should be given priority. The issue is whether we will respond *at all* to Christ's call to serve.

Mennonite Voluntary Service, as an integral part of the Commission on Home Ministries and the larger General Conference, recognizes the importance of both the "going" and the "staying" aspects of our lives as Christians. It seeks to help individuals who hear God's call to go and serve. It also works with people who are called to serve where they are. There is a great ongoing need for individuals who are willing to leave their homes to accept assignments as members of MVS. But in many situations a voluntary service unit made up of individuals from other communities is not possible or appropriate. Voluntary service is only a special type of mutual aid to assist congregations where there are special needs or where resources are lacking. So local churches must bear most of the responsibility for carrying on Christian service in North America.

Coming in touch

Congregations and individuals which seek to respond to Jesus' call to care for the needy and help the poor often find themselves asking questions. Who is it that they are to serve? What sort of service is required? Most church members in North America are out of touch with the poor. Affluence as well as cultural and social barriers separate us from our contemporaries and dull our awareness of their needs.

Recently a committee from a larger Mennonite church spent an hour debating whether there really were any serious social problems in their city. Yet that day's morning paper had highlighted a study showing that their area had one of the nation's highest crime rates, inadequate schools, and an above-normal incidence of mental illness. For most people and churches the poor are all but invisible. It requires an act of will to even see them.

Poverty does not always look like we expect it to. It is not unusual for MVS workers who want to serve the poor to be disappointed to find that the communities in which their units work do not look as terrible as they had expected. Many people associate need only with the blighted core areas of older cities or rural pockets such as Appalachia. We are often blind to needs which are closer at hand. It is easy to be too absorbed in our daily routine to see the troubled suburban teen or the elderly person living in rural isolation.

Examining resources

Some churches throw up their hands in despair and withdraw from involvement with their communities when they see the pressing problems which surround them. Often needs look overwhelming, and the church does not know what it could offer or where to begin. Self-examination can often provide surprising insights. Even small congregations find people whose talents are going unused and individuals who want to serve but do not see what they have to offer. One congregation which was meeting with an MVS staff person to see how it could get more involved in its community was startled at the considerable resources it possessed. A committee member observed, "We don't need MVS. We can do service on our own."

Congregations which are serious about serving those around them do not limit their resources to those possessed by social workers and other members of the helping professions. They consider how the gifts which members have developed and used for years in raising families and running businesses and farms may be applied to the needs which surround them.

Most Mennonite congregations are able to draw upon a surprising wealth of experiences which have been accumulated by members who have returned from service or missions assignments in other communities. Such people often have already developed many of the skills which may be needed by others in the community and need only be encouraged to put them to use. Conference and governmental groups also offer a variety of resources which churches may draw upon.

"Churches which look honestly at the needs of their communities and at what they have to offer cannot avoid becoming involved."

Planning involvement

Churches which look honestly at the needs of their communities and at what they have to offer cannot avoid becoming involved. One congregation wanted to help its community but felt that it could do little. Its research indicated that mental health services seemed most needed in their city, and they did not have a single psychiatrist or psychologist on the membership rolls. A church may not be able to do everything, but with a little effort most can find a concern which many members will be able to share and which will complement existing ministries.

When congregations have a difficult time planning community service involvement, they often start a project which is too elaborate or complex. Small programs often grow into larger ones, while overly ambitious plans frequently never get off the ground. Don Bakely, director of the Crosslines Cooperative Council of Kansas City (an excellent resource for groups), advises churches which cannot decide upon a project to try something simple. He recommends projects like a transportation service for senior citizens or a weekend home repair program. Each of these is well within the capabilities of most congregations and is a need in nearly every community. Once churches become involved with people who need them, they almost always find other ways in which they are able to help.

Getting started

Church projects serving in local communities have much in common with voluntary service programs. Here are a few observations and questions:

Free up resources. Individuals and families who join voluntary service are often enabled to do so by their home congregations. They may receive help with farm or business responsibilities while they are away, financial support, or simply encouragement to serve. Can your church make resources available by calling workers, providing monetary support, or something as simple as offering a weekly afternoon of babysitting for the workers' children?

Share the burden. The end of the month often finds MVS units out of money and making the best of it. Unit members find making sacrifices easier because they are sharing them with others. A project which involves a group instead of one or two individuals and allows them to share the struggles they experience and sacrifices they make will be much more likely to succeed.

Share the joy. Among the high points in each voluntary service member's experiences are times when successes could be shared with other workers. Volunteers may celebrate a new relationship with a troubled teen, completion of a new roof on a needy person's home, or a new word learned by a retarded child. Joy is always better when it is shared. Workers in congregations often miss opportunities for this kind of sharing. Accomplishments can go uncelebrated and unnoticed, even by the people involved. Is there a way your church can provide opportunities for its workers to share their joys with each other as well as with the larger congregation?

Expect growth. People are attracted to churches which are living their faith through involvement with the needs of their communities. People who put their faith into action find that it becomes stronger. Those who use their gifts discover talents they never imagined they had. Those who give to the needy find that the poor themselves have much to give. •

Menno Wiebe

The horizontal witness of MVS

Visitation of the elderly is an important part of service at the St. Catharines, Ontario, unit.

From within a Western culture that thrives on its own notions of superiority and the accompanying craving to manage and control things, there are those who exemplify alternative gentle, nonpushy, but profound qualities of Jesus.

Mennonite Voluntary Service has developed a magnetic attraction for Christians across Canada and the United States, including those of other church affiliations. The attraction is not due to the flamboyancy of its own programs. Neither are the staff people dressed in bright colors. On the contrary, MVS is a low-key, down-to-earth, often obscure ministry to the poor and oppressed of the cities or social and geographical margins of our society.

A needed ingredient in the church's mission is Christian servanthood. The typical Euro-American lust to own, to quantify, and to manipulate has even found its way into Christian mission and service policies and strategies. But it is needful to remind ourselves that these Western cultural obsessions are not in keeping with the Jesus style or the gospel contents.

Assigned volunteers have discovered that it is not necessary to be dominant in order to be convincing. It is not necessary to make subservient those they serve.

At a time when the craving for upward social mobility tempts Christians to quickly ascend the prestige ladder, it is the voluntary service people who exhort us and one another to recognize the poor who are so easily left behind. MVS is a live reminder that the agenda of the church must be to touch base with the rejected rather than ascend above them.

A refreshing observation among MVS workers has been the playing down of professional roles. Instead of transplanting an amplified status of a specialized profession meant for an industrialized society, they abandon such pseudoprestige, which in any case is usually ill-fitted to the context of their service. Authentic Jesuslike help is not to reach downwards but sideways, generating not a professional-client relationship but one of co-humanity. MVS witness and service is a type of *horizontal help*, you might say.

One of the dicey but needed stances in the Christian witness is that the church dissociate itself from the oppressive structures of the surrounding society. MVS people are frequently working with the oppressed peoples, seeking to help them in gaining access to needed resources. Instead of coattailing on our society's trend to exaggerate the disparity between the powerful and the powerless, the "successes" and the "failures," volunteers apply the biblical principle of the Jubilee. As such Christian ideology furnishes mechanisms for restarting neglected principles of justice in our society, they declare and portray a Christ who does not jam his way *down upon people*.

MVS persons are out there at the crunchy junctures where the church meets the world — where Christian ideals of salvation and peace are tested against the realities of sin and conflict. To serve with good deeds and believable words in the name of Christ is the credible faith that volunteers seek to embrace and share.

To leave home — often at a youthful age — and to enter into contexts of conflicts is to be vulnerable. Unlike the foreign mission pattern where families are often assigned, MVS workers frequently go into their service contexts alone and without the protection of a mission compound. But recognizing that being vulnerable also makes it possible to be believable, they serve without pay and at times without professional preparation. Oriented by the administrative staff to avoid transplanting the culturally comfortable enclaves of back home into their new situations, they work at finding ways to get enmeshed in the fabric of their new contexts.

By immersing themselves in the new contexts of their service and witness, volunteers are discovering several significant by-products. One of those is the exposure both to the people they serve and to their MVS colleagues. Another highly innovative factor of MVS is their

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style of residence. They are called unit houses — domestic households in which a number of adults of both sexes live. They share in all duties of housekeeping, including the handling of the typically minimum budget. They also share the issues encountered in their assignments, thereby establishing sort of an extended family. This by-product of the MVS household may prove in the end to be an innovative exploration towards rebuilding the once strong and proven extended family for our other families in the congregations.

The insistence on a word-deed combination is an Anabaptist "oldy," but it's also a "goodie." By intention — if not always in actuality — MVS works towards reuniting the words with their semantic counterparts. The Christian deed gives fresh credibility to an overly abstracted verbal display of the faith.

Not only because words and their meanings continually change in all languages must the church reformulate its declarations of faith, but because words tend to become alienated from what they represent. Such extraction of words from their semantic referents in real life is particularly apparent in religion, where such great concepts as love, forgiveness, and salvation are challenged by the world if not by the church because the proclaimers of these words fail to demonstrate their counterparts. It is the ever-present temptation in the faith to permit words, ritual, and its other symbols to replace the faith itself, probably because these are visible and acceptable. Thus the words without their deed counterparts can degrade into a form of modern idolatry.

Even if voluntary service means down-to-earth Christianity, even if it is the demonstration rather than theorizing of the faith, it almost paradoxically portrays the twin Christian ideals central to Anabaptist theology. Perhaps that is so because ideals — no matter how lofty — if genuinely believed and practiced, revalidate themselves.

The short-term MVS assignments of two to four years can thus not be written off as a segmented parenthesis inserted into Christ's larger long-range plan for one's life. The manner in which the MVS lifestyle continues to influence MVS alumni long after their period of service is too substantial and too significant to write off. •

---

alien ecclesiasts

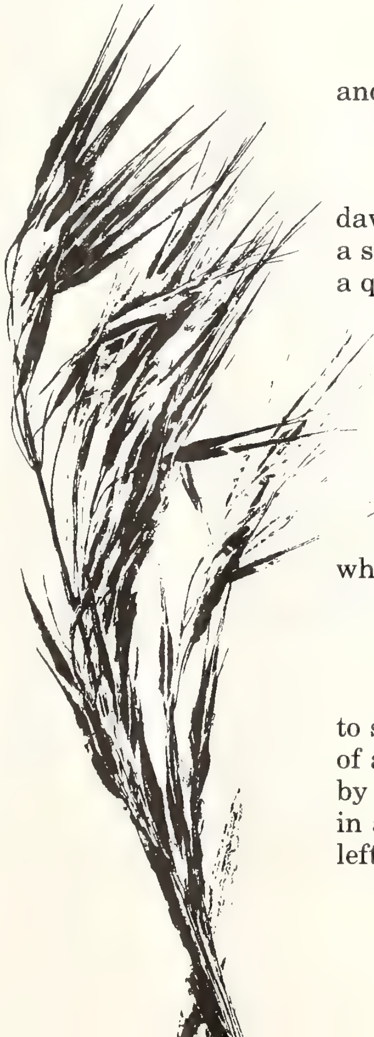
Menno Wiebe

for centuries
they stood erect
enshrined in cloth
preaching a gospel of European truth

from the elevated colonial stage
they spoke words of God
and mimicked divinity up front
a portrayal of ecclesiastical prestige
by the inaccessible elite
a ritual designed
        for another people
        at another place
        in another day

it broke my heart
to see a people's nonconfrontive ways
become the powerholders' prey

hampered
by my active throb
my lust to climb and rule
and the scientific bent
to absolutize the deity
I nevertheless withdrew my horns
and listened to the words
        the subwords and the tune
I focused and refocused
trying to see the people
        see with the people
I felt around
to discover the pulse
searching for a way
to restate the punchline of the church
but could do little more
than suspend my act



almost
the men of God
were counted out
except for polite acknowledgment
here and there

I saw it clearly
that the whiteness of our God
is being carefully
        and rightfully sifted out from native faith
until the Maker
        comes full view
        unobstructed by alien screens of thought
        whose erected steeples pierce the sky

and dressed up powermen
        raise their chalice
        beyond the peoples' reach

dawning across the people's land
a search goes on
a quest for an
        uncluttered
        unprestigious
        nonpartisan
        nonspecialized
        noninstitutional
        nonviolent
        but accessible Jesus

who will clear the sky
        the water
        the land
        and the thoughts

to see the Creator
of a people meant to live
by a bigger truth
in a world
left in His people's care

First of a two-part series on Central America

El Salvador only one conflict in a tense region

Akron, Pa. — Costa Rica is one of the few countries in the world that does not have an army. It is the only country in Central America in which the gap between rich and poor is not gaping, and where democracy is a reality.

But in the last few months even Costa Rica has shown signs of vulnerability to the social, political, and economic tensions which have been more common in the other four Central American countries of Nicaragua, Guatemala, Honduras, and El Salvador.

Four young men were jailed recently after attending an "anti-US-intervention-in-El-Salvador rally," and two of them, Mennonite students from the United States, were deported. The action indicated Costa Rica's sensitivity to the opinion of Washington. In March three US embassy guards were attacked in San Jose, the capital, and a bomb set off at the Honduran embassy.

When peaceful, peace-loving Costa Rica feels tremors from the tensions now erupting into civil war in El Salvador, those tensions are serious. But they are new only to North Americans who know little of the region except the few agricultural products it supplies them. They are simple only to national policymakers who see the region chiefly as an area of competition with "international communism."

The region surveyed

The five countries usually designated as Central America were once unified as part of a Spanish colony. They have been separate, independent nations since 1938, and while each has a distinct history and culture, the realities now erupting in El Salvador are certainly not isolated.

The history of Central America has been marked by outside intervention from both outside and inside the region, individual strongmen (*caudillos*) for leaders, and power struggles between "conservatives" and "liberals."

In all countries except Costa Rica, economic development resulted in an increasing gap between the rich and the poor, with consolidation of power in the hands of a few, supported by the army. All countries depend to a large extent on what they earn from three-to-five primary "agro-export" crops, grown on plantations that crowd the peasant population onto small plots of land for subsistence or sub-subsistence farming.

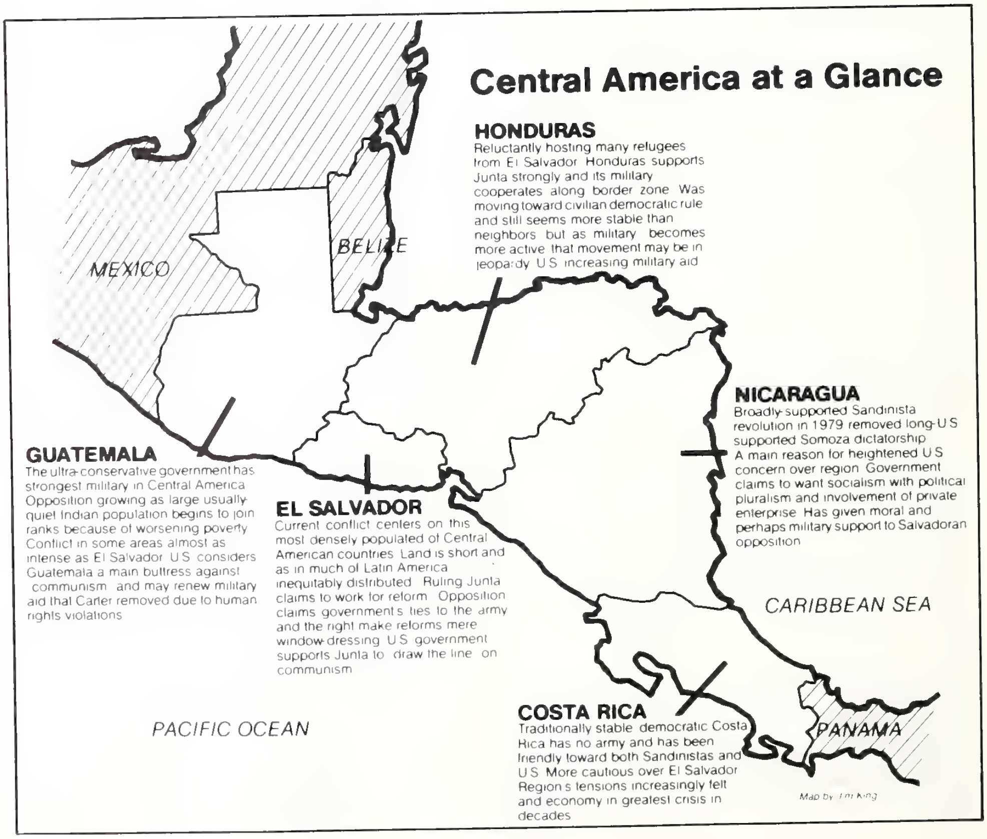
Mennonites and Brethren in Christ have a particular link to the region because there are churches in each of the countries. Mennonite Central Committee has workers in Guatemala and Nicaragua, along with a refugee work coordinator for the region.

El Salvador is the center of international attention in the region and the place where President Reagan and US Secretary of State Alexander Haig claim to be "drawing the line against Cuban and Soviet expansionism."

The United States is supporting a four-man junta, or dictating council, headed by a civilian, Jose Napoleon Duarte. The junta is supposedly struggling to maintain a moderate government among attacks by the extreme left and the extreme right, and to initiate extensive land reform which will alleviate the conditions which make revolution attractive to the peasants.

Haig is convinced that while the extreme right may be hindering the junta in its efforts, it is the leftist guerrillas who are battling to overthrow legitimate government. But the domination of the junta by the army, which has intimate connections to the right-wing landed oligarchy, is making doubtful both its ability to carry out reform and its claim to be moderate and representative.

Just before former President Carter left office in January he resumed military aid, previously suspended following the killings of four Catholic missionaries in December. The current administration has upped that aid further, and to date the United States has given $30 million in military aid and $126.5 million in economic aid to keep the junta fighting and to prop up a faltering economy. Fifty-six US military advisors, with 15 Green Berets, are involved training government forces.



Central America at a Glance

HONDURAS
Reluctantly hosting many refugees from El Salvador Honduras supports Junta strongly and its military cooperates along border zone Was moving toward civilian democratic rule and still seems more stable than neighbors but as military becomes more active that movement may be in jeopardy U S increasing military aid

GUATEMALA
The ultra-conservative government has strongest military in Central America Opposition growing as large usually-quiet Indian population begins to join ranks because of worsening poverty Conflict in some areas almost as intense as El Salvador U S considers Guatemala a main buttress against communism and may renew military aid that Carter removed due to human rights violations

EL SALVADOR
Current conflict centers on this most densely populated of Central American countries Land is short and as in much of Latin America inequitably distributed Ruling Junta claims to work for reform Opposition claims government s ties to the army and the right make reforms mere window-dressing U S government supports Junta to draw the line on communism

NICARAGUA
Broadly-supported Sandinista revolution in 1979 removed long-U S supported Somoza dictatorship A main reason for heightened U S concern over region Government claims to want socialism with political pluralism and involvement of private enterprise Has given moral and perhaps military support to Salvadoran opposition

COSTA RICA
Traditionally stable democratic Costa Rica has no army and has been friendly toward both Sandinistas and U S More cautious over El Salvador Region s tensions increasingly felt and economy in greatest crisis in decades

Map by [illegible] King

Nicaragua, and the victory of the Sandinista National Liberation Front there in 1979 over the dictatorship that the United States had backed for many years, is a major reason for the Reagan administration's hard line on El Salvador today. The administration considers it a victory for "Marxist communism," although broad opposition from the general population, including Nicaragua's businessmen, joined the Sandinistas to overthrow General Anastasio Somoza.

The presence of Marxists in the Nicaraguan government is certainly visible, particularly at technical levels. Nevertheless, it is just as true that few Nicaraguan leaders wish to take the same road Cuba took following its revolution 20 years earlier. To date, for example, some 60 percent of the economy remains in the hands of the private sector. The Sandinista government is asking private enterprises to pay a larger share of the costs for providing basic education, health, and social services. It is not expropriating them.

Honduras and Guatemala are both strong supporters of the Salvadoran junta. The United States is refurbishing Honduras' military hardware and providing large amounts of economic aid in an effort to maintain Honduras as a buffer against Nicaragua under the Sandinistas and El Salvador, should the left win there.

Guatemala, with its ultraconservative military government, is also a buffer for US interests in the area, although human rights violations in this country have kept Washington at a distance. The US Congress is again considering military aid to Guatemala, cut off in 1977 because of human rights violations. Regardless of its record, the Lucas Garcia government is clearly seen as "on Washington's side" in relation to El Salvador.

The 1982 elections in Guatemala may be a testing ground for Washington to edge the country toward the center. But increased human rights violations of the past five months do not portend well for such movement.

Costa Rica supported the Sandinista victory in Nicaragua, but the government of Rodrigo Carazo Odio is exercising much more caution in relation to the war in El Salvador. The social democrat party expected to win elections in 1982, "Liberación," explicitly supports the Salvadoran junta. The Costa Rican legislature recently granted permission for US troops to make a "friendly stop" during Caribbean maneuvers. Still, support for the Salvadoran opposition is visible in the many "solidarity groups."

Refugees further tie together the fate of the region, for they are present in each of the Central American countries. Most refugees, of course, are in and from El Salvador, though Costa Rica is host to some 1,000 Guatemalans. In El Salvador a Catholic/Protestant organization, the Red Cross, and an evangelical relief organization are among those addressing the needs.

Honduras is reluctant host to some 40,000 refugees from El Salvador. The Honduras Mennonite Church is assisting refugees through the evangelical relief organization CEDEN. In both Honduras and El Salvador, MCC is working with both evangelical relief groups and the Mennonite churches to meet the refugees' growing needs.

Costa Rica and Nicaragua also have Salvadoran refugees estimated by the United Nations High Commissioner for Refugees (UNHCR) at 5,000 and 7,000, respectively. Two hundred thousand Salvadorans are in Guatemala, according to the UNHCR, and many of them are refugees. The plight of refugees is made more serious because most governments are reluctant to recognize the refugees in their territories for both political and economic reasons. *Gerald W. Schlabach*

Prison visitation ministry is topic of weekend discussions

Edmonton, Alta. (MCC) — The words of Jesus "I was in prison and you visited me" had new meaning for a small but committed group of individuals at Holyrood Mennonite Church, Edmonton, at a meeting 20-21 March on ministry to people in prison. The meeting was sponsored by MCC Alberta peace and social concerns committee.

Guided and encouraged by Orville Andres, Person (Two) Person coordinator in Prince Albert, and Alfred Bell, prison chaplain in the Edmonton institution and coordinator of chaplaincy services in the Western Canada federal institutions, concern for the spiritual welfare of inmates was heightened.

Orville, speaking from seven years of experience and with deep conviction, shared his pilgrimage from being a pastor to a counselor of inmates and coordinator of volunteers in the Prison Visitation Program. "Working in the penitentiary has done more for my faith and (spiritual) growth," he said, "than anything else I've done." In four years the program has grown from one full-time worker to an additional 80 volunteers.

Tom James, program director for the Edmonton Diocese of the Anglican Church, concentrated on the biblical concept of compassion. Drawing on his biblically oriented resourcefulness and long-term experience in prison chaplaincy, he said, "Crime is a major contributor to human suffering today." The only appropriate approach to such suffering is to act out of Christian compassion. The original meaning of the word is to "suffer with" — to walk "in the shoes" of the person who is suffering. It is a gut reaction (1 John 3:17), being a brother's brother, not his "keeper," and helping to carry the cross, even as Simon of Cyrene did for Jesus.

Alfred Bell shared his vision for effective outreach to inmates by the church. It is a matter of bringing two sectors of society, namely members of the Christian community and the inmates, together in authentic and enriching interaction. The role of a chaplain is to help make this happen. The prospective volunteer visitor might begin by being an observer in a worship service, "sitting where they sit," and listening to the inmates.

During the course of regular visits, meaningful relationships which can extend to the release of the inmate may emerge, and authentic sharing of the good news will take place. Consequently, the visitor's faith is strengthened as the inmate becomes aware of the benefit of the Christian faith for him. Miraculous changes can occur.

Throughout the sessions the discussion was intense and wholesome, leading to stimulating responses and concrete guidance for prospective volunteers.

Alfred Bell challenged Mennonites in Alberta to become involved in a volunteer prison visitation ministry. Mennonites, with a strong laity and a Christian pacifism, have the necessary resources for such a ministry, he said. He added a plea to help evaluate his own ministry as chaplain and coordinator of chaplaincy services.

A solemn concern for prison staff was expressed. Staff as well as chaplains need prayer and support in order to avert callousness, burnout, and subsequent inappropriate action.

In his closing comments Bell expressed his strong conviction that an effective prison ministry can actually help the church in its outreach in the community. Volunteers, and inmates who leave the prison life redeemed, can help in a preventative ministry. The church, the volunteer, the staff, and inmates all stand to gain. It became clear that the Christian community can do something about the plight of prisons if we are prepared to make the necessary long-term commitment.

"The Bible and Law" will be a summer course at Associated Mennonite Biblical Seminaries, Elkhart, Indiana. The course explores the nature of biblical law compared with state law and how the biblical view of law applies to the Christian's vocation. It meets 23 July-6 August and offers two or three semester hours of credit. It will be taught by Millard Lind. For information on cost and registration contact Weyburn Groff, 3003 Benham Avenue, Elkhart, IN 46517, phone 219/295-3726.

The Choristers Guild and the Hymn Society of America announce a search for *Hymns for the Children of God*, original texts and tunes for use with children, ages 8-12. Selected winning hymns and tunes will be published and premiered in summer 1982. Suggested categories are parable paraphrases, life of Jesus, seasons of the church year, Old Testament fulfillment, Psalm paraphrases, and Old Testament prophecy as related to the contemporary scene. For official guidelines and other information write to the Hymn Society of America, National Headquarters, Wittenberg University, Springfield, OH 45501.

End of the trail in sight for Out-Spokin'

Elkhart, Ind. (MBM) — A recommendation to terminate Out-Spokin' — a biking ministry sponsored by Mennonite Board of Missions (Elkhart) — has been submitted to the MBM board of directors.

If the directors accept the recommendation at their next meeting, 14-16 May, Out-Spokin' will continue with its regular 1981 schedule of hikes and conclude with a limited schedule in 1982.

The recommendation to end Out-Spokin' was made by the MBM relief and service committee in March in response to a report prepared by relief and service director Rick Stiffney and Out-Spokin' director Jerry Miller.

"MBM affirms the validity of Out-Spokin'," Rick said, "but in an era of limited resources it is clear that priorities must be determined."

Putting Out-Spokin' on a completely self-supporting basis was considered, according to Jerry. "But we would inevitably become more professional, and we would face new regulations and liabilities," he said.

Organized in 1967 by Terry Burkhalter, Out-Spokin' became a part of MBM in 1969.

Mental health agency considers restructuring

Elkhart, Ind. (MCC) — Oaklawn Psychiatric Center here hosted several meetings of Mennonite Mental Health Services (MMHS) 2-4 April. Meeting at different times were the MMHS board of directors, the developmental disabilities council, administrators from eight cooperating mental health centers or hospitals, and an all-day professional conference on addictions.

At the board meeting Vernon Neufeld submitted his resignation as director of MMHS, effective April 1982. The resignation was accepted and a search committee composed of David Haarer, Bernie Loeppky, Carl Rutt, and Rowland Shank was appointed to find a replacement.

The board spent a major block of time discussing a report from the task force on the future of MMHS. The report, approved in principle, is mainly a mission and philosophy statement, with guidelines for organization, program directions, and financing. It calls for a restructuring of MMHS in its relationship to Mennonite Central Committee.

Throughout its history MMHS has been a subsidiary agency of MCC, but with the current reorganization within MCC, MMHS will link administratively with MCC US, and have secondary ties to MCC Canada for the Canadian component of the program and MCC for international programs.

The MMHS board also heard reports on major service areas from director Neufeld, and developmental disabilities consultant Dean Bartel. John Elias, an MMHS board member who spent several weeks in Paraguay in the fall of 1980, gave a special report. A guest at the meeting was Hans Epp, a physician working among the Indians in Paraguay, currently on a sabbatical leave.

The developmental disabilities council, responsible to guide the program Dean Bartel administers, gave special attention to the Symposium on Devalued Persons, held 23-25 April, to the Foundation Series Task Force on Mental Retardation, and to a proposal to provide help on guardianship for handicapped persons.

In other activities the professional conference on addictions focused on alcoholism, and administrators of MMHS centers met for a day at the home of Harold Loewen, Oaklawn administrator, to share stresses and successes of different programs for their mutual support.

Ediger addresses Japanese conference on disarmament

Newton, Kan. (GCNS) — Peter J. Ediger, pastor of the Arvada (Colorado) Mennonite Church and director of Mennonite Voluntary Service, was one of 10 Americans invited to participate in the World Assembly of Religious Workers for General and Nuclear Disarmament 22-24 April in Tokyo, Japan.

Sponsored by various religious groups in Japan, the assembly was a direct result of concern over the ever-increasing threat of nuclear war. Japanese Christians and Buddhists believe the experience of Hiroshima and Nagasaki has given them a preview of nuclear holocaust, and as a result they feel a responsibility to communicate the urgency of a turnaround in the direction the world's nations are going.

Ediger's contribution as recognized by the sponsors is his Anabaptist interpretation of Scripture as something to be lived and proclaimed openly. He presented a biblical view of working for disarmament and of peacemaking.

The participants, 150 persons from around the world, sought to identify the dangers of nuclear weapons, examine religious foundations for nuclear disarmament efforts, and set up a program of action in anticipation of the second special session on disarmament at the United Nations next year.

Since 1974, 58 couples have spent two weeks in Cachipay and Bogota, Colombia, doing voluntary service. Work has included face-lifting and upgrading retreat grounds and remodeling a home for the aged. Participants also visit Colombian people, churches, markets, and small towns. Another MENNO (Mennonites Encountering New Neighbors Overseas) project is being planned for 15-29 August. Cost for the project, not including the trip to and from Miami, is approximately $500 to $550 per person. The project is designed for five couples. If interested write Edward Stucky, 755 South Harrison Street, Berne, IN 46711, or call 219/589-2047.

The Secretary-General of the United Nations has initiated a United Nations International Disarmament Poster Competition. The poster should be appropriate for the United Nations' Second Special Session on Disarmament in 1982. The poster design should project the dangers of the continued arms race, the need for increased effort in the field of disarmament, and the central role of the United Nations in this regard. Reference materials and design specifications are available from the local United Nations Association branch office. Submission deadline is 10 June 1981.

Beginning 7 May, the Public Broadcasting System (US) will offer a weekly critique of the news business. Entitled "Inside Story," the program will feature Hodding Carter, press secretary during the Carter administration. According to the program's producers, "Inside Story" will attempt to increase public understanding of the news industry and will motivate news organizations to do a better job of reporting and presenting information.

India aid program provides some with meaning to life

Calcutta, India — Their average age is 76. Impoverished, in many cases rejected by their children, they come to Tollygunge Homes looking for food, shelter, and some loving care.

Tollygunge Homes is one of 57 institutions that received some of the 1,200 bags of powdered milk recently distributed by the Mennonite Central Committee India Material Resource Assistance Program. The bags, sent through Lutheran World Service, made up part of over $80,000 in material aid distributed in 1980 to a variety of homes, orphanages, and hospitals in India.

MCC India imports soap as well as milk powder and purchases sheets, blankets, wheat, and other commodities locally. A capable national staff supervises the distribution of the goods. Program adviser Indrani Raichowdhury recently visited some of the institutions benefiting from the material aid to evaluate their needs and learn about their work.

When she went to Tollygunge Homes, residents eagerly showed her photographs of their families. "They do not want to admit that they are homeless and lonely and that nobody wants them," observed Raichowdhury.

Raichowdhury reports that residents at the Tollygunge Homes are treated well. They keep busy helping in the kitchens, gardening, attending classes, and doing various other activities. Fit members help the sick and very old ones.

"We should go on helping these people," believes Raichowdhury. "They have nothing but a dull present, the memories of a worn-out past, and no tomorrow."

A more hopeful outlook can be found at the All Bengal Women's Union Children Home. There 206 poor girls, most from broken homes, get the guidance and training they will need to become self-supporting adults.

The government provides some financial support for each of the girls, but MCC is the only donor of sheets, milk powder, soap, and other material aid items.

A third beneficiary of the India Resource Assistance Program visited by Raichowdhury is the Khelaghar orphanage. Chairperson Maitrayee Devi started working with parentless boys and girls during the early 1970s, when millions of Bangladeshi refugees fled to India. After the refugees left, Devi and a few others turned their attention to Indian orphans.

As Raichowdhury and other MCC staff members work with the various beneficiaries of MCC aid, they drop institutions from the program that become better able to support themselves and replace them with others that are more needy. The Material Resource Assistance Program is only one part of MCC's overall involvement in India, which also includes work with agricultural development, job training, and child sponsorship.

Cathy Weaver of Hesston, Kansas, distributes Christmas gifts to children in India.

Faculty required

1. Biology, physics, and some maths
2. Christian ethics and psychology

Real alternative challenge in a private Christian residential school.

Direct inquiries to:
David Winter, principal
Rosthern Junior College
Rosthern, Sask. S0K 3R0
Phone 306/232-4222.

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"Life of St. Paul"
Music - Rudy Baerg
Worship - John Vooys
Drama - Lois Voth
plus hiking, crafts, swimming, etc., at beautiful
Camp Squeah, Hope, BC
August 9-14, 1981

Contact: Holda Fast, 2940 Clearbrook Road, Clearbrook, BC V2T 2Z8; telephone 604/859-3670.

Business teacher needed

Hesston College needs a full-time business administration and economics instructor to teach management and economics courses. Master's in business administration or PhD in economics preferred. Teaching and business experience also preferred. Position includes departmental leadership. Job available in August 1981.

Send letter of application and resume to Dean's Office, Hesston College, Hesston, KS 67062. Call collect: 316/327-8233.

Questions by Supreme Court justices at oral arguments on *Rostker vs. Goldberg* on 24 March suggest likely approval of registration for men only. The decision will not be handed down until June, but Selective Service and Justice Department officials expressed confidence that the ruling will be in their favor so that registration can legally continue. The justices asked so many questions on a confusing array of issues, some quite technical, that the lawyers never had a chance to fully set forth their arguments. The constitutional question of gender discrimination did not come clearly into focus.

A Handicapped Awareness Day was held 10 March at the Elim Bible Institute, Altona, Manitoba. Resource people for the day were Henry Enns, Steinbach, Manitoba, who is on a voluntary service assignment with Mennonite Central Committee in the area of handicapped concerns; and Frank and Betty Ens of Rheinland, Manitoba. The day consisted of a meditation by Enns, films on employment and architectural barriers to handicapped persons, discussions, simulation exercises, and role play.

“Believers’ Church Christology” was the theme of the annual conference of ministers and deacons of the Ontario United Mennonite Churches, held 21 March at the Harrow United Mennonite Church. The speaker was David Janzen, former teacher and minister, and currently chaplain at the Niagara Regional Detention Centre. Following Janzen’s defense of orthodox Christology, much of the discussion focused on practical issues such as learning to preach with critical understanding.

Workers in Bolivia see formation of youth fellowship

Santa Cruz, Bolivia (MBM) — Youth in the emerging Mennonite fellowship in the fast-growing Bolivian city of Santa Cruz have organized an association for teenagers and young adults. Young Bolivians with roots in rural Mennonite fellowships met recently to discuss ways to meet their needs for support, encouragement, spiritual growth, and healthy social interaction.

“The surprise was on us,” reported Deborah and Steven Fath, workers with Mennonite Board of Missions, Elkhart, Indiana. “The growing number of youth migrating from rural areas to Santa Cruz for further education and better employment was a real concern we had been carrying. The young people came to us asking if we could help them organize an association.”

David Letkemann (left) discusses plans with newly elected youth officers.

A few days later 14 youth met in the Fath home to discuss the issue. Within a week the first meeting was held, and officers were elected. Since its start in February, weekly attendance has averaged nearly 25 as the youth meet every Sunday evening for recreation, prayer, singing, Bible study, and discussion.

Mennonite mission efforts in Bolivia are the result of the combined presence of Debbie and Steve Fath of MBM and Sara and David Letkemann and Valerie and Harold Sawatzky of the General Conference. Work is carried out in communities where Mennonite Central Committee is involved in rural development.

Mennonite missionaries, besides their work in rural areas outside Santa Cruz, are devoting time and energy within the city as well. They are trying to start several congregations, one of which serves as the base from which the new youth association was formed.

“We see encouraging steps toward maturity, and the growing youth ministry is one of our attempts at outreach,” said Steve. “The Holy Spirit is opening many doors for us, sometimes faster than we expect or can respond.”

Language teachers needed

Iowa Mennonite School has an opening for English, Spanish, and German teachers, or any combination of the above, for the 1981-82 school year.

Please contact Norm Yoder, principal, Iowa Mennonite School, Kalowna, IA 52247; phone 319/656-2073.

Director of news service

Bethel College invites applications for the position of director of news service effective summer of 1981. Responsibilities include news writing, publications editing, brochures.

Applications including resume of experience and education should be sent to Director of Development, Bethel College, North Newton, KS 67117, or phone 316/283-2500.

Need summer meeting facilities?

The campus of Bethel College is available this summer for conferences, conventions, workshops, retreats, family reunions, athletic and music camps, etc. Facilities include residence halls, auditorium with audiovisual and musical facilities, seminar rooms, classrooms, two gymnasiums, tennis courts, track and football/soccer field.

For information about facilities and rates contact: Karl Swartz, Director of Summer Conferences, Bethel College, North Newton, KS 67117; 316/283-2500.

Anyone who expects the religious community in Seattle, Washington, to take up the slack in public welfare programs caused by state and federal budget cuts doesn't know the situation, said William Cate, president-director of the Church Council of Greater Seattle. "We (churches) can soften the blow a little, but there is no way that the church — a minority community in this society — can produce the resources to take care of the people," he said. He did concede that "we can do more than we are doing," but he was cautious.

LeRoy Troyer Associates of Mishawaka, Indiana, met with the Crooked Creek Camp board, camp directors, and operating committees in a goal-planning workshop 27-28 March. Representatives from three Mennonite conferences are embarking together in this new outdoor ministry located on a 66-acre tract of timberland in southeast Iowa. Ken and Noreen Gingerich of rural Iowa City have been appointed to serve as the first camp directors of Crooked Creek Christian Camp.

Another CO arrested, facing detention in South Africa

Yeats

Umtata, Transkei (MCC) — South African military authorities have arrested conscientious objector Charles Yeats for his refusal to undergo military training. After a preliminary hearing on 5 May, Yeats will appear before a military tribunal on 11 May in Pretoria. He faces possible detention.

Yeats joins two other South African conscientious objectors, Peter Moll and Richard Steele, who earlier decided to face detention rather than do their military service or leave South Africa in order to avoid being conscripted.

In South Africa military service is mandatory for all white men, and no forms of alternative service are accepted. Yeats, like Moll and Steele before him, requested that he be permitted to undertake useful alternative service projects, but the South African Defense Force rejected all his proposals.

After completing his postgraduate studies, Yeats informed the Defense Force of his intention to refuse military service, and proposed a nonmilitary form of national service which he would be willing to do. This was refused, and he was ordered to report for military training.

At that point, faced with the fact that he would be court-martialed and detained, possibly for many years because further call-ups could follow his release after each term, Yeats found he could not accept the full consequences of being a conscientious objector.

"My mistake was not to have confided my convictions to fellow Christians," he explains. "Instead I tried to make a stand alone." Without the support and understanding of sympathetic Christian friends, Yeats was not yet ready to take the lonely and demanding path which faces South African conscientious objectors.

He went to England, where he worked as an accountant. The South African military granted him exemption from service until he decided to return.

During this time Yeats read about the sentencing of Moll and Steele. As he contemplated their Christian reasons for taking a firm stand against military service, he discovered that he could no longer avoid the issue.

Yeats returned and obtained a position with an ecumenical church agency in Durban, South Africa. His arrest has disrupted more recent plans to become secretary treasurer of an Anglican diocese in Namibia.

Yeats must now prepare himself for the courtroom and the rigors of detention — even for the possibility of repeated sentences if he continues to refuse to be conscripted.

Columbia Bible Institute

invites applications for the position of **recreation director**, who will (1) administrate intramural and intercollegiate athletics, (2) develop an outdoor educational program, (3) offer strong campus leadership.

Requirements include a degree in recreation-physical education. Graduate biblical training preferred.

Send resume to:
Dean of Student Life
Columbia Bible Institute
2940 Clearbrook Road
Clearbrook, BC V2T 2Z8.

Westgate Mennonite Collegiate
86 Westgate
Winnipeg, Manitoba R3C 2E1

invites applications for the position of **principal**, effective 1 July 1981. Salary according to schedule.

Applicants please send resume of experience and education to Susan Froese, 4909 Eldridge, Winnipeg, Manitoba R3R 0M4.

Teaching opportunity
at the MEI

Applications are invited to fill several teaching positions involving courses and activities as follows:

English
Coaching
German
Home economics
Industrial education
Physical education (boys)
Science
Social studies
Typing

Forward resume to:
Wally Sawatzky, Principal
Mennonite Educational Institute
Box 2240
Clearbrook, BC V2T 3X8.

A mass market paperback edition of *More-with-Less Cookbook,* published by arrangement with Herald Press, was released by Bantam Books (Toronto, New York, London) in April at $3.95. Herald Press has ordered the 27th printing of the full-sized wire-bound edition, taking the book to 400,000 copies since its release in 1976. Royalties are paid to Mennonite Central Committee for use in their world hunger ministries.

About 50 Christians gathered 17 April at a Titan II missile site near Potwin, Kansas, for a Good Friday service of prayer and singing. Organized by a group of Christians in the Newton-Wichita area, participants stood in silent prayer for 20 minutes, facing the fenced-in area where one of 18 Titan II missiles surrounding Wichita is buried. Later they drew into a circle and shared thoughts and songs. David Habegger, pastor at Mennonite Church of the Servant in Wichita, pointed out the contrast between the missile and Christ. "The resurrection of that missile will mean death, which is in direct contrast to the resurrection of Jesus, which means life," he said. Organizers for the gathering had contacted McConnell Air Force Base in Wichita about being there and were given permission. However, when participants arrived, air force personnel ordered them further away from the site and remained on the scene as observers. Also observing were crews from two Wichita TV stations. Participants included members of several Mennonite congregations—Faith Mennonite Church and New Creation Fellowship of Newton, Alexanderwohl Mennonite Church of Goessel, and Mennonite Church of the Servant—as well as nine sisters from a Catholic house of prayer in Concordia, Kansas, and a woman from Kansas City.

RECORD

CALENDAR

14-16 May—General Conference area consultation, Minneapolis, Minnesota

Canadian

15-17 May—Mennonite Marriage Encounter, Waterloo, Ontario

Central

29-31 May—Mennonite Marriage Encounter, Chicago, Illinois

Pacific

11-14 June—Pacific District Conference, Reedley, California

Northern

18-21 June—Northern District Conference, Salem-Zion Church, Freeman, South Dakota

MINISTERS

Dan Epp-Tiessen, who has served as interim pastor at Charleswood Church, Winnipeg, Manitoba, has been called by the church to a three-year term, beginning 1 September. The term would allow him to accept an MCC assignment if one should materialize.

Eugene Klassen will serve as pastor of the newly formed Emmanuel Church, Clearbrook, British Columbia, beginning 15 May. Klassen is a graduate of Columbia Bible Institute, Clearbrook, and of Canadian Mennonite Bible College, Winnipeg, Manitoba.

Paul N. Kraybill, executive secretary of Mennonite World Conference, was ordained 12 April at the Lombard (Illinois) Mennonite Church.

Hugo and Doreen Neufeld were ordained 19 October 1980 at the Hamilton (Ontario) Mennonite Church. Besides pastoring the Hamilton Church, they serve as directors of Welcome Inn, an inner-city community center.

DEATHS

Aganetha Helen Fast, longtime General Conference missionary, died 19 March in Mountain Lake, Minnesota, at the age of 92. She left for the mission field in China in 1917 and had to leave in 1949. Later she served among the German-speaking colonies in Latin America and traveled among churches in North America.

WORKERS

Frank Epp, professor of history in the minorities field at Conrad Grebel College, Waterloo, Ontario, has been appointed to the Canadian Consultative Council on Multiculturalism.

John Juhnke, Moundridge, Kansas, has been appointed instructor in speech and drama at Tabor College, Hillsboro, Kansas, for the 1981-82 school year. Juhnke, who earned a BA from Bethel College, North Newton, Kansas, is completing an MA in oral interpretation at the University of Illinois.

Walter Klaassen has been granted a leave of absence from Conrad Grebel College, Waterloo, Ontario, for family health reasons, effective 1 July 1982. The Klaassens anticipate moving to the Okanagan Valley of British Columbia.

Tim Lind, Scottdale, Pennsylvania, has been appointed Mennonite Central Committee secretary for central and northern Africa, succeeding *Ray Brubacher,* effective in early August. Lind, his wife, Suzanne, and their four children are finishing a three-year term with MCC in Transkei, one of South Africa's "independent homelands."

John Poettcker, a graduate student in music at Southern Methodist University, Dallas, Texas, has been appointed to the music faculty at Canadian Mennonite Bible College, Winnipeg, Manitoba, for the 1981-82 session.

Lind

Schönwetter

Zimmerman

Jurgen Schönwetter, who taught at Columbia Bible Institute, Clearbrook, British Columbia, 1973-76, is returning to teach in the areas of church ministries, communications, and Bible. The past five years he has pastored the Sherbrooke Church in Vancouver.

Ron Voth has been appointed instructor in Christian education, Bible, and drama at Columbia Bible Institute, Clearbrook, British Columbia, effective in August. He has served four years as assistant pastor at the Fairview Mennonite Brethren Church in St. Catharines, Ontario.

LeAnne Zimmerman, First Church, Reedley, California, will serve with Mennonite Voluntary Service as a child-care worker in Beatrice, Nebraska, for a two-year term. She holds an AA in child care from Reedley College. Her parents are Wayne and Martha Zimmerman.

The dragon and the beast

Phil Bender

In these pivotal chapters John lays bare for his first readers the true nature of the conflict in which they are caught up and reveals to us the primary form of evil during the end times.

Two scenes make up chapter 12. In the first, a celestial woman bears a male child who is "to rule the nations with a rod of iron" (12:5). In front of her looms a multiheaded devouring dragon. With the dragon poised to strike, the child escapes to heaven, and the woman flees to safety in the wilderness.

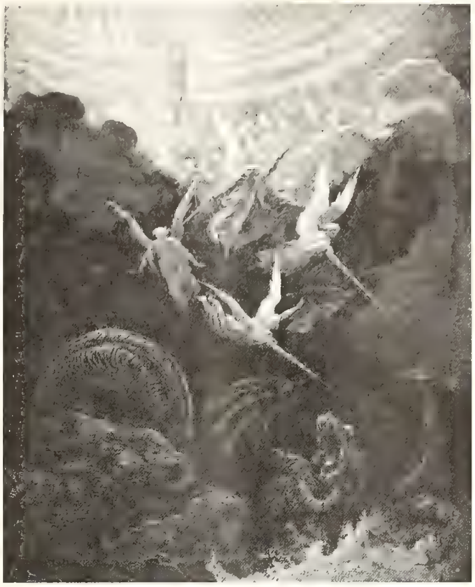
The second scene shifts to heaven. Now war has broken out between this dragon and a figure named Michael. In the fracas the dragon and his angels are flung to earth. "Knowing that his time is short" (12:12), the dragon vents his fury on the woman "and the rest of her offspring, on those who keep the commandments of God and bear testimony to Jesus" (12:17).

In fresh symbols John has restated the cosmic struggle between Jesus and the powers of evil. Having begun in Jesus' ministry, when the ruler of this world was cast out (John 12:31), that struggle culminated at the cross. Though it cost Jesus his life, he emerged victorious on the third day. And though the evil dragon still stalks the earth, its rage is as that of a mortally wounded animal, for Jesus' triumph has assured its ultimate death.

But now a crucial question: What form will that defeated but still active dragon take as it assaults the people of the victorious Lamb? In chapter 13 John unmasks the evil one.

Two beasts appear. The first is distinguished by its blasphemous mouth and healed head wound. For "42 months" (symbol of the whole evil period since the cross) it wars against the saints and elicits the worship of the rest "who dwell on earth" (13:8).

The second beast "had two horns like a lamb and spoke like a dragon" (13:11). Through signs and wonders it dazzles the earth's inhabitants into voluntary worship of the first beast.



Revelation's first readers would have seen in these monsters the Roman state and its propaganda agents. By his arrogant self-proclamation as "Lord and god," emperor Domitian had uttered "haughty and blasphemous words." Even as John wrote, Domitian had begun to persecute those Christians who by their testimony to Jesus disputed his ultimate sovereignty, and perhaps John expected their ordeal to intensify under a new and more sinister Caesar. Moreover, a network of local priests who employed magic and trickery served to manipulate the empire's inhabitants into acknowledging Domitian's idolatrous claims.

Yet the insights of chapter 13 transcend our author's original historical situation. The beast, John would say to us, arises out of the sea whenever the state makes claims for itself and upon its inhabitants which belong to God alone. Its healed mortal wound (13:3) suggests its perennial character. Daniel, years earlier, had likened the blasphemous and demonic empires which persecuted God's people to beasts (see Daniel 7, the source of Revelation 13's symbolism), and subsequent generations since Revelation, including ours, have known satanic states which demand ultimate loyalty from their subjects and persecute those who dare plead allegiance to another Lord.

But John offers another insight which we must take care to note: The beasts are masters of falsehood and deception. The beast of the earth seduces rather than coerces people into worshiping the beast of the sea. And the great beast's number — 666 — indicates both its fraudulent character and the persuasiveness of its appeal: 666 always falls short of 777, which, for John, would be the perfect number, or the symbol for God.

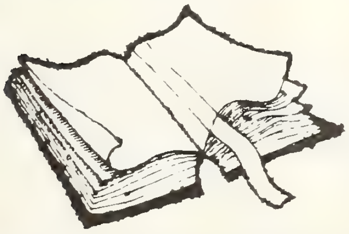
But 666 is *almost* 777! The beast, John warns, is so effective in its imitation of God that to those not solidly united to the Lamb *it will not look like a beast.* In the character of the Antichrist, who earlier rode a deceptive white horse (6:2), the demonic state in which Satan incarnates himself during his "end times" will perpetrate its evil in the guise of good, and will lead many to ask in awe, "Who is like the beast?" (13:4).

Troubling questions arise. Where does the beast appear today? In atheistic totalitarian regimes which suppress the church? In "religiously based" states which might react against Christians who too strenuously challenge official policies?

And how does the beast manipulate its citizens into submitting to its blasphemous pretensions? Through propaganda which portrays the government or its head as some kind of "savior of the people"? With ideologies which suggest that a nation is specially favored by God? By patriotic rituals which pledge devotion to "my country, right or wrong"?

In the face of the beast's onslaught, what are faithful Christians to do? John's answer is concise: Endure patiently, in the manner of Jesus, the faithful witness, and do not resist with violence (13:10). The church may confidently leave the final conquest of evil to God, for on its side is the invincible and already triumphant Lamb. *Seventh in a series on Revelation*

Phil Bender, Box 120, Altona, Manitoba R0G 0B0, is principal of the Elim Bible Institute and teaches New Testament and theology.



open your bible

LETTERS

Grandmother available

Have just received *The Mennonite* (17 March issue) and turned to the editorial page first, as usual. I felt like crying when I came to read about dear Hannelies longing for a grandmother (in "Speaking Out," page 178).

May I apply? I am a 68-year-old widow with only seven grandchildren, so I really need another one. I would love to get acquainted with Hannelies. I live in a lovely wooded area about 10 miles south of Conroe — a transplanted Texan from the good old state of Kansas.

I enjoy having young people around. Our daughters were born nine and seven years apart, so we had teenage and older young people in and out of our home for 20 years.

It was not unusual for us to lay aside routine chores on an especially beautiful day, gather up the "gang" in their younger days, and go on an impromptu outing.

And six years ago, when I was in voluntary service in California, I offered myself as a volunteer grandmother to several children whose parents were divorced, when an appeal went out from the welfare department.

I hope that there will not be too many miles separating us.

So, dear editor, please forward my letter, along with any others you may receive, to Hannelies, so she may choose whomever she wishes, to be her US grandmother.

I moved to Texas 3½ years ago so that I might share the joys and wonders of my grandchildren's growing-up years. *Linda Richert, 10510 Six Pines Road, Apartment 2309, The Woodlands, Texas 77380* 30 March

Editor's note: You can be sure the word will be passed on. Mrs. Richert's note can be a reminder to all of us.

Antidepressants can help

It is unfortunate that you linked antidepressants (Tofranil and Elavil, among others) with the abused drugs, amphetamines, barbiturates, and benzodiazepines (Librium and Valium) in your otherwise excellent editorial "Drugs: Cure and Problem" (24 March issue).

Every week I see someone who has suffered months and even years from *major depression* because they have delayed seeking help. Sometimes the delay is due to their own feelings of hopelessness, but at other times it is because they have heard it is wrong to take drugs. They and their families confuse their serious illness with the discontent of the drug abuser looking for escape from the problems of life. They cannot describe their illness to the rest of us because it is like nothing most of us ever experience. The despair and suffering drives many to suicide, not because they have not learned to cope, because usually they have a background of successful, well-adjusted living. The illness appears to be related as much as anything to heredity, and most of the time it can be controlled completely with antidepressants.

The antidepressants are rarely abused or sold on the street because they do not produce euphoria. Some people who are subject to major depression are tortured by the idea that they should not be taking medicine when they hear about drug abuse. For this reason I want to make the point that this class of drugs is not mood-altering any more than insulin is mood-altering for the diabetic. It simply restores a sense of well-being in the person who has an illness. *George Dyck, MD, 1505 Hillcrest Road, Newton, Kansas 67114* 3 April

Editor's note: Thank you for reinforcing this point. I hope my editorial does not lay guilt-trips on people who need and appropriately use drugs.

Helping churches in Japan

The 13 January issue focuses on formation of Anabaptist thought by the leading Japanese scholars. That information plus your editorial insights represents the best one-two-three punch regarding the present state of the kingdom of God in "the land of the rising sun" I have had the opportunity to read in a long time.

Living in Tokyo, being at the "hub of events," so to speak, I'm in a position to appreciate the quality of collecting materials you were able to do during your recent visit to Japan, the excellent effort you have expended to understand the church from the perspective of our Japanese brethren, and the skill with which you have been sharing their growth, struggles, and dreams with all of our Mennonite readers.

If the author and finisher of our faith were of the persuasion of modern educational institutions in dispensing grades or ranking for every human endeavor, surely you would earn an A+, not only for doing your homework well, but for your ability to communicate the result to others. Keep up the good work. *Carl D. Liechty, 2122 Mimuro, Urawa City, Saitama Ken 336, Japan*

P. S. Wilbert Shenk, director of the Elkhart Board of Missions, was recently in Tokyo. He is open to new options for doing kingdom work in this vast city. We have indicated to him that our primary objective for the next five years is church extension and development. To accomplish this we are prepared (in Tokyo) to ask for more personnel and funds from the North American churches in this time frame. The Tokyo Area Fellowship of Mennonite Churches is interested in a joint Elkhart-Newton home board relationship in the future, and we are requesting that they help us resolve the question of how to proceed with the question of the Sakakibara Library-Anabaptist Center program. Continue to give us your support and concern as we work for the growth of God's kingdom in our time and place.

Editor's note: My Asia trip last year, along with my study of the WORD, continue to convince me that our churches will grow best as we enlarge our vision and learn from one another around the world.

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MEDITATION

Jonah

an invitation
to help

to help save

save
and defend
people
any people
all people

an invitation
to help
heal
to reconcile
to help
restore
people
any people
all people

an invitation
to people
any people
all people

an invitation
of the people
for the people

declined!

* * *

declined
for fear
declined
for reasons

for reasons
of security

NATIONAL SECURITY
HEALTH SECURITY
ECONOMIC SECURITY
ETHNIC SECURITY
RACIAL SECURITY
THEOLOGICAL SECURITY

security of MY people

an invitation
to help
save
to help
resist decay
to help
resist
disintegration
to comfort
to serve
any people
all people

declined!

Jonah
should have
Jonah
could have
WE - the people
should have
and we could have

could have helped
could have healed
could have saved
people
any people
all people

the earth itself
for heaven's sake

* * *

swallowed up
confused
without direction
running out
of things
to do
that would help
or even matter
in trouble
(with ourselves)
out of breath
out of life
out of life
out of life
out of life!!!

* * *

out of life -
an invitation
again
to go
or to stay
but to help
save
rescue
heal
restore
hold
comfort
people
any people
all people

an invitation
to serve

the earth itself
for heaven's sake

declined?

Chuck Neufeld

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Service: The kingdom's security system

Peter J. Ediger

We live in an insecure world. Real threats to our safety and well-being are present, and more are predicted.

What shall we do? Where will we find our security?

Our society suggests some responses: Buy more life insurance. Get better locks. Install burglar alarms. Insist on harsher sentences for offenders. Buy guns. Build bombs. Invest in real estate, or stocks, or this venture, or that.

The kingdom of God offers another suggestion: Invest in service. The key to security, according to Christ, is service.

The soundest investment we can make for our security and the security of our children and our children's children is service to our neighbor near at hand and our neighbor far away.

Christian service is not only a "Christian" thing to do; it may be that, but it is more than that. Christian service is not only a "good" thing to do; it is not only a "Mennonite" thing to do. It is those things, but it is more.

Christian service is an investment in security. Christian service is an investment in the faith of our Lord Jesus Christ: "Whoever would save his life will lose it; whoever loses his life for my sake and the gospel's will find it" (Mark 8:35).

Christian service is an investment in the faith that "there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and the gospel's, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life" (Mark 10:29-30).

Christian service is an investment in the faith that our security is related to the security of our neighbor. My security is related to yours; our security is related to the security of everyone, including our neighbors on the farm and in the suburbs and in the cities around the world. If my neighbor is not secure, I am not secure.

How secure are you? How secure is your neighbor? Are you ready to make an investment in kingdom security?

Mennonite Voluntary Service is one opportunity for investing in the security of our neighbors in North America. Insecurities related to poverty, inadequate housing, poor child care, aging, loneliness, imprisonment, injustice, militarism, poor health care, educational deprivation — these are among needs addressed in the varied ministries of Mennonite Voluntary Service.

MVS welcomes inquiries from persons interested in mid-career "sabbatical service," from retired persons ready to serve in a new setting, and from young adults wanting to serve in the name of Christ. Persons with a variety of gifts and interests are needed.

Investment in Christian service is not without risks. Investors stand to lose anything from illusions about themselves and other people to the loss of faith in the false gods of our society. Here and there investors may face hints of the cross.

Are you ready to take those risks?

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:19 12 MAY 1981

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The future is so big

Choosing a college

Will Braun

"Cheshire-Puss," said Alice, "would you tell me, please, which way I ought to go from here?"

"That depends a good deal on where you want to get to," said the Cat.

"I don't much care where. . ." said Alice.

"Then it doesn't matter which way you go," said the Cat.

"So long as I get somewhere," Alice added as an explanation.

"Oh, you're sure to do that," said the Cat, "if you only walk long enough" (*Alice's Adventures in Wonderland*, Lewis Carroll).

The characters change, but the question remains the same. Every spring countless high school seniors, facing the end of a taken-for-granted stage in their education, ask Alice's question. Initially the question is asked with relief — the kind of relief a weary traveler feels on arrival at their destination. "I've made it. I'm finally free to make my own decisions."

The awesomeness of this new freedom soon tarnishes the glamor. This was aptly said by a typical Mennonite high school senior. "It's nice to finally have a say in what I'm going to do now that I am graduating. But the future is so big and it's everywhere and I am not sure what my say is going to be." Uncertainty seems to be the inevitable companion to the possibility of making choices.

If the freedom to make choices is to be palatable, it must be limited. A structure must be found — a structure that will make it possible to manage and order the possibilities. A guiding structure is necessary whenever a major decision is pending, but the need for a few guiding considerations is especially urgent when it comes to choosing a college. The variety of options is almost endless, and the time for decision making is relatively short. And what is more, the educational choice is only one of many consequential decisions high school seniors must make at the same time.

Selecting a college is not a choice that may be made in isolation, separate from other large choices. Daniel Hertzler in *Mennonite Education: Why and How?* (Herald Press, 1971) writes that "education is not for itself alone. It needs to be related to a greater cause." The question about which college to attend needs to be preceded by a more basic question about the purpose of education. Why go to college at all? What are the larger life goals that a college education will help to achieve?

"Selecting a college is not a choice that may be made in isolation, separate from other large choices."

The usual approach is to answer the question of purpose by stating fixed, specific goals. Often these goals show up as vocational aspirations or the desire for economic security or personal fulfillment.

Such a narrow approach to goal setting and life planning has some weaknesses. Goals that are fixed and often material in nature are contrary to the flow of life. Fixed goals are unchanging, while life is just the opposite — dynamic, fluctuating, always changing. People thrive on novelty. They are by nature moving, exploring, open to new challenges. Specific goals will likely lose much of their appeal once they are achieved. It is common to hear stories of people who have trained many years for a certain profession only to lose interest in it.

The purpose of education must be larger than specific vocational or economic payoffs. While educational counseling must continue to help high school students clarify their vocational aspirations, it must include more basic guidance in life planning. The objectives that education is to support must be more human. To be human is more than *doing* a specific work; it is greater than *having* things; it is rather a way of *being*.

It is true that economic and professional security is part of being human. More essential to being human is the capacity to think, deliberate, and make decisions. It is to be human to make moral choices according to a chosen set of values and to relate sensitively and compassionately to other human beings. A true education must in the first instance support the objective of becoming more fully human.

Another larger objective relates more specifically to the people of God. Christians will want to make it a life goal to grow in understanding of the Christian faith and the corresponding values and style of life.

Once the objectives of education are clarified, a second guiding question may be asked. What type of education will lead us toward the large goals we have set? Or, what are the parts that must go into a well-rounded higher education?

Preparation for work, or preparation for life?

An education that will enrich our humanness and help us to grow in our understanding of the Christian faith needs to include more than technical or professional training. It is a common misconception that career preparation and education are one and the same thing, and that the expert in a certain field is the truly educated. Vocational training undoubtedly is good preparation for work, but it may not be preparation for life. A full education must confront the student with philosophical, moral, and spiritual issues. Acquiring skills to function in the work world is part of education, but along with the development of skills, education must raise questions about the responsibility for such skills and lead the student to reflect on who will benefit most from such skills. Students who are interested in a true higher education will plan to engage in some studies in the liberal arts in addition to training in technical fields, in order to meet the thinkers and thoughts of the past and present.

Go interdisciplinary

An education consistent with larger human and Christian goals must be broad and interdisciplinary. It must stress overviews and the interconnectedness of all knowledge. Martin E. Marty, in *Christian Century* (17 October 1979), warns that the "sterile specialization" in much of higher education will lead to an incoherent world where some are trained to speak and think in scientific terms, some in legal terms, others in medical terms, and a few in religious terms.

It is the human task to look for coherence and order. It is human to try to make sense out of the whole world and to relate various kinds of knowledge. Education must help in this task. A full education must therefore include integrative studies where the insights of various disciplines are brought into contact with each other.

A full education must be broad in another sense. It must stress global and international concerns. Foreign language and culture studies and contact with social issues and large human concerns belong in a well-rounded education.

Church-related or state education?

If one of the stated objectives of education is more profound and responsible Christian living, higher learning must include some biblical and theological studies. Living out the Christian calling is a complex task. Discipleship is a skill, consisting of theory and practice, understanding and commitment. As a skill it will take concentrated effort to develop.

Equally important in learning to live the Christian way is the building of a personal worldview. Who am I? What is the purpose of my being? Theological studies are essential for students who want to construct a Christian view of reality for themselves.

Church-related colleges consciously strive toward the integration of faith, learning, and living. These colleges attempt to understand what it means to be a reconciling community in today's world. They aim to discover what it means to proclaim the gospel and what it means to be Christian in a complex global society.

Mennonite students ought to also consider spending some time in a Mennonite college. "A basic component of all education is background information and perspective on the stream of people of which the learners are a part," writes Daniel Hertzler. Mennonite colleges try to transmit the Mennonite heritage and lead students into dialogue with their own tradition.

Large or small

A large institution has many advantages over a small college when it comes to programs, course selection, library resources, and facilities. But learning happens best in a community small enough for one learner to know the other learners. True learning is more than gathering information and facts. Learning is a social event that happens best when co-learners trust each other. Learning will also be more effective and relevant if the teacher knows the student. In an educational process where the stress is as much on the formulating as the formulation, it is necessary that the student see the teacher as a friend and colleague in the learning process.

Take enriching detours

It is unlikely that any one college can meet all the needs of a well-rounded education. The journey of higher education may therefore need to make detours. Why not attend more than one school? Perhaps a work/study program could be considered. Some colleges offer exchange programs which make it possible for students to take a part of their college education in another country. What about a short-term foreign language and culture immersion course? Or a year in a Mennonite theological institution? There are Bible schools, Bible colleges, and seminaries to choose from.

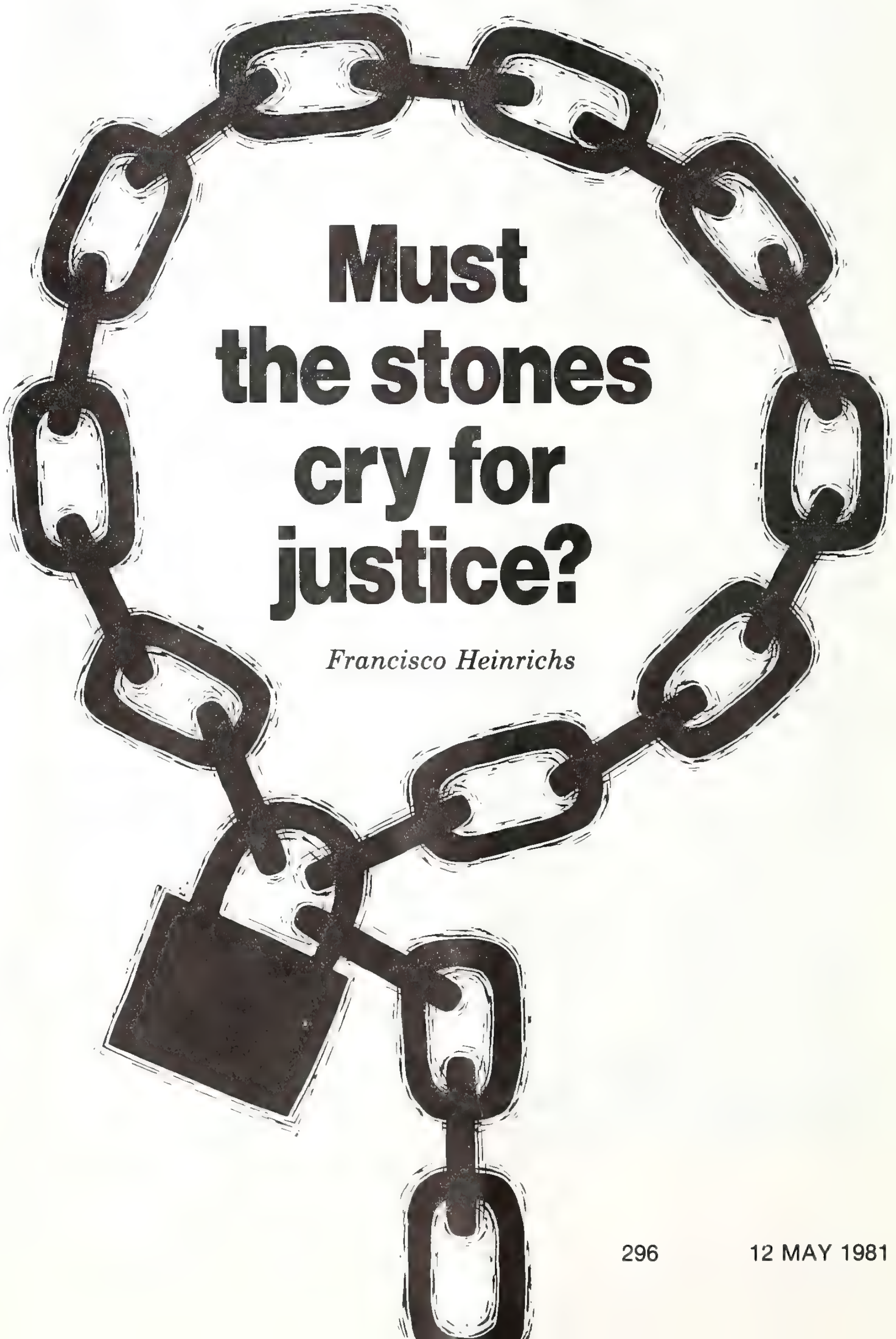
And then there are all the nonacademic educational options that are inviting and enriching detours. Voluntary service agencies such as MCC or MVS stress the educational value of service. They offer practice in community living, awareness of community needs, and cross-cultural experiences. What about counseling at the local church camp? Or going on a guided study tour? Or going to conferences and youth retreats?

The possibilities for enriching our humanness and growing into Christian maturity are many and varied.

Choosing a college is exciting. It is a sign of adulthood and the freedom to make basic life choices that comes with growing up. Lest that freedom overwhelm us, we need a structure to help us limit the options. When it comes to choosing a college, this structure may consist of two guiding questions: What are the objectives of education? What kind of education will lead us toward the stated objectives?

The answers to these questions will require many hours of deliberation. Clarifying the goals of higher education and discerning the right college choice is too large a task for one person. High school seniors will need the resources of family and church in making the right educational choices •

“The world must know what is going on here in Guatemala . . . even if it means w



Must the stones cry for justice?

Francisco Heinrichs

Note: *All person and place names in this true story, except that of Quiche state, have been changed.*

It was a quiet Sunday morning in Moran, a small village in the besieged state of Quiche, northwest of Guatemala City. Miguel and Irma were walking to the market to buy the fruits, vegetables, and meat they would need for the week. Moran has just one market day a week, when buyers and sellers bring their money, their baskets, and their merchandise. This day Miguel and Irma took off from the small piece of land they farmed, in order to visit friends, attend mass, do their shopping, and talk about the events of the week.

Just that morning a group of leftist guerrillas had taken over Moran. The leftists — members of one of the four armed groups struggling against the government of president Romeo Lucas Garcia — had entered the village at about 6 a.m. and proceeded to paint the initials of their group on buildings: EGP, representing the Guerrilla Army of the Poor. They painted slogans such as “The army is killing the people” and “Stop the repression.”

The guerrillas also took over the mayor’s office and called people together for “education lessons,” messages on how the poverty of the people is connected to the oppressive structures. As was their custom in numerous other takeovers, the EGP left the village after about an hour. No one was injured; not one was killed.

Miguel and Irma were, of course, concerned about how the army would respond. Still, they had to do their shopping. As they approached the market, a policeman — an officer of the National Police — walked up to them. He told them to stop and asked Miguel for his “cedula” — the official identification card everyone carries. Miguel showed the policeman his card — Miguel Roman Garcia, farmer, 28 years old, married, father of four children.

For some unexplainable reason, as the policeman returned Miguel’s cedula, he whipped around, kicked Miguel in the stomach, and called him a vulgar name. Then he told Miguel to get out of the market.

An officer in the Guatemalan Army walked up to the policeman and asked him why he had let Miguel go. Apparently not satisfied with the answer, the soldier instructed the policeman to get Miguel and throw him in the back of the army truck waiting nearby. An Indian peasant, a friend of Miguel who had been standing nearby, stood up for him. He told the officer that Miguel wasn’t a guerrilla and that it wasn’t right for the soldiers to take him away. The soldier in charge ordered the friend to be thrown in the back of the truck next to Miguel.

The following morning the bodies of

be killed for telling it.”

Miguel, his friend, and seven other peasants from a nearby village were found at the entrance to Moran. All bodies showed signs of torture. To give the appearance that Miguel was the leader of this “group of guerrillas,” his body was placed in the middle — face up; the others faced down. He had been hanged, and his body, like the others, was bullet-ridden. Miguel’s family — his father and eight brothers and sisters — buried him the same day.

In the following days members of the family received threats from the army. The entire family now lives in Guatemala City. They are refugees within their own country, literally driven off the small pieces of land they own. They are some of the thousands of campesinos left homeless by brutal acts of terror, acts made more terrible by the fact that the government is carrying them out — the very government which should be protecting its citizens.

One wishes this awful experience were an exception, a horrible mistake. Unfortunately, it is not. Amnesty International (AI) estimates that in 1980 more than 3,000 persons were killed in what they describe as “politically motivated deaths.” The Washington-based Council on Hemispheric Affairs lists Guatemala as the country in the Western Hemisphere with the worst human-rights violations and attributes 20 deaths a day to “political violence.”

The majority of these political deaths occur in situations quite like that of Miguel and the eight other campesinos. The army responds similarly to both selected attacks by the armed left and to *any* individuals who are part of professional or peasant organizations or who call for even moderate political change.

While attacks from the left are usually on military installations, military patrols, or selected individuals such as wealthy landowners known for their oppressive activities, the reprisals of the army often take the form of massacres. Anyone related to any group that asks for change — in whatever form — is suspect. That person and his or her entire family must live in fear and terror or do what Miguel’s family did — move to another part of the country, perhaps also changing their names.

Such acts of repression have required both the Evangelical and the Catholic churches in Guatemala to examine themselves. In both churches, limiting the gospel message to “heaven beyond” has had to be seriously questioned when the “Miguels” are tortured and killed. Any Guatemalan Christians carrying out their civic duty — by encouraging change or even participating in community organizations — may soon be found dead (with signs of torture).

It happens every day. Representatives of community organizations have been specifically targeted. Leaders of groups working for nonviolent change — labor unions, peasant groups, professional organizations, church groups, and university associations — have been systematically killed by “death squads” with the unofficial sanction of the government. In its most recent report on Guatemala, AI states, “The abuses attributed by the Government of Guatemala to death squads are perpetrated by regular forces of the security services, both civil and military.”

How do Christians act within Christian conscience to speak against injustice? More and more the nonviolent option seems to be eliminated. Even Christians are opting for armed violence, since they are unable and unwilling to accept the systemic violence against their own people. There *is* a small voice within the church — both Catholic and Protestant — that is trying to struggle against injustice without taking up arms. One option for Christians has been a group called “Pro Justice and Peace,” an interfaith group working for justice. So violent has been the repression that they have to work underground.

From the perspective of Guatemala, it is difficult to agree with President Reagan and his claims that Soviet/Cuban support is the reason guerrilla movements spread throughout Central America. One only has to see the conditions of most people in countries like Guatemala and El Salvador and sense the corrupt governments under which people must live to understand why so many are putting their hope in radical, even violent, change. This is why the Sandinistas were successful in Nicaragua. This is why the Frente Democratico Revolucionario (the leftist confederation) will probably be successful in El Salvador, if the US does not continue to prop up an unpopular and repressive government. This is why thousands of Indians in Guatemala — formerly the “quiet of the land” — are now standing up and saying “no” to continued repression.

Christians in the US and Canada must also say “no.” They must undergird all their efforts with prayer — prayer that God will somehow bring about a change in the hearts of those who lead these governments, prayer that they will help create institutions that provide for the basic necessities of their people, and prayer for the church that God will sustain it and help it be faithful.

Saying “no” primarily involves US citizens, since it is the US Government that has just announced an additional $30 million in military aid and 20 additional military advisors (for a total of 56) in El Salvador. But Canadians should also encourage their government to hold the stand it took late last year when it joined Mexico, Venezuela, and other nations in voting against US intervention in El Salvador.

Christians could at least write to President Reagan, Secretary of State Alexander Haig, representatives, and senators: (1) Urge them not to resume sending military aid to Guatemala. Former President Carter terminated that aid because of human rights violations. (2) Urge them to stop building up US military aid to El Salvador, where last year over 10,000 people died — over 90 percent at the hands of government-linked “death squads” similar to those in Guatemala. (3) Urge them to resume economic aid to Nicaragua, a country that is trying to rebuild itself after over 40 years of US-supported repressive Somoza dictatorships.

Canadian Christians should write their own government representatives.

Christians should not be silent. The Christian brother who told me the story of his cousin Miguel said, “The world must know what is going on here in Guatemala . . . even it it means we may be killed for telling it.” •

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Determining the shape of pastoral ministry

Participants at consultation of the shape of the pastoral ministry

Oak Brook, Ill. — The role of women in ministry, pastor reviews, support systems for pastors and their spouses, and salary/benefit packages were the main topics of discussion as 34 ministers and ministerial committee members gathered 22-24 April for a consultation on "The Shape of the Pastoral Ministry in the 80s."

Billed as a meeting of practitioners instead of a gathering of theoreticians and academics, the Oak Brook consultation gave pastors from all provinces and districts within the General Conference an opportunity to set their own agenda, share their concerns freely, and develop some strategies for shaping their profession for the decade ahead.

The three-day meeting was sponsored by the conference's Ministerial Leadership Services under the direction of its staff person, Jacob T. Friesen. The stated purposes of the consultation were (1) to share common concerns, (2) to do some "futuring" about the direction of the pastoral ministry in the next 10 years, and (3) to discern areas of cooperation and resource sharing.

The event was the first such consultation of representatives from all areas of the conference. A previous meeting on the ministry, held in Des Moines, Iowa, in 1976, had been less comprehensive in both agenda and representation.

Participants had the opportunity to set their agenda early on in the sessions. The Wednesday evening meeting, set aside for identification of issues for discussion, produced no shortage of suggestions. Marvin Zehr, Fort Wayne, Indiana, reflected on the need to devise systems which can be used to screen entrants into the ministry so that problems which might later be amplified in the congregational setting can be overcome. Zehr also commented on the wide disparity in pastors' salaries between districts and congregations, asking whether more equity might not be possible.

Norman Schmidt, Quakertown, Pennsylvania, introduced concerns regarding the deterioration of relationships between pastor and congregation, as well as the breakdown of structures which historically have provided a measure of authority in the minister. "We give leaders leadership, but never allow them to lead. As a result we experience problems in the areas of church unity and growth. We believe in the priesthood of all believers, yet is the idea of the leadership of all believers either biblical or Anabaptist?" asked Schmidt.

Darrell Fast, Toronto, Ontario, added that the Mennonite church has had some difficulty in translating theology into practice. "We ordain people to do *something*, yet how is the pastor's role different from the role each member must play in the total ministry of the church?"

Frank Keller, North Newton, Kansas, affirmed the need for better support systems for the families, particularly spouses, of those in the pastoral ministry. Keller's suggestion regarding the need for practical answers to everyday problems prompted a number of other questions. "What is the role of the working spouse?" asked Marvin Zehr. "How do we handle conflict within the congregation?" queried John Sprunger, Harleysville, Pennsylvania. Wendell Rempel of Reedley, California, called for more work in the area of planning benefits (e.g. long-term disability insurance, dental and life insurance, etc.) as a General Conference. Others were concerned about home ownership versus parsonage living in an age of spiraling inflation and ever-increasing housing costs.

Jake Elias, dean at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, reported that the issue of women in ministry is becoming increasingly important on campus, where one third of the student body is now female. Disillusionment sets in when women who train for the pastoral ministry for three years find that there is a general reluctance on the part of congregations to accept their gifts and willingness to minister because of their sex.

By Thursday morning a small task force had grouped the many agenda suggestions into eight sets: (1) economic/financial concerns; (2) support systems; (3) conference/congregation relationships; (4) personal considerations (professionalism, time management, etc.); (5) pastor/congregation relationships; (6) the pastor's relationship to society; (7) leadership; and (8) the call and ordination of pastors.

Consultants divided into four groups, each of which spent Thursday morning and afternoon in discussion on two of the above areas of concern. Group leaders were Wendell Rempel; Larry Wilson, Kidron, Ohio; Henry V. Friesen, Saskatoon, Saskatchewan; and Abe Krause, Buhler, Kansas.

When the various working groups met again in joint session on Thursday evening and Friday morning, the issue of women in ministry, dealt with by one group under conference/congregation relationships, was clearly the most difficult on which to reach a measure of consensus. Reporting for her group, Marilyn Miller of Arvada, Colorado, suggested that the conference's goal should be to allow persons of either sex to express their gifts in building up the body of Christ. Speaking for the same group, Jake Elias called on congregations and the seminary to openly affirm women in the ministry of the church.

Responses were mixed, although generally favorable. Frank Keller, conference minister for the Western District, reported that female pastors have been among the most successful in his district. Others, notably some members of the Eastern District ministerial committee, spoke strongly against the ordination of women and the placement of women into leadership positions over men.

Despite the wide divergence of viewpoints on this particular issue, the discussion remained healthy in tone, affirming, and conciliatory.

Agreement was finally reached on the validity of women in ministry, but no consensus could be reached on the ordination of women to positions of highest leadership within the congregation. Consultants resolved to continue processing the issue and to keep avenues of dialogue open.

In the area of salaries and benefits, consensus was achieved on a suggestion that district and provincial conferences establish or provide some ongoing educational opportunities for pastors, and that area conferences be in dialogue with General Conference concerning ways to work at the establishment of minimum salaries and benefits.

On the need for better support systems, a third working group encouraged the establishment of a ministerial committee in each district/province. This committee, in turn, would be responsible for (1) the licensing and ordination of ministers, (2) providing additional support systems for pastors (peer groups, etc.), and (3) the placement of ministers in that particular area. In areas with a conference minister, that person would carry primary responsibility for ministerial placement. In areas without conference ministers or committees on the ministry, responsibility would lie with either the Congregational Resources Board (Winnipeg, Manitoba) or Ministerial Leadership Services (Newton, Kansas).

Regarding pastor/congregation evaluations, consensus came on a recommendation for alternatives to strict yes/no votes on calls and extensions for pastors. The working group which had dealt with this issue expressed the need for the cultivation of rapport between conference ministers, congregations, and individual pastors. The group suggested that promotion, personnel, workshops, and ongoing relationships be used to give opportunity for each pastor to experience a meaningful evaluation, should they so desire, within the next five years. Concern was expressed that congregations need to undergo review and (to some extent) evaluation in terms of their needs.

Additional suggestions regarding pastoral recruitment, personal growth, and congregational responsibility in pastoral call were processed and agreement reached.

All items of consensus were passed on to the General Conference committee on the ministry, which will prioritize, give shape to, and recommend suggestions to the General Board before any of the proposals can be implemented. *Larry Cornies*

Second in a two-part series on Central America

Economic violence is key factor in conflict

Akron, Pa. — Central America is important to the present US foreign policy, which seeks to preserve a world order through military might more than through just relations. From a geopolitical perspective that looks at the region in terms of global rivalry between East and West, Central America, along with the whole Caribbean basin area, becomes a strategic area that is the "soft underbelly of American defense."

While it is true that there are US business investments in Central America, they are not the primary issue in US concern over the area. One observer suggests that the region purchases less than 1 percent of American exports and that direct foreign investment is less than $1 billion book value.

But the region supplies the United States with resources strategic to its defense. Taken together, the 20 countries and seven dependencies of the Caribbean basin supply the United States with virtually all of its bauxite and significant amounts of such important raw materials as nickel, iron ore, and copper. There are estimates that Caribbean oil potential could be six or seven times the entire Saudi Arabian and Persian Gulf resources.

The pressure for change

But a merely strategic, geopolitical interest in Central America does an injustice to those in Central America whose desire for change, even radical change, is in the interest of their people's well-being, not international communism. It is unfair to the masses who are caught between extreme ideologies and are interested mainly in a chance to better their lives.

Raymond Bonner of the *New York Times* quotes one insurgent leader who claims that the major guerrilla organizations "are more anti-Soviet than your Mr. Haig." That may be overstated, but the Salvadoran communist party is only a small part of the opposition there, for the opposition includes Christians, social democrats, and human rights activists.

It is this fact that caused much disbelief in Europe when the US State Department tried to prove Soviet/Cuban arms shipments. The US case rested on the activities of a small, rather insignificant Salvadoran political party.

The stance of the opposition *is* anticapitalist, for many social observers in Latin America believe the competitive market system is worsening the plight of the poor. The opposition's political statements consistently call for a society in which government acts to insure that wealth is distributed according to human need.

Still, the opposition in El Salvador has not won the support of the broad population the way the Sandanistas did in Nicaragua. It is clearly depending on violent aggression to topple the junta. El Salvadoran Christians who have joined the opposition claim that the violence of the right, collaborating with the government, leaves them no choice. In March 1980 Archbishop Oscar Romero was assassinated in church the day after calling for soldiers to lay down their guns and the government to cease its repression. At least since Romero's death, say some Christians, any possibility of nonviolent change has evaporated.

Pacifist Christians, like Mennonite Central Committee and other church workers in Central America, are troubled by the violent strategy of the opposition, but equally troubled by the claim that the right and the government have removed any chance for a nonviolent "third way."

"Sometime we must end this selfish madness," said Pat Robertson, president of the Christian Broadcasting Network and religious television personality, recently in reference to the world arms business. Citing estimates that the world will spend $4 trillion for "weapons of death" in the next 10 years, Robertson compared this with the fact that "millions of the world's people are starving to death. They are illiterate. They are diseased. They are miserable." He concluded, "Just consider what would happen if individual citizens and corporations would simply give up greed and selfishness in favor of the golden rule."

"We are all brothers and sisters, and we must cooperate or perish. Both technology and the gospel show us this," said Richard McSorley, SJ, in a talk entitled "Nuclear War and the Gospel" at the 1981 Keeney Mennonite Peace Lecture at Bluffton (Ohio) College 14 April. "Killing another person," McSorley said, "is a denial of God; therefore, every killing is implicit atheism. When we choose peace, we choose life; when we choose war, we choose death."

The Mennonite Camping Association (MCA) is blazing some new trails. The tripping/stress/adventure trail is greatly increasing in use throughout North America. This new style of camping has a shortage of properly trained leaders. MCA will offer practical, sequential experiences and safety information through a two-week training session in the summer of 1982. Another trail is "Toward the Peaceable Kingdom," which explores the role of the church and camp as partners in peace living. For information on these and other camps write MCA, Box 1245, Elkhart, IN 46515.

Continued from previous page

Even a conservative priest in El Salvador, according to the *New York Times*, says that "the difference in the violence is that the left kills selectively — members of ORDEN [a paramilitary organization] and government security forces. Killing by the right and the army is more indiscriminate. When they sweep through a village looking for leaders and leftist sympathizers, they kill a lot of innocent peasants."

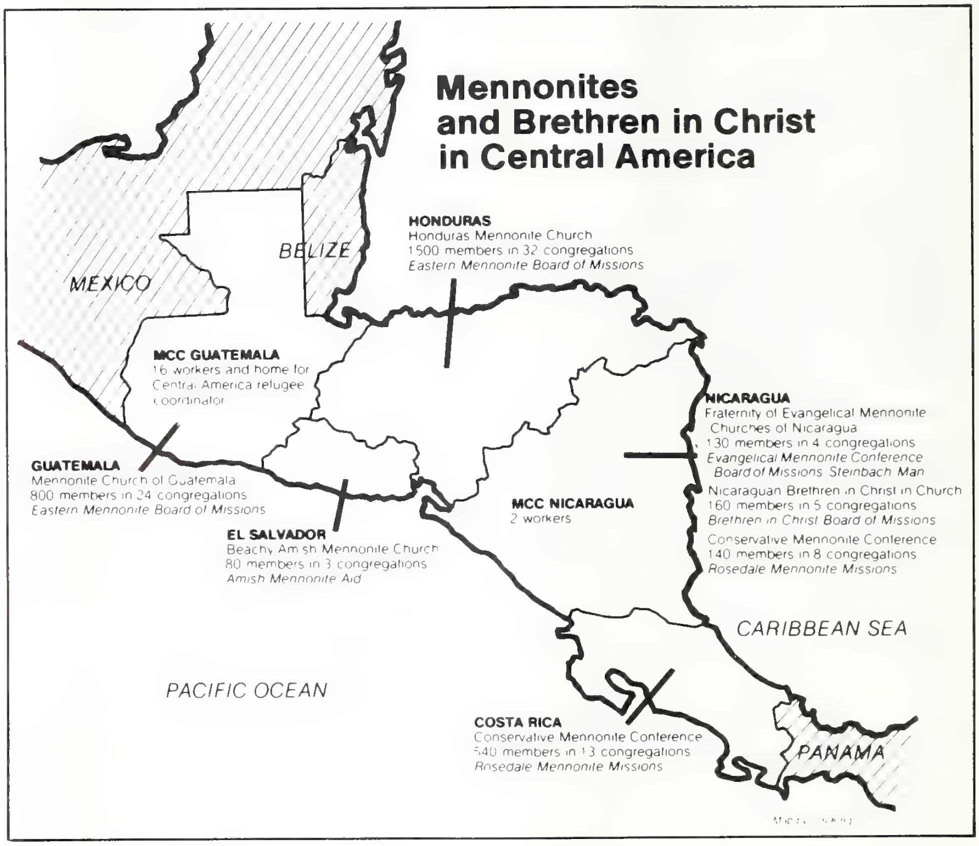
There is significant proof that it has been the governments of Nicaragua before the fall of Somoza, and of Guatemala and El Salvador today, that have institutionalized terror as a tool for frightening the populations into obedience and inactivity. Amnesty International reports "no proof" to claims of Central American governments that paramilitary groups, or "death squads," operate independently. In fact, reliable estimates are that from 80 to 90 percent of the political violence in Guatemala and El Salvador today is the result of government sanctioned or organized campaigns.

As troubling is the subtler violence of economic systems that have created what one MCC worker calls "the incredible gap between the rich and the poor in these countries." That gap is what the overt violence of repression seeks to maintain. That gap is what gives such urgency for change, particularly since calls for moderate change have been ignored or attacked.

In 1970 the lowest 50 percent of the population throughout the region received an annual income of $75 per person, while the top 5 percent received $1,760 per person average. By 1981 this situation seems to have worsened; the poorest have less, the richest have more. Some 74 percent of the land is in the hands of 6 percent of the landholders. In Guatemala .1 percent owns 40 percent of the land. Twenty-two percent of the rural work force is landless, and the minimum wage hovers between two and six dollars per day for male agricultural workers, less for women.

One has only to walk into or by a poor urban barrio made up largely of former peasants, such as "Cuatro de Febrero" in Guatemala City or "La Fosa" in San Salvador, to realize that it is more than "communist agitation" that is at the root of the demands people are making.

Most of Central America's peasants are the kind that MCC programs attempt to help — they are interested in neither communism nor capitalism and wish only for the land, the dignity, and the peace to live and support their families.


Mennonites and Brethren in Christ in Central America
MEXICO
BELIZE
HONDURAS
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1500 members in 32 congregations
Eastern Mennonite Board of Missions
MCC GUATEMALA
16 workers and home for Central America refugee coordinator
GUATEMALA
Mennonite Church of Guatemala
800 members in 24 congregations
Eastern Mennonite Board of Missions
EL SALVADOR
Beachy Amish Mennonite Church
80 members in 3 congregations
Amish Mennonite Aid
MCC NICARAGUA
2 workers
NICARAGUA
Fraternity of Evangelical Mennonite Churches of Nicaragua
130 members in 4 congregations
Evangelical Mennonite Conference Board of Missions Steinbach Man
Nicaraguan Brethren in Christ in Church
160 members in 5 congregations
Brethren in Christ Board of Missions
Conservative Mennonite Conference
140 members in 8 congregations
Rosedale Mennonite Missions
CARIBBEAN SEA
PACIFIC OCEAN
COSTA RICA
Conservative Mennonite Conference
540 members in 13 congregations
Rosedale Mennonite Missions
PANAMA

The church

If the wheels of history, a history of both overt and subtle oppression, have not squeezed out the chance for nonviolent change in Central America, the church there might be a bearer of such a hope. And even if it is too late for that — if either violent change or violent retrenchment "wins" out — the Central American church faces challenges to adapt and prepare.

The path in any case is not an easy one, but the Central American church must find the path itself. MCC's goal as it seeks to work on behalf of the poor is to relate closely and supportively to the church. *Gerald W. Schlabach*

A new *Mennonite Your Way Directory* covering 1981-83 was released for sale 1 May. This is the third edition of an economy-minded and fellowship-oriented travel guide first published in 1976. Families listed in the directory have volunteered to host travelers overnight for a nominal fee. The new directory includes the following features: An international listing, "what to see" features, special features, travel worship guide, Germantown anniversary feature, and a centerfold map. It is available for $6 per copy ($10 for two copies) from Mennonite Your Way, Box 1525, Salunga, PA 17538.

People's Place in Intercourse, Pennsylvania, has just published a booklet entitled "The 100 Best Books to Read About Mennonites and Amish." Assembled over a period of years, this listing includes titles covering everything from cookbooks (*Mennonite Community Cookbook*) to history (*Introduction to Mennonite History*), theology (*The Upside-Down Kingdom*) to children's books (*Yonie Wondernose*). For the free booklet write to The People's Place, Main Street, Intercourse, PA 17534, or call 717/768-7171.

Workers in Third World encouraging return to breast-feeding

Belo Jardim, Brazil (MCC) — Anunciada, a 23-year-old Brazilian, has given birth to seven children. Only two are still living. The 17-month-old can hardly stand up, and the five-month-old has gained only a little over a pound since birth. On the shelf sits a row of empty infant formula cans.

The connection between use of infant formula and increased susceptibility to disease and malnutrition among Third World children concerns Mennonite Central Committee volunteer Margaret Wattman-Turner of Spokane, Washington, who works with women like Anunciada in Brazil. MCC health personnel there teach nutrition, hygiene, and prenatal and postnatal care.

Wattman-Turner notes a recent study by the São Paulo School of Medicine correlating a worsening of the nutritional situation for low-income infants in Brazil between 1974 and 1979 with a decline in breast-feeding.

The study showed that the rate of malnutrition was over three times higher among bottle-fed babies than among breast-fed ones. It found that of the 191 babies monitored, 23 percent of the bottle-fed ones had to be hospitalized, while none of the breast-fed ones did.

The study also noted that buying enough formula for one baby could take up to 43 percent of a poor family's income. As a result, many mothers overdilute the formula.

Until the 1940s almost all Brazilian mothers breast-fed their babies. Today only one quarter of the babies are nursed past two months, and by six months only 2 percent are, according to *The Washington Post.*

One of the reasons for that abandonment has been the aggressive promotion of breast-milk substitutes by Nestle and other companies.

The infant formula industry directs most of its promotion in Brazil at health professionals, pharmacies, and grocery store managers. Wattman-Turner knows of one pediatrician who receives biweekly visits from a Nestle's representative. "Other doctors have told us that they received no education in school on breast-feeding, yet received extensive information on bottle feeding and infant formulas."

Despite disclaimers on infant formula cans that "Mother's milk is best," mothers are led to believe that bottle feeding is more healthy and "modern."

To counteract the increasing reliance on bottle feeding, the conservative military government of Brazil has begun a major effort to encourage breast-feeding. "Soap opera idols have been mobilized for a blitz of radio and television advertising," according to *The Washington Post.* "Starting this month, all light, gas, water, and telephone bills . . . will carry the slogan 'Nurse your child.'"

By group decision the MCC Brazil unit has for the past three years encouraged its members not to buy Nestle's products as part of an international boycott protesting Nestle's promotion of infant formula.

Health workers and pediatricians in many other places have expressed concern about the abandonment of breast-feeding in Third World countries. INFACT, a nonprofit organization of nutritionists, church representatives, and others, claims that as many as 10 million infants annually are victims of diseases related to bottle feeding.

A Brazilian mother and her two children

Camps with Meaning of the Conference of Mennonites in Manitoba sponsored a trip to Florida for five mentally handicapped adults in March. Terry and Sandy Burkhalter and their four young children, with two volunteer chaperones, spent a week with their five charges on a vacation in Florida. Terry is executive director of "Camps with Meaning." The five are pictured at right.

Action for Children's Television (ACT) is opposing "the censorship tactics" of the Coalition for Better TV and the Moral Majority. Peggy Charren, president of ACT, called the Coalition for Better TV's attempt to force television programs off the air by putting pressure on sponsors "a censorship crusade that threatens the free exchange of ideas in a free society." ACT's campaign against TV censorship centers around a national petition drive. It will mobilize concerned citizens to collect signatures and to speak out against the blacklisting of program content.

Esquivel addresses congress on nonviolence

Bogota, Colombia — 1980 Nobel Peace Prize winner Adolfo Pérez Esquivel was the main speaker at the First National Congress on Nonviolence held in Bogota 28-29 March. Among the 200 participants were 10 persons from Mennonite congregations and another three sponsored by MENCOLDES (Colombian Mennonite Foundation for Development).

The search for nonviolent answers to the crushing problems of injustice in Latin America was the main focus of the Congress, which was divided into lectures and group seminar work.

Pérez Esquivel, analyzing the situation of oppression and injustice in Latin America, emphasized the fact that if those who commit themselves on the side of the suffering peoples of this continent unite, they will be like ants, millions of ants facing the few large elephants that trample them. "Alone we can do nothing, united we can do anything," exclaimed Esquivel.

Nevertheless, Esquivel, who characterizes himself as a full-time Christian, asked, "Why is it that faced with the genocide taking place in El Salvador and Guatemala, faced with the assassinations of priests and lay persons in Bolivia, and faced with many other painful situations in Latin America, the Christian churches remain passive and silent?"

Another speaker, Alberto Mendoza Morales, interpreted the history of violence in Colombia, especially structural violence. Since the Spanish conquest and slaughter of the native peoples up to the present, in which there has been over 30 years of State of Siege, the history of Colombia has been a violent one. Today, said Mendoza, author of the book *La Colombia Possible* (The Colombia that Is Possible), we live in a nation in a state of warfare, because here the government bombards rural areas with napalm, thus creating thousands of refugees.

On Saturday night the Congress celebrated an ecumenical service with the participation of representatives of the Roman Catholic, Episcopal, Lutheran, and Mennonite communions and the Latin American Council of Churches.

All the participants worked in seminars and commissions that dealt with the following topics: theory and practice of nonviolence, violence and nonviolence in Colombia, and human promotion and nonviolence. Finally, the conclusions were given in a plenary session.

Many of those in attendance signed a letter directed to President Reagan of the US and to the government of El Salvador, supporting a six-point proposal by Pérez Esquivel offered as one step toward the search for peace and justice in El Salvador. Finally, the participants endorsed a letter in the name of the gathering, directed to the Colombian government, expressing concern for the physical well-being and legal guarantees of the more than 150 National University students arrested two days earlier by the armed forces.

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616 Walnut Avenue
Scottdale, Pa. 15683

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Box 347
Newton, Kan. 67114

In Canada

MCC (Canada)
201-1483 Pembina Highway
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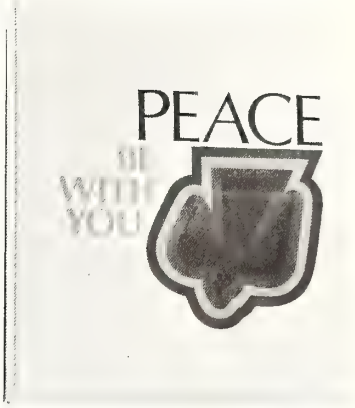

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CHRISTIANS AND WORLD EVENTS

El Salvador—guidelines for policy

Ted Koontz

Although El Salvador has almost vanished from the headlines, the killing goes on. American involvement has not ended. Policy recommendations and choices must be made in spite of a distressing lack of agreement on basic facts. Unless we are experts we can't have reliable views of our own about the extent of popular support for President Duarte, about how meaningful the land reform programs are, or about the degree of outside involvement in the revolutionary movement.

Does this mean we can say nothing about policy toward El Salvador? I think not. Although lack of information will limit the specificity of what we might say, I would suggest that the following political and moral generalizations are useful guidelines for thinking about El Salvador.

1. Beware of easy historical analogies. Although there are many important similarities to American involvement in Vietnam, there are also important differences.

2. Beware of devil theories, conspiracy theories, and theories about "master plans." Although such theories are tidy, they tend to overlook the complexities and the chaotic character of historical events. It is no doubt true that the Soviet Union encourages movements which cause the US trouble in its own backyard. But it is no more true that the Soviets can engineer and control revolutionary movements in Central America than that the US can engineer and control dissent in the Soviet bloc. Local conditions and local actors are crucial.

3. Beware of military solutions to internal conflicts. Most civil wars are wars over legitimacy — who has the *right* to rule. The question of right cannot be settled by war. If our "friends" need our military help it may well be because they lack the popular support which they must have if they are the legitimate leaders of their country. If so, they don't deserve to win.

4. Remember that other people have the right to determine their own political, economic, and social structures. While our view about what arrangements are right can't help but shape our relations with other countries, we are not the world's moral judge or its policeman. We can't just assume that in an internal struggle our "friends" (who, incidentally, in practice often violate our stated ideals as badly as our "enemies") are on the side that commands popular support.

5. Remember that our support of repressive regimes ("authoritarian" regimes in the rubric of the administration) makes us less attractive to those who suffer at the hands of those regimes. It pushes them to the communist bloc (where else can they go?) for assistance. Morality (encouraging self-determination and human rights) goes hand in hand here with pragmatism (permitting needed change while discouraging the spread of communist regimes hostile to us). It is not in our interest to wink at rights violations by friendly authoritarian regimes.

6. Remember that weapons kill — and that the goals for which they kill may well be impossible to attain. When we supply weapons to El Salvador, the only thing we know for sure is that people will be killed by them. Even if the goals for which the weapons are used are worthy (something dubious at best in El Salvador), there is a good chance they will not be attained. The immediate and certain harm must outweigh the distant and uncertain good. This is a truism for pacifists. It is also true for sensible policymakers.

What does all of this mean for US policy toward El Salvador? First, it means stopping the flow of arms. We should stop sending arms. It is also legitimate to pressure the "other side" to stop arms shipments.

Second, it means expressing in no uncertain terms our disapproval of right-wing terror (it's already clear we don't like leftist terror). It must be made clear that a right-wing coup would be opposed vigorously by the US, and that what the US wants is internal reform. Economic aid should be carefully targeted to encourage such reform and should be channeled, to the extent possible, in a way which strengthens the hand of the moderates in the government. It must not be allowed to fall under the control of the extreme right, who would use it to shore up their privileged position — something that would further discredit the US. If this can't be avoided, no aid should be given.

Third, it means restructuring the long-term relationship between the US and countries like El Salvador so that we do not continue to support economic injustice and political oppression. Unless this kind of basic change takes place, we are doomed to a series of El Salvadors.

22 April

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The last Babylon

Phil Bender

Having revealed that the church's suffering at the hands of Rome or any other beast is part of a larger struggle between earthly rulers and the world's true Lord, John proceeds to show more fully how that conflict will end.

Revelation's two basic themes weave through these chapters.

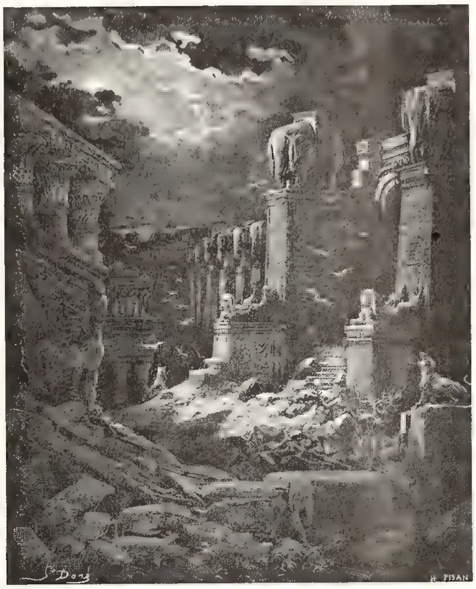
1. *The people of God will triumph.* In 14:1-5 John looks beyond his people's present distress and forecasts their future deliverance. On Mount Zion, God's holy hill, the Lamb and his people stand triumphant. The beasts of the preceding chapter are nowhere to be found. John notes that these "144,000" have not succumbed to the lies of the blasphemous state. Rather, as faithful witnesses to Jesus, they have "followed the Lamb wherever he goes" (14:4).

A second image in 15:1-4 repeats the theme of ultimate deliverance for God's people from the assaults of evil. Here John envisions a new Exodus. Just as the Israelites followed their escape from Pharaoh with a song of praise beside the Red Sea (Exodus 15), so shall God's people soon praise his new act of deliverance aside a disintegrated sea which once issued forth their tormentor.

2. *The powers of evil will be destroyed.* In three ways John portrays the final destruction of evil.

In the first scene (14:6-20) an angel announces the imminent end of "Babylon the Great, she who made all nations drink the wine of her impure passion" (14:8). Babylon, that Old Testament enslaver of God's people, becomes a new symbol for the idolatrous anti-God state.

But haughty and wanton Babylon is doomed. The Son of Man appears along with angels and, sickles in hand, they reap the earth. The trampling of the vintage in a winepress which disgorges a deluge of blood is a gruesome symbol for the final judgment of evil.



The second portrayal (16:1-21) consists of seven bowls of wrath poured upon the earth. As did the seven trumpets (chapters 8-9), these judgments bear a striking similarity to the plagues of the Exodus. John here returns to his thesis that the fate of the faithful church's evil oppressors will parallel that of Pharaoh.

The third portrayal of evil's destruction offers a close-up of Babylon's fall flashed in the seventh bowl of wrath (16:17-21) and reveals more keenly the process which God uses to fell his antagonists from hell. Now the two chief symbols of evil in Revelation are conjoined as Babylon, depicted as a gaudy, drunken harlot, appears riding atop the beast.

Before proceeding further, John pauses to explain to his readers the "mystery" of his symbolism. The beast's heads, he says, are like seven mountains and seven kings. The beast itself, John continues, is "an eighth but it belongs to the seven" (17:11).

What do these riddles mean? Out of them John's first readers certainly would have deciphered Rome and its emperors. The time of those blasphemous emperors is nearly up, John says symbolically, since already "five have fallen" (17:10). But one more is to come.

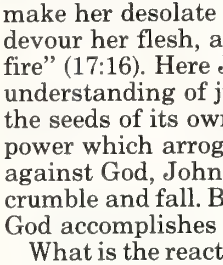
A legend in John's day warned that Nero, a deranged emperor infamous for his cruel persecution of Christians, would return from the dead and make war on Rome. Perhaps John alludes to that legend here, believing that an emperor more sinister than Domitian, supported by powerful allies (17:12), was imminent. He would be a *new* Nero, a beast "who was, and is not, and is to come" (17:8). Certainly generations subsequent to John's have witnessed many Nero-type despots who, in the manner of their ruthless mentor and his wicked regime, have been "drunk with the blood of the martyrs of Jesus" (17:6).

His mystery aside, John proceeds to reveal to his embattled church the final fate of the evil persecuting city. Babylon's end is bitterly ironic: the beast eats her up! He and his demonic allies "will make her desolate and naked and devour her flesh, and burn her up as fire" (17:16). Here John restates his understanding of judgment: evil carries the seeds of its own destruction. Every power which arrogantly sets itself up against God, John says, will surely crumble and fall. By letting evil to itself, God accomplishes the judgment of evil.

What is the reaction of the earth to the fall of the city? Not surprisingly, some lament. John notes that kings, merchants, and sailors "weep and wail over her when they see the smoke of her burning" (18:9). There are those who profit from the world's Babylons, and her demise will provoke their mourning.

But for the people of the Lamb, there is rejoicing (18:20). On that future day, when the last Babylon of history goes up in smoke, the faithful people of God will have just cause for joy, for the purposes of God will be nearly complete.

Eighth in a series on Revelation



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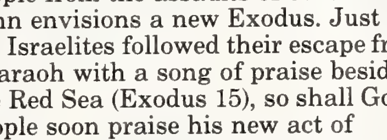

open your bible

FILM

Jewish Jonestown

Masada, *a film for TV (ABC), is reviewed by Gordon Houser, editorial assistant for* The Mennonite.

Another TV mini-series in the tradition of *Roots* and *Shogun*, this eight-hour extravaganza, shot in the Israeli desert at a cost of $23 million, though it has intelligent dialogue and characterization, is essentially a Jewish propaganda piece.

Masada expands the brief account of the Jewish historian Josephus of the Roman army's assault on the fortress in 73-74 A.D. The film focuses on its two main characters, the Roman general Flavius Silva and the Zealot leader Eleazar ben Yair. The simple plot is made more complex and were it four hours shorter would have been compelling throughout.

It begins and ends in modern-day Israel at Masada, where Israeli Army recruits swear an oath of allegiance. The jingoism makes the preceding drama a joke. Then viewers are supposed to be convinced that the mass suicide toward the end is a courageous act of loyalty to one's beliefs. It probably was for many of them. But how was it different from the appalling death scene at Jonestown, where even fewer people died? The victims' corpses are even made to look peaceful, not the open-mouthed horror of one who has died violently.

Though a captivating drama that touches our emotions, *Masada* is a tendentious tale that shouldn't captivate our minds.

Pioneer faith in the Chaco

Heimat fuer Heimatlose *is reviewed by Laura Sportack, 344 East 50, Vancouver, British Columbia V5X 1A8.*

The dramatized documentary *Heimat fuer Heimatlose* (Home for the Homeless), which deals with the experiences of the Russian Mennonite refugees who settled in the Gran Chaco of Paraguay, was commissioned by the Fernheim Colony to commemorate its 50th anniversary (1930-1980). David and Toni Dueck of Dueck Film Productions (Winnipeg, Manitoba) produced and directed the film. The English version consists mostly of narration and commentary translated from the original German. Wherever necessary, English subtitles are used to translate the Plattdeutsch dialogue.

The history of the colonies is traced from the first pioneers' arrival in the Paraguayan wilderness of grasslands and bush through their experiences with snakes, wild cattle, drought, locusts, and war, to the establishment of schools, hospitals, highways, churches, and a system of agricultural-industrial cooperatives where "the community comes before the individual."

The frequent use of old black-and-white film footage adds authenticity and interest to the presentation. If also filmed in black and white, the dramatized episodes of pioneer experiences would have been more consistent, but they nonetheless add a touch of humorous sentimentality to the pioneer image. Good use of maps and graphics serve to orient viewers unfamiliar with Paraguayan geography.

Throughout the film comments from sociologist Calvin Redekop are narrated by Don Irvine. Unfortunately, the inferior quality of sound during these narrations often makes it difficult to understand the entire quotation. Generally the sound is good, and the film is enhanced by the hymns, guitars, and Paraguayan harps, which alternate as foreground and background music. George Wiebe conducts the music composed by Esther Wiebe. The music, especially the theme hymn, serves as a major unifying element in the film.

The film is obviously biased toward presenting the achievements of the Paraguayan Mennonites and does not acknowledge difficulties or conflicts in dealing with the Indians or the Paraguayan government.

Disturbing military overtones occur in certain episodes. However, for the most part, this portrayal of the Paraguayan Mennonites' sensitivity to the needs of their neighbors, the Chaco Indians, is an inspiring example.

The film communicates the worthy goal of Paraguayan Mennonites to work and live together with all of their neighbors, Paraguayan and Indian, while maintaining their pioneer maxims of "faith, cooperation, and work."

LETTERS

Corrective on Shakespeare

I appreciated the emphasis on the arts (31 March issue). I would, however, like to offer a corrective to Linda Neher's fine article on Rembrandt. Describing the anti-Semitism of Rembrandt's day, Neher states that "Shakespeare had set forever the stereotype of the evil Jew in his Shylock of *The Merchant of Venice.*" Shakespeare's Shylock, with his famous refrain of "O my ducats! O my daughter!" is surely too ridiculous — and too pathetic — to be lifted out as the immortal stereotype of the evil Jew. I believe it would be more accurate to say that Shakespeare was making use of stereotypes, rather than setting them, and that the reinforcement of anti-Semitism was probably not part of Shakespeare's artistic intent. In short, I think we can celebrate Rembrandt's humanity without impugning Shakespeare's. Who was it that said, "The quality of mercy is not strain'd"? *Wynn M. Goering, Box 336, Moundridge, Kansas 67107*

8 April

Consistently helpful

I would like to congratulate you for the consistently high quality of *The Mennonite.*

Though (despite the name) I am not a Mennonite, your magazine is consistently helpful to me on a series of concerns ranging from *biblical reflection* (e.g. Phil Bender's articles on Revelation), to current affairs, to the Christian's responsibility to be a peacemaker.

So as not to let those thoughts continue unheard, I share them with you, with thanks. *Dwain C. Epps, executive secretary, Commission of the Churches on International Affairs, World Council of Churches, 777 United Nations Plaza, New York 10017*

6 April

MEDITATION

He laughed as we prayed

"You shouldn't laugh when we pray," I almost said. But I caught myself challenging the validity of those words and wondered instead, "Why not?" God must be delighted when we enjoy talking to him. Besides, how could I expect my son—at a year-and-a-half—to understand holiness and reverence? And could it be he understands something about God that adults often overlook? Our adult religion forces us to take a hard look at life, and rightly so. But are we missing some of the fun that God has in store for us?

Anyway, it had been John's idea to pray. He was tired and should have been asleep long before, but our wiggly little boy thinks life is too exciting to waste time sleeping. So we were playing such games as "find mommy's nose" and "kiss my toes" when suddenly John folded his hands together and eagerly looked into my face. "Do you want to pray?" I asked him. The little boy beamed. "Thank you, Jesus, for our home," I began, and John laughed. He clasped his hands again and I continued, "Thank you, Jesus, for loving us." More laughter. "Thank you, Jesus, for making us healthy. Thank you that we have eyes with which to see." Promptly a little hand reached up to touch my face. "Eyes," he said as he pointed to my eyes and laughed.

God bless that little prayer. It seemed that in his own way John was thankful too.

We continued talking to God about ears, hands, feet, etc.

Finally the heavy little eyelids closed, and the child lay asleep in my arms. The laughter was gone. It was replaced by quiet reverence. With my head bowed over my sleeping son, I felt anew the responsibility of rearing our child. I prayed, "Dear Jesus, guide us as we try to teach our dear boy to follow in your footsteps. And thanks, Lord, for what he taught me tonight. Amen." Yes, John had taught me something. He had shown me that among the lines of Ecclesiastes 3 there must be another verse: "A time to pray in reverent laughter, a time to pray in reverent silence."

Cynthia Goerzen

Now I'm 88

Now that I am eighty-eight,
I realize it's growing late;
I must no longer plan to roam,
But prepare for "going home."

I still am blest with quite good health,
Even though I'm "on the shelf,"
Old age is slowly creeping in,
and evidently soon will win.

My back is getting somewhat weak,
No longer at its former peak.
My legs are also quite unsteady,
For a "walker" soon I'm ready.

But why list the powers that slowly fade?
I face the future unafraid;
Knowing well I have a Friend
Who will support me to the end.

I trust him with complete assurance,
For he will grant me full endurance,
I know not what I'd ever do
Without a Friend so kind and true.

And so, though faculties grow dim,
I now commit myself to him.
He will not fail, whate'er betide
If I walk closely by his side.

J. N. Smucker

Violence and war

Violence is no more the answer to our domestic problems than war is for our international problems.

Clare Booth Luce

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Our meditation writers this week are Cynthia Goerzen, Route 2, Box 126, Newton, Kansas 67114 (member of the Tabor Church, a professional typist, and full-time homemaker); J. N. Smucker, 1248 Greencroft Drive, Goshen, Indiana 46526 (one of the longtime leadership servants of the Lord in the General Conference); and Clare Booth Luce, as quoted in *Reader's Digest*, October 1974, page 214. The latter was submitted to us by Pauline Bauman, 417 South Main Street, Bluffton, Ohio 45817.

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EDITORIAL

All of life is choosing

In 1916 Robert Frost wrote in the poem "The Road Not Taken":

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood. . . .

Two roads diverged in a wood, and I —
I took the one less travelled by,
And that has made all the difference.

Joshua assembled and reminded Israel of God's guidance and blessing in history. He concluded, ". . . choose this day whom you will serve, . . . but as for me and my house, we will serve the Lord" (Joshua 24:15).

Jesus taught in the Sermon on the Mount, ". . . for the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few" (Matthew 7:13-14).

One of the most difficult things in life is to make Christian choices. To choose the road least traveled.

At first glance it does not appear difficult. By our commitment to Jesus as Savior and Lord our faces are set. We have a pilot and the guiding star.

But even Christian decisions are tough. I believe this is what Jesus meant when he spoke such harsh words: "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother . . . and he who does not take his cross and follow me is not worthy of me" (Matthew 10:34-38).

Are there many (any?) choices you and I find more difficult than to call those closest to us to repent of their sins? Isn't it most painful—even in the family of faith—to actually confront one another with challenges and encouragements to grow spiritually?

To choose the cross is never popular nor easy. It brings the pain of a sword cutting into the depths of our being.

But Jesus says if we are unwilling to "choose" (take up) the cross and follow him, we are not worthy.

To love father, sister, son more than Christ (to avoid challenging our most dearly beloved with the cross of discipleship) is to become unworthy of the name Christian.

It applies to our family relationships.

It applies to our choices about college education, Bible school, and other schools. We need to care enough to urge students to choose the way of Christ.

It applies also to our attitudes toward the larger world. We can so easily excuse ourselves about El Salvador, Iran, Poland. After all, surely the government experts know better than we do.

But Christians cannot wait for the government to do our witnessing. Government is there to serve the public; we are here to serve Christ.

When our brothers and sisters in El Salvador cry out to us, we must listen. What can we do to help? Choose—at the very least—to listen. Choose to pray for wisdom. Choose to read and study. Choose the way of the cross.

The Reagan assassination attempt shows us how difficult it is to be a leader today. And our sympathies go out to him. But "whoever loves (government and country?) more than me is not worthy of me" must apply here also.

Our recent Consultation on Continuing Concerns (30-31 March at Berne, Indiana) reflected how difficult it has become in our spiritual families to speak openly and honestly one with another. There are wide gaps of understanding within congregations, between them, and toward our elected and appointed leaders in our conferences.

Did we choose it this way? Or did it happen because we were afraid of the sword which comes even among those we love the most?

I believe it is the latter. We are too afraid of the consequences when we do choose. So we remain silent. *That* choice breeds only greater tension and eventually a greater sword. It is the choice of default.

The consolation and courage for deliberate choice is in Matthew 10:39. If you and I will "lose *our* life" by choosing the cross, we will find the everlasting, Spirit-filled fullness of life in Jesus Christ.

Away with excuses. Away with fear. Away with silence. You and I are choosing all the time—one way or another. Today—as best we can—let's individually and together choose the way of Jesus in all our decisions. Therein we will see new life and hope and joy in ourselves and in our churches. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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"Every 10 seconds since the beginning of this century, a new refugee has been created."

". . . when I was a stranger, you took me into your home." "When?" . . . And the king will answer, ". . . anything you did for one of my brothers here, however humble, you did for me" Matthew 25:35-41.

Robb Nickel

A century of strangers

The Lord your God is supreme over all gods and over all powers. . . . He loves the foreigners who live with our people, and gives them food and clothes. So then, show love for these foreigners, because you were once foreigners in Egypt. *Deuteronomy 10:17-19*

The king will say to those on his right hand, "You have my Father's blessing; come, enter and possess the kingdom that has been ready for you since the world was made. For when I was . . . a stranger you took me into your home. . . ." Then the righteous will reply, "When?" . . . And the king will answer, ". . . anything you did for one of my brothers here, however humble, you did for me." *Matthew 25:34-41*

On 4 December 1980 the 60,000th refugee arrived at the Montreal refugee reception center, marking the completion of a two-year commitment made by Employment and Immigration Canada.

The question remains, Has enough been done to alleviate the worldwide refugee problem, or has our task just begun?

Every 10 seconds since the beginning of this century, a new refugee has been created. During the past 80 years some 250 million people around the world have been displaced.

There have never been as many uprooted people as in the 20th century. We are living in what has been labeled the "century of the refugee."

Why do people flee, leaving home and sometimes families and friends? The reasons are many and varied: civil and military strife, political oppression and harassment, earthquakes, cyclones and other disasters, economic hardship, and religious persecution.

The present refugee population in the world numbers approximately 17-19 million, with over half of these seeking asylum in countries other than their own. Among them two thirds are women and girls, and over half are children. Although some displaced people hope to be resettled in North America, Europe, or Australia, most have a sincere desire to return to their native land and to live in peace.

Displaced people are not unique to our time. Since Adam and Eve were exiled from the garden of Eden our world has seen a steady stream of refugees. Their stories are documented throughout the pages of Holy Scripture. One that comes to mind for all of us, I'm sure, is the dramatic 40-year exile of the children of Israel.

Scripture reminded those sojourners, "The Lord watches over the stranger." Moses' writings have reported, "The Lord your God is God of Gods and Lord of Lords. . . . He loves the stranger. He gives the stranger food and clothing. You too should love the stranger, remembering that you yourselves were once strangers in Egypt." Jesus' message on earth was the same as other spokespersons' from earlier times, that of showing compassion to the poor and homeless. Jesus said that those who welcomed strangers would inherit the kingdom.

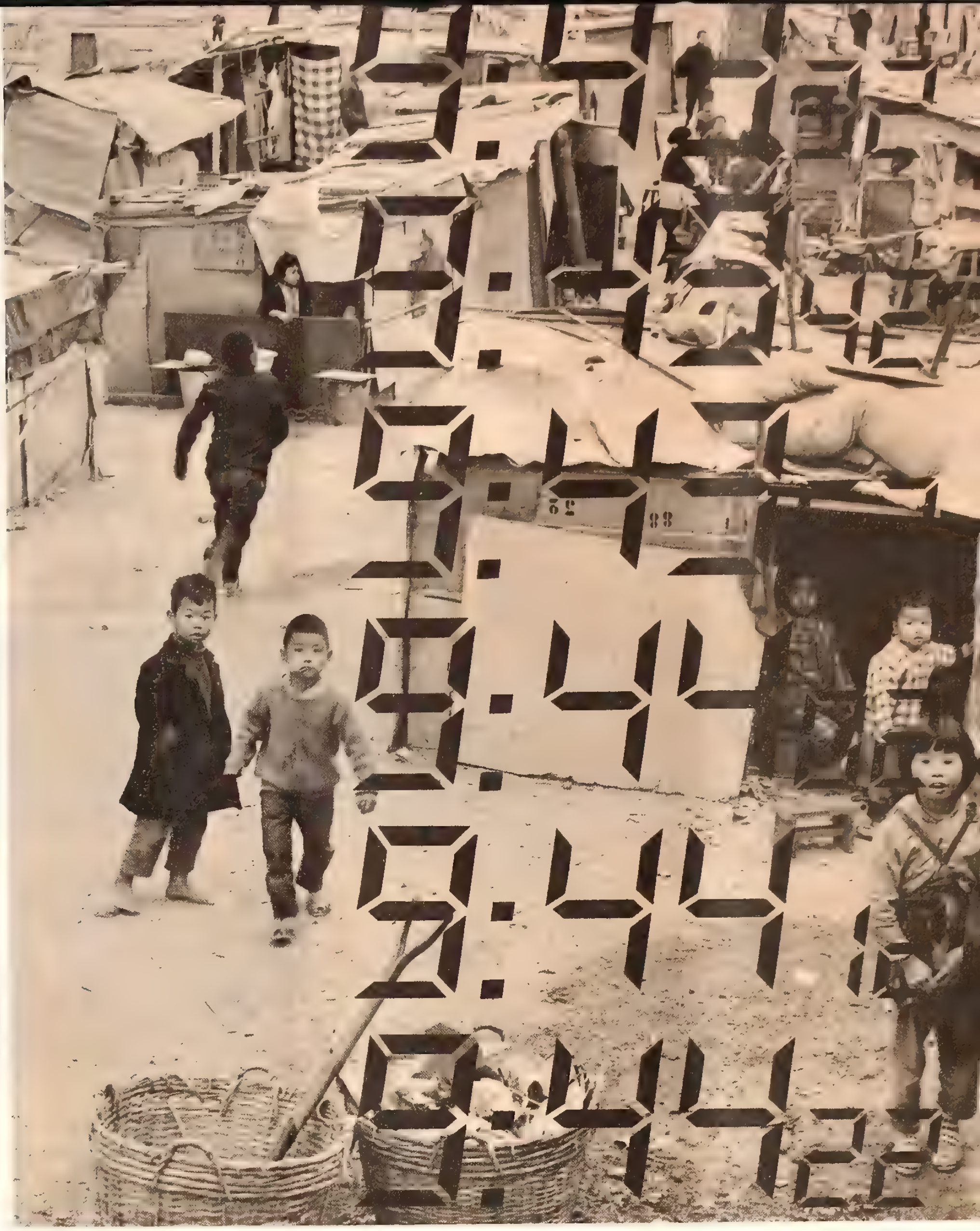
Jesus spoke from experience. His flight to Egypt with his parents when he was a child qualified him as a bona fide refugee. Not only was he a refugee from his native land, but during his ministry he became alienated from his own people. The things he did — serving the poor, healing the sick, recognizing women as valuable people, and befriending children — antagonized many people. Those who showed a desire to follow him were told that he had no home and that they should consider this seriously before they decided to become his disciples. Important for those who were his disciples was his message that services rendered to the least and lowest would be recognized by him as having been done to him. But people could not see past his radical actions, and eventually condemned him to death.

Following the example of Jesus, inspired by his resurrection, and strengthened by his spirit, Mennonite Central Committee (MCC) is attempting to care for and love the strangers of our time. The early work of MCC involved relief for victims of revolution and famine in Russia. Russian Mennonites were also resettled in the Americas with help from MCC. During the 1940s refugee ministries in Europe were among MCC's primary endeavors. In the following years MCC's role extended to the Middle East, India, Pakistan, Hong Kong, Vietnam, Bangladesh, Zaire, Burundi, Nigeria, Algeria, and other countries. In recent years refugee visibility has increased, and MCC has recommitted itself to serve them.

Revolution in El Salvador is creating homeless and displaced people, and MCC has responded with a refugee coordinator in Central America. This person will monitor needs of refugees along the Honduran border and elsewhere in Central America.

In the recent past MCC has carried a special burden for the displaced people of Southeast Asia. But appropriate ways of ministering to the strangers of Vietnam, Kampuchea, and Laos have not always been easy to find. North American workers have been difficult to recruit for the demanding tasks in Southeast Asia.

The resettlement of refugees in Canada and the United States has not always been enthusiastically supported. Mennonites, however, have responded with love and warmth in their efforts to help these foreigners in starting life over in a strange and at times bewildering land. In his review of the Refugee Assistance program of MCC Canada and the provincial MCCs, Larry Kehler states, "The Refugee Assistance Program, which was launched in early 1979 to respond to the needs of displaced people in Southeast Asia, became one of the most significant programs undertaken by MCC Canada in its nearly 20-year history. The impact of this program and the compassion for the homeless which it aroused will likely have a widening circle of profound influence on the Canadian Mennonites' view of and relationship to the world. Although it is probably too early to make such a judgment, some observers are already saying that our churches



There are approximately 17-19 million refugees in our world. Among them two-thirds are women and girls; over half are children. Most would like to go back to their native land and to live in peace. But they cannot go back. Where shall they find a home?

are being inalterably changed as a consequence of this endeavor."

Again the question arises, Has our work been completed or has it just begun? I would have to say with others that our task as Christians goes on being one of befriending the homeless and displaced. The needs are greater than ever, but we should not feel overwhelmed. We can make a difference.

An example of the difference we can make is a story that comes out of Winnipeg.

"This family has been super!" Those were the enthusiastic words of Ernie Rempel when asked how the Hoong family from North Vietnam was adjusting to life in Winnipeg, Manitoba.

The Hoong family, eight children and their mother, Nhuy Lien Liew, made their way from Quang Ninh in North Vietnam to the Macau refugee camp near Hong Kong. The journey on a small boat crowded with more than 100 people took two months. There was only room enough for the people to sit during the entire voyage.

After two years of waiting, during which time the children's father passed away, word finally came for them to pack what belongings they had for the trip to Canada to meet their sponsors.

Ernie and Elsie Rempel, members of the Sargent Avenue Mennonite Church, are special to the Hoong family. They, together with Hans and Mary Klassen, are the church representatives who spend time with the Hoongs, helping them to feel at home in a strange land.

Elsie Rempel said, "We thought we would be helping them, but the reverse is happening; we have much to learn from them. They are a loving and devoted family."

Winnipeg is now home to the Hoong family. They are adjusting well to life in Canada because of the warm hospitality extended to them by the Rempels and the Klassens and because of the committed support from the Sargent Avenue Mennonite Church.

One of the questions Larry Kehler asked in his review of the Refugee Assistance Program, *Making Room for Strangers*, was, What should MCC and MCC Canada do in refugee ministries in the 1980s? Four of the most popular responses by the sponsors were (1) to sponsor persons who desire help in coming to Canada in order to be reunited with family members; (2) to provide developmental aid to countries from which refugees are fleeing — making it more attractive to stay home; (3) to sponsor hardship cases who are experiencing medical, emotional, economic, or social problems; (4) to encourage the Canadian government to increase its efforts as international mediator in refugee-creating situations.

Edgar Stoesz, associate executive secretary for overseas services of MCC, in his response to Larry Kehler's review, states that "we are prepared to send food as we are prepared to assist refugees, and we are doing both, but in some cases we continue to be convinced that the better answer is to assist with food production and programs which improve the quality of life for people where they are, making it unnecessary for them to become refugees. . . ."

Perhaps the most appropriate response for the Christian is summed up in the eighth point of the resolution on refugees adopted at the MCC annual meeting, Kidron, Ohio, in January 1980: "Be it resolved that we call the constituent churches to persistent prayer for these people who know no home but a tent, whose only food is an irregular ration, and whose future is uncertain and seemingly devoid of hope, and reminding ourselves that a solution to the refugee problem may well begin with us, through confession and through looking forward again at what Christian obedience and compassion mean for our lives." •

A matter of life and breath

Florence Widutis and *E. Raymond Wilson*

The sharp increase in Third World demand for cigarettes is disturbing in view of their slow increase in food production and agricultural and economic development. Yet farm and industrial prosperity in the US depends in a growing measure on the exploitation of this deadly habit overseas.

"Tobacco is blood money. . . . Church leaders are challenged to speak out against tobacco growing as a religious issue." So wrote E. T. Malone, Jr., a member of the Chapel of the Cross of Chapel Hill, in the *Communicant*, monthly publication of the Episcopal Diocese of North Carolina.

This brief resume is an attempt to compile some of the basic facts about the effects of smoking on health and the role tobacco plays in the economy and the politics of the United States.

The economics of tobacco

Tobacco is grown on 826,000 acres in a complex system of allotments regulated by the Department of Agriculture. These allotments can be leased for around $1,000 an acre or more but must remain with the land when the tobacco farm is sold. It is claimed that ending federal tobacco programs would cause 200,000 small farmers to go broke, so they would need help to find employment. Tobacco is our fifth largest agricultural cash income crop. Farmers receive about $2.5 billion from tobacco sales. They are guaranteed a support price adjusted yearly to keep up with inflation. Leaf tobacco brings about $1.40 a pound. In the 1930s the price dropped to as little as six cents a pound.

The Department of Agriculture does not make direct payments to growers, but has loaned them more than $5 billion since the late 1930s, with a repayment rate of nearly 99 percent. The administration of the department's program, including salaries, amounted to around $54 million in 1979, disbursed for grading, inspection, research, and export assistance. Total pro-tobacco government expenditures are estimated to amount to $337 million annually with new loans and export assistance.

Bob Bergland, then Secretary of Agriculture, and the Congress stopped the export of tobacco under the Food for Peace Program. It had been part of that program since it began in 1954. Bergland, a nonsmoker, said that if he had the power he would ban smoking in this country. He declared that his tobacco program often amounted to welfare for farmers who are too poor and unskilled to do anything but raise tobacco.

Taxes and trade

The finished product — of cigarettes, cigars, snuff, and chewing tobacco — totals about a $19 billion-dollar industry, paying around $2.5 billion in federal and $3.6 billion in state and local excise taxes. This is over against an estimated cost of somewhere between $12 and $18 billion for tobacco-

Tobacco today/1

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related illnesses, loss of productivity, wages, and absenteeism. In 1980 the government spent about $48 million for antismoking efforts.

Congressman Robert Drinan's proposal to levy an additional 10 cents per pack federal tax, which would bring in $3 million more to the treasury, got nowhere in Congress, not even hearings. Some tobacco state taxes are very low: two cents in North Carolina, two and one-half cents in Virginia, and three cents in Kentucky.

In 1979 the United States imported $463 million worth of tobacco. About one-seventh of the imports are for cigars and chewing tobacco; most go for blending in cigarettes. Exports totaled $1.69 billion. The United Nations announced in summer of 1979 that it was launching a campaign to curb the production, promotion, and smoking of tobacco. This came just weeks after China — the world's largest producer and consumer of tobacco — announced its own massive antismoking program. The UN will encourage growers to shift to much-needed food crops, especially in the poorer of the 120 countries engaged in tobacco raising. The Food and Agriculture Organization estimates that nearly 500 million people are severely undernourished and that about half the human race is inadequately fed. Shifting tobacco land to food production and tobacco sales money to economic development could make a significant dent in the hunger problem.

"The threat to many developing countries is immediate and serious," according to a World Health Organization report. "In the absence of strong and resolute government action, smoking diseases will appear in developing countries before communicable disease and malnutrition have been controlled, and the gap between rich and poor countries will thus be further expanded." The sharp increase in Third World demand for cigarettes is disturbing in view of their slow increase in food production. Yet farm and industrial prosperity in the US depends in a growing measure on the exploitation of this deadly habit overseas. Philip Morris International markets more than 160 brands in 170 countries. *Business Week* notes that 35 different new brands have been introduced during the past three years.

Advertising

The tobacco industry spent $889 million in US advertising in 1979, nearly three times the expenditure in 1963, just before the Surgeon General's first report on smoking and health.

Only a few publications do not accept cigarette advertising; they include the *Reader's Digest*, the *New Yorker*, the *Washington Monthly*, *Good Housekeeping*, and the *Christian Science Monitor*. *Parade*, the Sunday supplement to many newspapers, gets about 80 percent of its revenue from cigarette advertising. A *Columbia Journalism Review* survey failed to find any comprehensive article about the danger of smoking in any major national magazine accepting cigarette advertisements. R. J. Reynolds cancelled its advertising contract with *Mother Jones* after critical articles appeared. The authors of this review, "A Matter of Life and Breath," are deeply indebted to the January 1979 issue of *Mother Jones* for many facts reported.

A Columbia Journalism Review *survey failed to find any comprehensive article about the danger of smoking in any major national magazine accepting cigarette advertisements.*

The politics of tobacco

Members of Congress from tobacco states have enough clout to block antismoking or antitobacco legislation either by themselves or by trading votes with other members. Senator Kennedy declared tobacco interests, including the Tobacco Institute, had "probably the most effective lobby on Capitol Hill." For example, votes were traded on bailing out New York City and on sugar price supports.

Senator Bellman (Oklahoma) proposed eliminating the $200 million price support program and complained that the government was fighting lung cancer with one hand and encouraging tobacco production with the other. Senator Hollings (South Carolina) argued that eliminating supports would "destroy the agricultural backbone of 16 states."

California citizens collected 500,000 voter signatures to put no-smoking measures on last November's ballot. Out-of-state tobacco companies spent $6 million to defeat a similar measure in 1978.

Joseph Califano, former HEW Secretary, called smoking "public enemy number 1" and "slow motion suicide," and proposed vigorous antismoking educational measures.

On the same day that the American Medical Association issued a 14-year study on the ill health effects of smoking, then-president Carter made a well-published visit to North Carolina. He saw no incompatibility between price supports and pursuit of a "good health program." Subsidies to the tobacco industry totaled $35 million in 1977 in addition to $123 million in federally guaranteed loans to foreign purchasers.

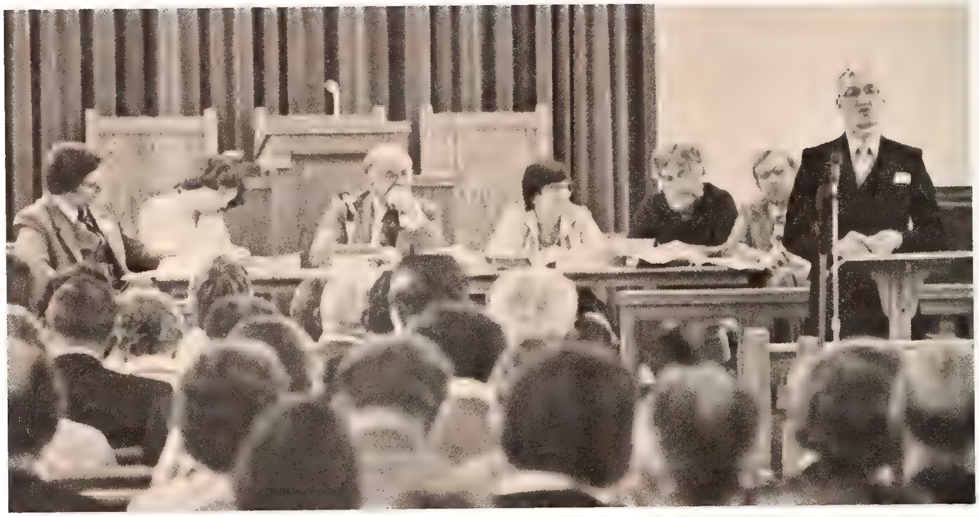
No complete figures are available for political contributions to benefit members of Congress. In the 1977-78 election, contributions were given to at least 157 representatives and 15 senators. Just the money given by executives of six tobacco companies totaled $278,000. Tobacco growers set out to raise $3 million a year for candidates.

At least 30 states, as well as the District of Columbia, now have laws restricting, if not banning outright, smoking of cigarettes in designated areas. Mississippi, Vermont, and West Virginia are now the only states where there are no state or local restrictions on smoking.

A government study released by the National Fire Prevention and Control Administration blames smoking for 13 percent of residential fires, which account for 29 percent of the deaths and 18 percent of the injuries caused by fire.

First of two articles •

Shutting out division over women's ordination



Seminary president Henry Poettcker delivers his report to EDC delegates.

Quakertown, Pa.—Delegates to the 183rd sessions of the Eastern District Conference (EDC), held 30 April to 3 May at East Swamp Mennonite Church, managed to retain a spirit of unity within their assembly despite the fact that the main agenda item in the business sessions was once again the potentially divisive issue of ordination of women.

Congregational representatives essentially "agreed to disagree" on the matter and to submit to a study process called for at a special study conference earlier this year. Conference leaders had earlier expressed fears that this year's annual sessions could become more schismatic than helpful, if either liberal or conservative delegates pushed for a vote, forcing the conference to adopt a definitive position.

Like a Shakespearean drama, the turning point of the weekend proceedings came halfway through when Joyce Shutt, pastor of the Fairfield congregation and the figure around whom the debate had become focused, made a plea for mutual acceptance and understanding on the part of both sides.

The women's ordination issue was first introduced when John Sprunger, chairperson of the district's ministerial committee and pastor at Indian Valley Church, Harleysville, Pennsylvania, presented his report to delegates. Included was the following resolution: "Whereas the Eastern District Conference is composed of congregations that are autonomous and are the final decision-making body in the affairs of the local congregation; and whereas the issue of ordination of women is not a part of the basic doctrinal position of the EDC and is subject to interpretation and application; and whereas we recognize that our interpretations of Scripture have led us to differing interpretations; be it resolved that the EDC recognizes the action taken by the Fairfield Mennonite Church in regard to Joyce Shutt and that the churches of the conference continue to pray and share with them."

Debate on the resolution was delayed until the following morning. On a question of clarification, Norman Schmidt, pastor of the host congregation, explained that the resolution would not endorse the action of Fairfield, but simply acknowledge the independent action of that local congregation. Shutt had been ordained by that church on 18 May 1980.

Initial comments were critical. Monty Ledford, pastor at the Kempton (Pennsylvania) Mennonite Church, claimed that any resolution recognizing the Fairfield action would inevitably be considered as implicit approval, which Ledford said would be regrettable. Bill Tilghman, pastor of the Church of the Good Samaritan in Holland, Pennsylvania, went further: "There is a spirit of rebellion at Fairfield. I have trouble recognizing the action taken by a church which is not willing to study and pray about the issue."

Discussion took a new turn after a conciliatory speech by Walter Dyck, interim pastor at West Swamp Church in Quakertown: "Can we recognize the gifts of Joyce Shutt and recognize that we cannot come to agreement but not break fellowship? Let's affirm each other in the work the Lord has given each of us." Conference president David Hillegas postponed further discussion until the afternoon session.

When debate resumed, delegates called for the vote on the ministerial committee resolution. The statement was approved by a 195/37 majority.

In what was the most dramatic moment of the conference, Joyce Shutt addressed the delegate body from the floor. Shutt neutralized the electric atmosphere of the proceedings with a strong, steady message of appreciation to the ministerial committee. "I wish to express my deep appreciation to the ministerial committee for the loving, caring way they have related to me.

"I feel that the committee should continue to be the examining body for ministerial candidates. My examination was an important experience for me. I would not want to deny anyone that kind of experience, even if it results in a compromise such as this," she said.

Shutt

Shutt was referring to a suggestion made earlier by Charles Sprunger, pastor at Hereford Church, Bally, Pennsylvania, that would have allowed congregations to call on any three elders within the district to act as an examining committee for any ministerial candidate presented to them.

Delegates had voiced a number of concerns about the suggestion, including that it would have required a constitutional change despite the interim nature of the proposal, and that congregations might too easily find three elders in sympathy with their positions in each case, regardless of the fact that some candidates examined might not be acceptable to large segments of the district. As a result of the discussion and Shutt's response to it, the proposal was dropped.

Sprunger was also concerned about the progress of the ministerial committee on finding and hiring a conference minister. Responding to the conference president's report, Sprunger suggested that the ministerial committee "really get going in the next year" on the matter. Hillegas, pastor at Saucon Church in Coopersburg, Pennsylvania, replied that some time is affordable in the process, since there is not as much need for a conference minister in the EDC as in some other areas of the General Conference.

Wilmer Denlinger, pastor at Lower Skippack (Pennsylvania) Church, offered a rebuttal and asked whether a job description had yet been worked out. "What kind of progress has been made?" he asked. Hillegas replied that a rough job description has been drafted, but that it requires further refinement.

Diane Bleam, chairperson of the district's peace and social concerns committee, presented a proposal for the hiring of a part-time peace worker who would "provide a more intensive implementation and coordination of the Christian Peacemaker Program and the Peace Booth Ministry." The new worker would also become involved in New Call to Peacemaking as time permits.

In her presentation, Bleam referred to the building of a closer working relationship with the Franconia Conference of the Mennonite Church in the area of peace and social concerns. She reported that the Franconia Conference was also considering a proposal for the hiring of a part-time worker. Hope was expressed that a full-time position in the area of peace ministry would eventually evolve. Because of the monetary implications of the proposal, Hillegas deferred action until debate on the budget.

When time came for discussion on the EDC 1981 budget, the peace worker proposal met with no serious challenges. Delegates approved a 1981 budget of $120,051, or 12.4 percent above 1980, despite the fact that actual income for last year fell 15 percent short of the goal.

The theme of the four-day meetings this year was "New Faces of Missions." Conference speakers included Albert Bauman, former missionary to India, currently a lay leader at Neil Avenue Mennonite Church, Columbus, Ohio; Robert Gerhart, on staff at Africa Inter-Mennonite Mission (AIMM), Elkhart, Indiana; Angela and Erwin Rempel, missionaries to Brazil under the General Conference's Commission on Overseas Mission (currently on assignment in North America); and Josiah Muganda, counselor at the embassy of Tanzania in Washington, DC, and member of the Tanganyika Mennonite Church in Tanzania. Muganda's message was delivered to a joint session of the EDC and the Franconia Conference on Sunday evening.

Delegates also heard reports from numerous programs and institutions, including the Germantown Mennonite Church Corporation, Philadelphia Christian School, Student and Young Adult Services, Crossroads Community Center in Philadelphia, Camp Men-O-Lan, and John Ruth, reporting for Mennonite Historians.

In conference elections, Wilmer Denlinger was named the EDC's new vice-president; Julian Hagan of Indian Valley Church became the new treasurer; and Norman Schmidt was returned to his duties on the ministerial committee. *Larry Cornies*

MCC US readies next steps in response to the draft

Akron, Pa. (MCC)—Members of the Mennonite Central Committee US executive committee, meeting 24-25 April, approved a resolution outlining the next steps MCC will take to respond to the Selective Service's proposed alternative service programs.

The executive committee also clarified that MCC US will continue to coordinate the Mennonite response to the draft. While MCC US will look to the US Peace Section, a subsection of MCC, to monitor information about the conscription process and to provide input about MCC's response, MCC US will carry the responsibility for this concern.

Reg Toews, interim executive secretary for MCC US, noted that MCC has historically been involved in alternative service and in representing the church in matters concerning conscription and alternative service. MCC continues to have an interest in alternative service, he said, and seeks "to address these issues in light of Jesus Christ, his life, and his teachings."

The resolution on next steps to take outlines that MCC US should give testimony at hearings on fiscal year 1982 appropriations for Selective Service. Selective Service matters were to be considered briefly during wider hearings held by a House appropriations subcommittee on 7 May and by the corresponding Senate committee about the second week of June. These hearings are the only occasions currently scheduled for 1981 when some legislative reviews of the activities of the Selective Service System will take place.

Edgar Metzler of MCC Washington Office observed, "I see the purpose of our presenting testimony at these hearings as a way of establishing a record of our concerns, particularly on the alternative service paper, which can be the basis of ongoing discussions with committee members and a base for further discussion with Selective Service as it proceeds with modifications of the concept paper."

MCC US outlined its main concerns: (1) Our conscientious objection to war is an expression of our faith in Jesus Christ; (2) church-sponsored programs should be recognized for alternative service; (3) the personnel policies of church-sponsored alternative service programs should be permitted to function without change; (4) appeal procedures for decisions regarding classification and alternative service assignments should be provided; (5) civilian supervision of the alternative service program is essential; (6) overseas service should be approved for alternative service.

MCC has been concerned that the government's present alternative service proposal does not assure that work assignments for conscientious objectors will be genuinely acceptable to some with sensitive consciences, that church service programs may not be acceptable as alternative service, and that the proposed alternative service program appears to be highly centralized and increasingly militarized.

The recommendation further outlines that a delegation of conference representatives will visit congressional offices in June. They will contact sympathetic representatives as well as congressional representatives holding key legislative positions.

The paper suggests that the delegation should include — along with conference representatives — Paul Landis, chairperson of MCC US; James Longacre, chairperson of MCC US Peace Section; an individual who has long experience with the issue of alternative service, as well as one or two staff persons from MCC.

It was also agreed that after Selective Service has made revisions in its original alternative service concept paper MCC US will call for a consultation of conference representatives and others to discuss if Mennonite concerns have been satisfactorily addressed. Such a consultation will likely occur at the end of June or during July of this year.

Two Mennonite Central Committee workers in Bolivia from Winnipeg, Manitoba, Dan Zehr and Dick Plett, and Zehr's 20-year-old son Keith, visiting from Canada, were detained 30 March by the investigative police and spent two nights in prison. Two officials involved admitted there was some confusion and apologized, according to MCC country representative Gerald Shank. The police have written a letter exonerating Plett and the Zehrs, but have returned only $40 of some $300 taken when they arrested the three and searched the Plett home without a warrant.

The plight of the refugee was the focus of World Awareness Week, sponsored and organized by the social studies department at Mennonite Educational Institute, Clearbrook, British Columbia, 9-13 March. Social studies and Bible classes examined the problem, and special presentations by refugees and refugee workers during chapel services sought to instill in students and staff members a new sense of caring responsibility to the homeless of the troubled world. It was pointed out that at $19 a month to sponsor one person, the school alone could support 16 refugees at a cost of roughly 50¢ per student per month.

The Mennonite Brethren Board of Missions/Services, meeting in Hillsboro, Kansas, 23-25 March, accepted a budget of $5,089,285 for 1981-82, up from $4,278,468 in 1980-81. Reasons for the increase are higher costs at home and overseas, budget requirements for 20 new missionary postings, and the launching of special ministries among refugees.

Meeting human need best modeled by early church

Goshen, Ind. (Meetinghouse)—The local congregation has the fundamental responsibility to care for the needs of its members, particularly those persons whom the larger society devalues.

Addressing human service workers, church leaders, and parents of handicapped persons attending the Symposium on Devalued Persons and the Church, Wolf Wolfensberger continued, "It is scandalous for a church in effect to go to Caesar and say, 'You will have to tax us to take care of our members, because we aren't going to care for them.' "

The 23-25 April symposium was designed to be the major inter-Mennonite event during the International Year of Disabled Persons. In addition to college and seminary students attending one or two sessions, 140 persons were registered for the symposium, representing four Canadian provinces and 15 states, including Georgia, Massachusetts, and California.

The featured speaker for the symposium, held at the College Mennonite Church, was Wolfensberger, professor of special education and rehabilitation at Syracuse (New York) University. He is also the director of the Training Institute for Human Service Planning Leadership and Change Agentry based at the university.

Author of some 100 books and articles on the subject of values as applied to handicapped persons and human service agencies, he is a co-founder of the L'Arche community in Syracuse, a residential community of both handicapped and nonhandicapped persons.

Sharing with Wolfensberger were Joseph Osburn, training director for the Community Services Training Institute in Indianapolis, Indiana, and Michael Morton from the Division of Mental Retardation of the Indiana Department of Mental Health.

Wolf Wolfensburger (left) and Dean Bartel at Goshen symposium

Wolfensberger outlined the process by which society devalues certain classes of persons. Defining a person solely on the basis of one or more "negatively-valued" mental or physical characteristics, society rejects and "marks" the individual. The person then is rejected, often removed from his or her local community, and "marked" as a devalued person. Systematic oppression, punishment, brutalization, and often death then follows, he continued. "This process is a universal tendency," he concluded, "a result of the Fall which is visible in every society."

Rooting his analysis in the universal effects of the Fall, Wolfensberger noted that all human institutions, including those rendering human services, are fallen and "don't work." "The sum of all human service work is either negative or at best neutral. Probably they do more harm than good," he said.

"Society is trying to fix the Fall but the Fall cannot be fixed," he said. "But it can be transcended, at least in part, in Christian community as we seek personal and corporate holiness."

Rather than looking to secular institutions or the government to provide care for the needy and afflicted persons in their midst, Wolfensberger urged congregations to recapture the early church's vision for service. Even though a persecuted minority, he said, the early church was able to care for the needs of all of its members, with some help going to persons outside the faith. "Many people lived on the edge of existence, in poverty," he noted, "but no fellow Christian went without. Christians never begged."

Early Christians welcomed the opportunity of serving the "hidden Christ" seen in the poor and disabled. This is in stark contrast to the human service worker today, which Wolfensberger typified as being "burned out" and experiencing feelings of hostility toward clients.

In addition, he charged that modern human service systems are involved in "gross death-making" which is directly counter to the scriptural injunction to serve the poor and needy. Abortions and the massive overuse of psychoactive drugs are but two of the tools society is now using to "make death," he noted.

Because of the failure of the "super human service systems" and the death-making taking place there, Wolfensberger noted, a growing number of Christians are disengaging from human service institutions and are beginning to minister to people in more personalistic ways.

Meeting human needs in the congregation is Christian, Wolfensberger said, "because we seek to transcend the Fall, not fix it." And our service "should be denominational, because when a person is in an extreme situation, he or she needs to have the symbols and traditions in which they have been rooted."

Outlining several principles for rendering Christian human service in the congregational setting, he also listed ways of safeguarding such ministries

Lois Wilson, moderator of the United Church of Canada, recently returned from a five-week tour of four Latin American countries "hopping mad." "I've come back with an even greater sense of rage against injustices and oppression to the poor than I had before," she told *The Toronto Star* in an interview. "At the same time I feel a greater sense of commitment to the task of challenging the structures which allow this kind of thing, both in Latin America and back here in Canada as well." She visited fellow church people and leaders in Nicaragua, Chile, Argentina, and Brazil. Wilson said she was enormously impressed and encouraged by the way the churches in all the areas visited are working ecumenically to meet the challenge of hunger, disease, illiteracy, and massive military oppression. The moderator said the biggest impact of her tour has been on the view she has of the role of the church in Canada. She says she now sees more clearly than ever that Christians here must also opt for the poor and the marginalized, particularly for our own native peoples. Everywhere she went in Latin America, Wilson said, she saw evidence of the presence of large transnational corporations — including Canadian-owned ones. People pressed her to ask Canadians to look at the effects of foreign investments on the poor in recipient countries.

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from succumbing prematurely to the perversion which, he said, is inevitable with every human endeavor.

He also warned of trying to duplicate service technologies and funding methods used in the secular world. "These technologies are bankrupt," he said. Instead, congregations should develop Christian human services based on the personal, voluntary, radical involvement of local believers sharing primarily in informal, culturally normative ways.

Don't seek funds from Caesar, he warned. "Once we become dependent upon public funds, there will come a time when the state, because it is fallen and is always grasping for control, will gradually pull in the reins."

"Above all," he said, "anything that is done must be an outgrowth of a personal and communal quest for holiness. A human service is Christian and sound only insofar as it flows from service to Christ. Because of the unity of the body of Christ, serving a member of the body is a service to Christ."

During periods of feedback, participants raised several questions. When asked how the church could possibly minister to all the handicapped and devalued persons in society, Wolfensberger acknowledged that it is impossible.

"The ordinary congregation will not generate vast numbers of handicapped persons," he said, "generally not more than it can care for." But he noted that we as Christians cannot "fix the Fall." And because of the Fall, "the need for service is infinite. We just cannot meet all the needs." Rather than starting with the needs of the world, he said, we need to start with the needs within the church, "working from the inside out." Then, as we are able, we can share with others in the community. But, he said, "we will constantly have to say no," and he suggested this may well be the most difficult area for a congregation to handle.

While granting Wolfensberger's point that the state will seek to control and subvert Christian human services, other participants differed with him on the concept of total avoidance of governmental funding. They suggested using public funds but keeping a clear sense of purpose and being prepared to have public funds withdrawn if Christian service principles are threatened.

A highlight of the symposium was an evening worship service featuring Project Promise, a group of about 30 handicapped persons from northern Indiana. Members of the group led congregational singing, shared Scripture verses, and provided special music.

In a closing devotional period, Paul Miller of Associated Mennonite Biblical Seminaries, Elkhart, Indiana, noted that being disabled should not result in being devalued. In fact, God has expressed a bias toward the poor and the afflicted. Citing 1 Timothy 5:8, Miller pointed out that Scripture equates the care for members of our family and congregation with the faith itself.

The symposium was sponsored by Mennonite Mental Health Services in cooperation with Associated Mennonite Biblical Seminaries and the Center for Discipleship at Goshen College. *Glen Pierce*

Toronto churches to build retirement community

Newton, Kan. (GCNS)—The Toronto United Mennonite Church and the Danforth-Morningside Mennonite Church of Toronto, Ontario, have entered into a partnership to build a retirement community and are in the initial stages of finding a land site.

"We see this as a commitment to the city not only as a place to work and serve, but also as a place to retire," says Darrell Fast, pastor of the Toronto United Mennonite Church.

The planned complex will house 200 people. It will be a continuum of care all the way from self-sufficiency apartments to full nursing care.

Since the project is a nonprofit venture, Canada's Central Mortgage and Housing Corporation (CMHC), a government agency, will provide a subsidy to bring the mortgage interest rate down from the market fix to 2 percent. This will make rents competitive and in some cases subsidized.

The two churches, however, must provide the initial seed money. They have done this through no-interest loans. These funds are being used for publicity and architectural drawings.

Need summer meeting facilities?

The campus of Bethel College is available this summer for conferences, conventions, workshops, retreats, family reunions, athletic and music camps, etc. Facilities include residence halls, auditorium with audiovisual and musical facilities, seminar rooms, classrooms, two gymnasiums, tennis courts, track and football/soccer field.

For information about facilities and rates contact: Karl Swartz, Director of Summer Conferences, Bethel College, North Newton, KS 67117; 316/283-2500.

A noted Bible translator accused proponents of the theory of biblical inerrancy of "willful ignorance or intellectual dishonesty" at a seminar of the Southern Baptist Christian Life Commission. Robert Bratcher, translations consultant for the American Bible Society and principal translator of the Today's English Version Bible, said that "to invest the Bible with the qualities of inerrancy and infallibility is to idolatrize it, to transform it into a false god." He added, "To qualify this absurd claim by adding 'with respect to the autographs (original manuscripts)' is a bit of sophistry, a specious attempt to justify a patent error."

The 14th annual West Coast Mennonite Relief Sale raised a record $108,000, with an estimated 7,000 visitors in attendance. Meanwhile, in the central states region, four relief sales were held during April. Hutchinson, Kansas, hosted the largest sale, which collected $262,650. Nebraska's second sale involved more buildings, people, and receipts ($124,718) than last year. In Washington, Iowa, about $66,000 was raised. Fargo, North Dakota, hosted the first North Dakota relief sale, in which Montana, Minnesota, and Wisconsin also participated. About 1,000 visitors raised $25,000 there.

New York City seminar focuses on the state of the arts

New York, N.Y.—Artists from localities as widely separated as Toronto, Ontario, and Newton, Kansas, converged on New York City in early April for the second New York Arts Seminar. Organized by an ad hoc planning committee of New York Mennonites, the seminar attracted painters, graphic artists, photographers, ceramists, and artists working in fiber and wood.

Ken Hiebert, professor of graphic design at the Philadelphia (Pennsylvania) College of Art, gave the opening presentation on the evening of 3 April.

The following morning participants met at Whitney Museum of American Art to hear Whitney curator Paterson Sims speak on the role of the curator, and on his part in assembling the museum's comprehensive biennial exhibition of recent American art. Museum and gallery visits followed.

At the closing session of the New York Arts Seminar the participating artists were joined by a number of New York Mennonites for supper and an evening of slide presentations. Ken Hiebert showed slides of recent work, as did Robert Regier, who is on sabbatical from teaching art at Bethel College, North Newton, Kansas, and who discussed a number of his multi-colored prints. Jerry Lapp, associate professor of art at Eastern Mennonite College, Harrisonburg, Virginia, showed slides of his ceramics, while Glenn Fretz of Toronto, Ontario, presented photos of the installations he had designed for Mennonite World Conference in Wichita in 1978. New York artists presenting their work were Susan Ebersole, Erma Martin Yost, and Leon Yost. The evening's program was also enriched by the participation of graphic designer David Hiebert of Scottdale, Pennsylvania; fiber artist and ceramist Art Isaak of Sellersville, Pennsylvania; photographer and draftsman Dale Jones of Richmond; Virginia; wood-worker Harvey Braun of Toronto, Ontario; and ceramist John Bergen, also of Toronto.
Ardis Grosjean

(Left to right) John Bergen, Erma Martin Yost, Art Isaak, Robert Regier, and Ken Hiebert discuss Mennonite contributions to the arts.

General Conference giving takes a nosedive

Newton, Kan. (GCNS) — Giving to General Conference causes has been slow during the first four months of 1981, after a heavy influx of funds in December 1980. Figures for the first third of 1981 reveal that only $910,972 or 19.8 percent of the conference's $4,609,382 budget has come into its coffers. Those numbers show a decrease in income of $43,694 over the same period last year, despite the fact that the total 1981 budget calls for an increase of $584,192, or 14.5 percent.

Comparative figures for each of the conference's areas of ministry are as follows (with 1980 receipts in parentheses): Commission on Overseas Mission, $593,546 ($657,228), or 19.8 percent of budget; Commission on Home Ministries, $167,122 ($167,863), 19.8 percent; Commission on Education, $74,313 ($70,020), 19.8 percent; and Mennonite Biblical Seminary, $75,991 ($59,555), 19.1 percent.

For the same period, Women in Mission reflected an income of $66,249 ($66,077), or 30.7 percent of its current $216,000 budget.

Position open at EMC

Eastern Mennonite College and Seminary is accepting applications for a director of communications beginning 1 July 1981. Responsible for management, planning, and organizing news bureau, information services. Master's degree in communication; marketing and organizational skills and an understanding of the Mennonite Church needed.

If interested, call Lee M. Yoder, vice-president, Eastern Mennonite College and Seminary, Harrisonburg, VA 22801, 703/433-2771, ext. 103.

A first annual baccalaureate service was held at Conrad Grebel College, Waterloo, Ontario, 5 April. The service was organized out of a concern that students relating to the college all graduate from the University of Waterloo without any recognition given by Conrad Grebel College. The 32 graduates included those graduating from programs in music, peace and conflict studies, and religious studies offered by the college, as well as students in residence and associate students graduating from a variety of University of Waterloo programs.

Bethel College, North Newton, Kansas, and Hesston (Kansas) College are joint recipients of a $9,500 grant to complete construction on two educationally oriented solar and wind energy projects. Bethel will receive $4,600 to complete the final components of a solar greenhouse/solar collector, which has been under construction since last spring by industrial arts students. The Hesston grant of $4,900 will be used to erect a wind energy system consisting of a 51-foot octahedron tower topped by a three-blade, 16-foot diameter wind turbine (windmill) head. The system will drive a heat pump, which will heat and cool a building on campus.

CLUES (Congregational Leadership and University Educators' Seminar) will be held 18-20 June, 1:00 p.m. to 11:00 a.m., at the Champaign-Urbana (Illinois) Mennonite Church. Sponsored by the Commission on Education's department of higher education, CLUES offers suggestions to home congregations with college students, provides insights into college students' attitudes and value conflicts, and helps integrate faith and academics. CLUES is for pastors, lay leaders, faculty, and student ministry staff. Contact James Dunn, Box 347, Newton, KS 67114, to register.

RECORD

MINISTERS

Abe Buhler has resigned as pastor of First Church, Burns Lake, British Columbia, to study.

Arnold Fast was installed as interim pastor at Eben-Ezer Church, Clearbrook, British Columbia, 29 March.

Dick Hildebrandt, pastor at Granisle (British Columbia) Church, was ordained 1 March.

Dave Gustafson, a student at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, will become full-time pastor at Langley (British Columbia) Church in June.

Lowell Gerber, Kidron, Ohio, will become assistant pastor at Olivet Church, Clearbrook, British Columbia, 15 July.

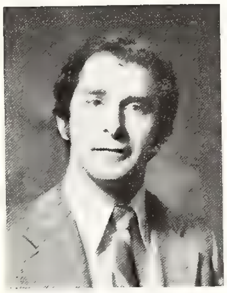
Helmut and *Katie Isaak,* who were earlier installed to the pastorate at First Church, Sardis, British Columbia, were ordained 12 April.

Ezekiel Wong, formerly with the Mennonite Central Committee Vancouver Refugee Settlement, has agreed to work in a newly formed Asiatic group in Calgary, Alberta.

WORKERS

Marion Beyeler, Orrville, Ohio, joined the Mennonite Mutual Aid staff 20 April as area representative for Ohio and western Pennsylvania.

Randy and *Ruth Ann Goertzen Franz,* Bethesda Church, Henderson, Nebraska, are serving a one-year term with Mennonite Disaster Service, currently as assistant project directors at the Lake Elsinore, California, flood operation.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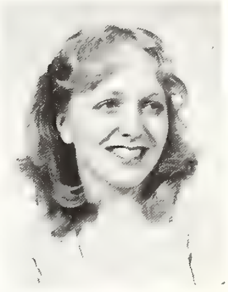
Hacker

Sweitys

Cheryl Hacker, Bethel Church, Lancaster, Pennsylvania, has begun a two-year term with Mennonite Central Committee in Washington, DC, as a legislative research assistant. She has a BA in history from Bluffton (Ohio) College. Her parents are Ray and Agnes Hacker of East Petersburg, Pennsylvania.

Gordon and *Gertrude Heinrichs,* Rosthern (Saskatchewan) Church, served their second winter with Mennonite Disaster Service recently as project directors at the San Bernardino, California, brush-fire operation.

Helga Marthol, St. Catharines (Ontario) United Church, is serving with Mennonite Disaster Service in Mobile, Alabama.

Issa and *Margaret Sweity,* Bethel Church, Winnipeg, Manitoba, are serving with Mennonite Central Committee for two years at the Self-Help Crafts warehouse in Ephrata, Pennsylvania. Issa received a printing diploma at Theodon Schneller College in Amman, Jordan. Margaret attended Nipawin (Saskatchewan) Bible Institute and is a licensed practical nurse. Their parents are Miriam and the late Abdullah Sweity of Israel and Jim and Margo Penner of Winnipeg, currently serving with MCC in Dominica.

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Student assistant minister
Deep Run Mennonite Church West, Bedminster, Pennsylvania, has an opening for a student assistant minister and senior choir director.

Send resume to Ray R. Myers, Route 2, Box 104, Perkasie, PA 18944, or Chester Mill, Blooming Glenn, PA 18911.

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Iowa Mennonite School has an opening for English, Spanish, and German teachers, or any combination of the above, for the 1981-82 school year.

Please contact Norm Yoder, principal, Iowa Mennonite School, Kalona, IA 52247; phone 319/656-2073.

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Please direct all inquiries or applications to:
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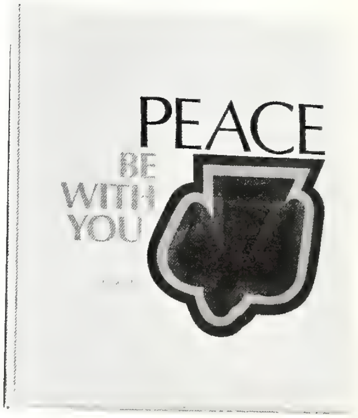
PEACE BE WITH YOU

A strong legacy of peace stories by Cornelia Lehn



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Armageddon and the end

Phil Bender

As did chapters 17-18, Revelation 19-20 elaborates in still different symbolism the capsule description of the collapse of evil and the fulfillment of God's purposes for the earth, given in the sixth and seventh bowls of wrath (16:12-21).

Amidst the saints' shouts of "Hallelujah!" the world receives its decisive revelation. That revelation, John reports, will be but an unveiling of the reality the church already affirms by faith: *Jesus is Lord.*

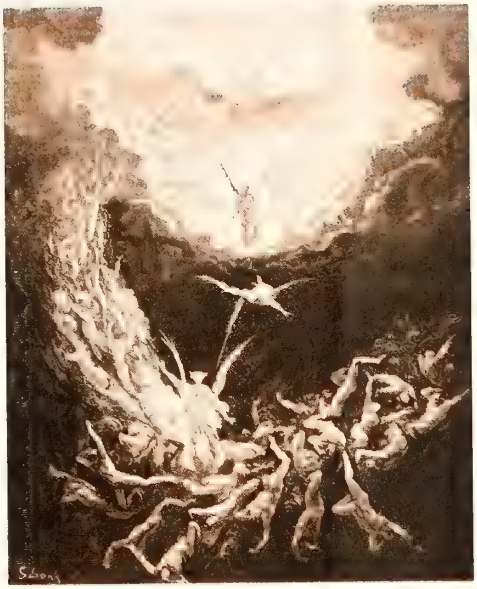
In mid-heaven, mounted on a white horse, the Lord appears. Unlike the lying and diabolical Antichrist — earlier observed wreaking destruction and death in spite of *his* white horse (6:2) — this rider is Faithful and True and prepares to execute righteous judgment. As John proceeds to show, Jesus' coming promises life for his followers and portends death for Satan and his hosts.

The scenes depicting the final overthrow of evil, which constitute the bulk of these chapters, are bound together by one theme — the powers of hell are impotent before the world's sovereign Lord.

Striking is the swiftness at which the last resistance of these Satanic powers crumbles. Earlier John had suggested that the armies of the beast would amass for a great battle against the Lamb just before their collapse at the end of history (16:12-16).

Yet when the Lord appears to herald the end, *there is no battle.* All we are given is the casual report that the beast and the false prophet are "captured" and "thrown alive into the lake of fire" (19:20). As for the rebellious armies, "they were slain by the sword of him who sits upon the horse" (19:21) — a sword not of steel but of his word (19:15).

open your bible



All not found in the book of life — the grim verdict reads — will receive their just reward. John's symbolism merely reiterates the dictum of Paul that "the wages of sin is death" (Romans 6:23).

What, then, has rendered Armageddon unnecessary? John has already told us: The battle took place at the cross (chapter 12). On his robe Jesus wears his blood-stained emblem of victory (19:13), the mere appearance of which suffices to spell the beast's demise.

But John is not finished. Not only will the earthly incarnations of evil — which now assault the faithful church — harmlessly capitulate at the Lord's coming; so will the devil who inspires them.

In two scenes John foresees the utter humiliation and banishment of Satan. In the first (20:1-3), a subordinate angel is sufficient to securely bind and seal him into the pit. In the second (20:7-10), Satan's final spasm of resistance is cut short. A bolt from heaven liquidates his armies, and he too is tossed like a pebble into the lake of fire.

By his inclusion of this familiar apocalyptic motif of the binding and brief release of the evil one at the end of time, John may be expressing his conviction that the old world, even under the manifest lordship of Christ, still contains the potential for evil. His more immediate concern, however, seems to be to assure his menaced readers that Satan, who though defeated but now besieges them through the beastly pagan state, will find his power paralyzed at the Lord's appearing.

The final scene of judgment reassures the faithful church that at the end of history justice will be done. John reports that "the dead" stand before the throne of God (20:12). While elsewhere implying that the church too at the end of time will face its sovereign Lord (3:5), his emphasis here is on the fate of evildoers and of death. All not found in the book of life, the grim verdict reads, will receive their just reward. John's symbolism merely reiterates the dictum of Paul that "the wages of sin is death" (Romans 6:23).

As evil recedes into oblivion, John interjects a word about the fate of the Lord's people when he appears: *life.* He states that the martyrs and other faithful dead "came to life and reigned with Christ a thousand years" (20:4). Earlier the faithful church had been assured not only life at the end but also eminence and reign (2:7, 10, 26; 3:21). Now John shows that promise being fulfilled.

God's purpose for his creation, John reveals, includes a period in history when the now-disputed sovereignty of our Lord shall be acknowledged by all — a time when Jesus' own prayer that "thy kingdom come, thy will be done on earth as it is in heaven" will be realized. Those who live by Jesus' lordship now will have the privilege of sharing his reign. *Ninth article in series*

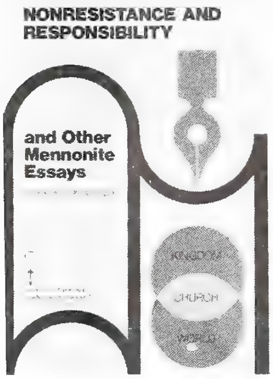
Phil Bender, Box 120, Altona, Manitoba R0G 0B0, is principal of the Elim Bible Institute and teaches New Testament and theology.

books

Essays on church and world

Nonresistance and Responsibility and Other Mennonite Essays, *by Gordon D. Kaufman (Faith and Life Press, Newton, Kansas, 1970), is reviewed by Victor G. Doerksen, a professor at the University of Manitoba, Winnipeg R3T 2M5.*

For most Mennonites, Gordon Kaufman's book, with the possible exception of his lucid *Historical Theology*, have not been very accessible. His thoughtful insights, like those about our language concerning God (in *God the Problem*) have consequently not had the circulation they deserve. The essays collected in this volume, written between 1958 and the present, put forward Kaufman's thinking on relevant questions in a more popular form, and this alone makes it an important book.



There are three parts: "A Mennonite View of Christian Faith and Life," "Nonresistance and Its Problems," and "Christian Participation in Secular Society." He moves from the general to the specific, working out, as the philosopher-theologian must, the careful distinctions in what is usually considered abstract ground. He brings his analytic gifts to bear on topics like professionalism and education, and his piece on art is a model of clarity.

It is in these areas where the connection with the theological base is usually weakest for Mennonites, though also the most crucial, since it is in these and similar endeavors that the Christian-Mennonite world view must penetrate.

Kaufman has sobering things to say about the church and the world, especially about the degree to which our lives are attuned and guided by each of these. His realism here demands a hearing.

On the positive side, his view of how and where the kingdom of God enters the world is both illuminating and hopeful. Here is food for thought for those interested in the paradox "in but not of the world."

These essays, though not definitive, are guides to reflection about questions that must occupy thoughtful Mennonites today.

What causes poverty?

The Nature of Mass Poverty, *by John Kenneth Galbraith (Harvard University Press, Cambridge, Massachusetts, 1979, 150 pages), is reviewed by Henry Fast, 18 Emery Road, Winnipeg, Manitoba R3T 3L1.*

"Poverty is man's most powerful and massive affliction. It is the progenitor of much further pain—from hunger and disease on to civil conflict and war itself" (pages 20-21). Volumes have been written attempting to explain its causes and to prescribe solutions. Galbraith, in his usual straightforward, readable style, presents a new perspective on this vexing problem, based on his many years of intimate experience with poor countries and their history.

The Nature of Mass Poverty is a search for an explanation, or rather a group of consistent explanations of rural mass poverty. Galbraith reviews eight causes that are commonly cited, ranging from climate and physical endowment to the legacy of colonialism and adverse terms of trade, and shows how each one falls short in light of historical evidence. We, the rich countries, have also been guilty of making the diagnosis fit the available remedy, according to Galbraith. For example, because we felt obligated to extend aid and we had a supply of capital available, it was decided that a shortage of capital must be a root cause of poverty.

Other suggested causes were less acceptable either because little or nothing could be done about them, such as climate, or because they needed to be tactfully avoided, such as birth control programs in the 1950s.

A valuable insight put forth by Galbraith and central to his explanation of the nature of mass poverty, is the concept of *accommodation* leading to an *equilibrium of poverty*. Just as most people of a rich country have come to expect a comfortable and an increasing income, most people of a poor country have accommodated themselves to the fact of poverty. Accommodation in this context is a rational refusal to struggle against the impossible. Galbraith states, ". . . one thing worse than accepting the equilibrium and culture of poverty (is) to live in *hopeless* conflict with it" (page 94). Consequently, there are strong social and biological forces that work towards restoring the equilibrium of poverty, should it be temporarily broken.

Policy implications of this diagnosis lead Galbraith to two broad lines of attack on poverty. The first one is to combat accommodation by seeking to enlarge the number of people who are motivated to escape the equilibrium of poverty by resisting or refusing accommodation, and the second is to facilitate that escape. In this context economic development is redefined: "Economic development consists in enlarging the opportunity for those so motivated to escape the equilibrium and culture of poverty" (page 108).

The escape can take place in two directions. It can either be an escape *within* the equilibrium of poverty—that is, "the industrial escape"—or it can be an escape *from* the culture of poverty—that is, movement from a poor country to a rich one.

The book ends with a provocative discussion of migration as a practice that has been remarkably successful in the last two centuries.

While Galbraith does not urge migration as the only solution, or even as the principal one, the reader is left wondering how effective and practical migration would be for heavily populated countries such as India or Bangladesh. One wishes the author would have gone one step further and projected the magnitude of additional people that would need to migrate from the less developed countries to break the equilibrium of poverty, and where in the developed world they should go. It is interesting also from this standpoint to reflect on the importance of the current movement of people from Southeast Asia being assisted by Mennonites.

The Nature of Mass Poverty is a stimulating little book and well worth reading.

MEDITATION

Faith into life

On a mission field in the Brazilian interior we met a variety of co-workers. Some years ago a couple from a conservative mission visited us there. During the few days of their stay the wife made it a point to witness to me individually. She challenged me to wear my hair long, as she did. I responded that from my study of 1 Corinthians 11 I felt the issue was the *covering* of a woman's head, not long hair. "Yes," she answered, "I believe in the veil, but I don't practice it."

Observing those who make up the church here in the US and Canada, I find my nonpracticing friend coming back to mind.

We believe in evangelism. Yet we are afraid of personal witnessing, lax in the spiritual training of our children, aghast at the thought of church discipline.

We are convinced much of TV is bad for our children and a waste of our time. Yet how many even try to keep it out of our homes?

We see materialism as a threat to our spiritual loyalty. Yet we buy ever bigger farm machinery and replace the slightly worn carpet.

Depletion of natural resources strikes at our consciences. We begin saving paper bags, yet regularly switch on our dryers for just the right fluff.

Solutions to these and similar issues (like abortion, women's roles in home and church, war taxes) are difficult and far-reaching. We have been satisfied to study and discuss the issues and then make the wise pronouncement, "There are no easy answers."

What did Paul mean when he told the Philippians, "Work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure"?

Christians have always faced difficult choices. In that same letter (3:16) Paul proposed what I believe to be a step toward victorious Christian living: "Only let us hold true to what we have attained."

Belief without action is meaningless and void. It is ridiculous, the poorest of witnesses to an unbelieving world. Perhaps we need to broaden our interpretation of the words of James 2: "What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him?"

Fear and trembling are fitting characteristics of those who take the Word seriously. After all, James sums up chapter 4 with, "Whoever knows what is right to do and fails to do it, for him it is sin."

Anette Eisenbeis

My Emmaus road

Lord Jesus, come and walk with me;
this drear Emmaus road of mine
winds on and on.
And all my thoughts are full of grief and pain.
O come and tell me gently why
the sorrow and the loneliness
are needed to make my spirit grow.
Help me forget my weary, aching feet
that trudge the rocky, dusty path.
And when the evening comes, Lord,
still do not leave me.
I need you most of all
when shadows fall.
Then in the tender twilight
reveal yourself to me
in sharing of my simple meal,
O heavenly Bread!
And strengthened thus
may I go out to others,
Telling them you walk that road with us
that all through sorrow, disappointment, woe
we can lift up our tearful eyes and know
It was the Lord!

Aggie Klassen

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E. Raymond Wilson and Florence Widutis wrote a series of two articles on *smoking* on behalf of the Friends Committee on National Legislation, 245 Second Street, NE, Washington, DC 20002. Both are "smokers who quit." These articles have appeared in *Quaker Life*.

Our meditation writers are Anette Eisenbeis, Marion, South Dakota 57043 (a former worker in South America); and Aggie Klassen, 1505 Fairview, Wichita, Kansas 67203.

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EDITORIAL

Berne was one small step

The conveners of the 30-31 March Consultation on Continuing Concerns (CCC) at Berne, Indiana, said they were overwhelmed at the number of people who came. I was not.

In a time of so much turmoil and change in families, congregations, denominations, and the larger world, most of us are concerned.

Few of us are untouched by family breakups among close friends, relatives, or families. The great majority hurt about dear ones who—for reasons we can't understand—have made no commitment to Jesus Christ and his body (the church). We wonder whether we are failures as Christians and what we can learn to grow stronger in our prayer and devotional life. How can we best experience the liberating joy and guidance of the Holy Spirit in our troubled times?

I am glad the CCC was held. It may be a beginning for something new.

People voiced fears and disappointments. There were usually others ready to voice hopes and encouragements. It was not clear that those two groups always *wanted* or *tried* to hear each other.

Some people felt that their fears or hopes are the only ones that are biblical and justified. They had no intention to listen seriously and contemplate some personal changes (growth?). Their statements sounded final.

But many seemed genuinely surprised to find how many are seriously concerned and willing to hear a new "word" from the Lord. They are ready—both conservative and some not so conservative—to drink deeper of the "living water" and to chew fresh "meat."

There are messages from the Berne CCC to our whole conference. (It is regrettable that our Canadian and western US people were not there.) Some things among us *must* change.

We need to find greater freedom to talk about our spiritual priorities—in our homes, in congregations, and in relationships with unbelievers. Somehow our "joy in the Lord" has been too muffled in personal conversation. A quiet, gentle serving of the Lord marks many of our lives. It's not adequate. We also need to confess with our mouths.

We must learn how to hold deep convictions (whether premillennial, infallibility, or nonresistance), feel free to express them without apology, and yet recognize that other equally committed followers of Christ will disagree with our understanding of the Bible. Too easily we've said, "There is only one teaching in the Bible, and therefore you are wrong and I am right." It may be that there is only one teaching intended in the Bible. But at the same time our humanness (sinfulness) should keep all of us humble. Our first confession—even at best—ought to be, "Lord, I believe, help me in my unbelief." Lord, since I too am imperfect and prone to sin, give me the courage and patience to learn together with others. Neither of us—probably—has yet fully discovered the one intended teaching.

That is not meant to create an easy tolerance of anything and everything. Just the opposite. It means Christians are called to make their beliefs known, and their basis. Then together to pray seriously and persevere in the Word until God's Spirit sets us free in the joyous fulness of his Spirit. I remain convinced that whenever we together seriously seek God's will, he shows it to us.

In fact, if there is any criticism I'd care to make of Berne, it would be here. I believe that the leaders became afraid any time some sharp differences were expressed, and quickly encouraged a counter expression. That was a good intention, but not a way to solve spiritual problems.

Healing of wounds of a severe nature takes more than Band-Aids. It may require a deeper look at the wounds—letting the raw hurts become exposed—and then applying some powerful medicines (repentance, forgiveness, reconciliation—of a personal nature). It's much more painful, but it's the only way.

I believe CCC showed us that there are concerns and many concerned people. That was an essential beginning step.

I don't believe CCC showed us how to deal with these concerns.

Therefore we must not let too much time pass before we take the next step.

At Berne we took one small step *for* concerned men and women. The giant leap *for* the body of Christ still waits to be taken. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:21 26 MAY 1981

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Inside this issue

The temple of the Holy Spirit
Giving God "the business"
US foreign policy is bankrupt
The new Jerusalem
A field of statues
A birth of hope

The temple of the Holy Spirit

Florence Widutis and
E. Raymond Wilson

"Smoking 10 cigarettes in one hour in a closed car doubles the carbon monoxide level in both smokers' and nonsmokers' blood."

Tobacco today/2

Those who know that the body is the temple of the Holy Spirit can rejoice that more than 29 million people in the US have quit smoking since the US Surgeon General's first landmark report in 1964. Studies have been made of many who entered formal programs, but little is known about the estimated 95 percent who did it on their own.

"I decided *I* would run my life, not cigarettes," said a former heavy smoker.

Five years ago a 40-year-old computer designer was told by his doctor that a lesion inside his mouth would require surgery if he kept on smoking. He never lighted another cigar. The lesion has healed. Having proved his willpower, he proceeded to lose 50 excess pounds.

A teacher had a two-pack-a-day habit by age 41 — and frequent colds and a bronchial wheeze. She found a book on how to stop smoking, took leave of absence from school, and isolated herself from other smokers for a week. The book said to kick one habit at a time. She had two relapses but has not smoked for 20 years and seldom has a cold.

Breathing poison

Did successful ex-smokers stop because they got the message about tobacco? Evidence that it is a poison has been mounting at such an alarming rate that the Federal Trade Commission of the US has called for federally funded advertising to educate the public about its dangers.

Cigarette smoking kills more than 300,000 people a year. A 30-year-old, two-pack-a-day smoker has a life expectancy 8.1 years shorter than a nonsmoker. According to the Department of Health, Education, and Welfare, about one quarter of the US population smokes, and 37 million will die prematurely from it. Mortality rates depend on years of smoking and amounts smoked, with rates higher for those starting at a young age. Every two minutes five teenagers begin smoking, shortening their life by 5½ minutes with each cigarette.

The chief cause of death of cigarette smokers is coronary heart disease; second, lung cancer; third, obstructive lung diseases like emphysema and bronchitis. Cigarettes are also associated with cancer of the bladder, kidneys, and pancreas, with peptic ulcers, and with vision problems. Cigar and pipe smokers risk death from cancer of the mouth, larynx, and esophagus.

Among women, cigarettes contribute to one fourth of all cancer deaths, and the lung cancer death rate is expected soon to surpass the rate for breast cancer. A seven-year study of 60,000 pregnancies proved that mothers who smoke have far more miscarriages, stillborn babies, and babies with congenital malformations than mothers who don't. Yet by 1979, girl smokers aged 12-18 exceeded the boys.

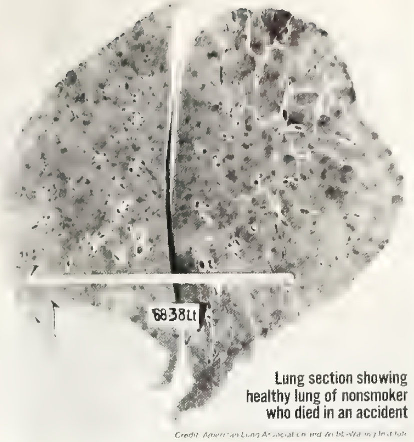
No decrease in carbon monoxide levels has resulted from production of low tar and nicotine cigarettes. Addicts apparently smoke more of them or inhale more deeply.

The World Health Organization gave smoking top priority for 1980, naming it the largest single preventable cause of ill health in the world.

Right to life for nonsmokers

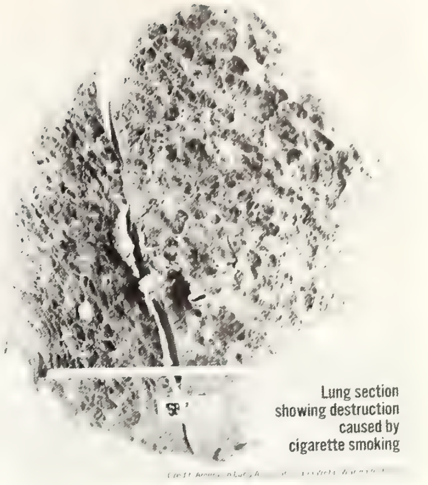
Smokers are not only endangering their own lives. Nonsmokers have awakened to the danger of smoke emitted directly by burning cigarettes, plus smoke exhaled. "Sidestream smoke," says the American Lung Association, "has a higher concentration of noxious compounds than smoke inhaled." Thirty minutes in a smoke-filled room raises the carbon monoxide level in a nonsmoker's blood, and also blood pressure and heartbeat. Smoking 10 cigarettes in one hour in a closed car doubles the carbon monoxide level in both smokers' and nonsmokers' blood. Respiratory illnesses happen twice as often to children whose parents smoke. Nonsmoking women married to smokers die earlier than those married to nonsmokers.

The nonsmokers' rights movement is called in a Roper survey "the most dangerous development to the viability of the tobacco industry that has yet occurred." Those who believe smoking is hazardous to nonsmokers' health rose from 47 percent in 1974 to 58 percent in 1978, a change credited to antismoking organizations, the most outstanding one being the Association on Smoking and Health (ASH), 2000 H Street, NW, Washington DC 20006. Unfortunately, the American Cancer Society, the American Heart Association, and the American Lung Association spend only a small percentage of their funds on antitobacco campaigns. The effects of smoking are ignored by the Food and Drug Administration, and tobacco is specifically exempt from regulation by the Consumer Products Saftey Commission and by the Environmental Protection Agency.



Lung section showing healthy lung of nonsmoker who died in an accident

Credit: American Lung Association and Webb-Waring Institute



Lung section showing destruction caused by cigarette smoking

Credit: American Lung Association [illegible]

Breaking the chains

Despite the impressive numbers who have ended their slavery to tobacco, don't underestimate the difficulty of kicking the habit. Withdrawal symptoms can be severe. Quitters can experience abdominal cramps, nausea, headaches, diarrhea or constipation, fatigue, insomnia, anxiety, and inability to concentrate. Some former drug users and alcoholics consider tobacco harder to kick than a heroin or liquor habit.

Yet the National Institute on Drug Abuse reports that only a small minority of smokers who would like to quit ever attend smoking withdrawal clinics. A large majority who complete formal programs relapse within a year.

The American Cancer Society permits choice of cessation techniques and provides group support. A check of 487 participants after a year showed 22 percent still abstaining.

The popular Seventh-Day Adventist five-day plans offer five consecutive two-hour sessions followed by weekly meetings. People quit "cold turkey," get support from a "buddy" system, and abstain from caffeine and alcohol. Clinics claim 33-40 percent abstinence rates one year later, but an outside study showed only 16-20 percent.

Studies of 62 treatment methods summarized in the 1979 Surgeon General's Report include nicotine substitutes, medication, counseling, role playing, and hypnosis. The results: 70-80 percent had quit by the end of all programs, but only 20-35 percent were abstaining after one year.

With or without help, the decision to stop smoking means a battle. To support the valiant, the immediate and long-range rewards of victory should be better publicized.

For one thing, nonsmokers are often revolted by the odor of smokers' clothing and breath. How delightful to know one no longer offends. And ex-smokers can experience new joys. Some say they can at last really taste good food and smell the flowers.

It takes longer to notice improvement in health, but the rewards are guaranteed. To quit, smokers pit their will against their craving, but they can know in advance that in a few days their craving will diminish. If they quit soon enough and abstain for 15 years, evidence shows they can live as long and healthy a life as persons who have never smoked at all.

Action suggested by various groups:

1. Transfer tobacco land to food crops. Some has already occurred. The peak was 2.1 million acres in 1930.
2. Stop all cigarette advertising as done in Italy, Iceland, Finland, Sweden, and Norway.
3. Vigorous government antismoking education program. Will it succeed?
4. Regulation of tobacco sales by the FDA — due to noxious chemicals in tobacco smoke.
5. Label cigarettes "addictive."
6. Study why and how people quit smoking on their own.
7. Blue Cross and Medicaid reimbursement for smoke cessation counseling and treatment.
8. Make cigarette companies liable for the effects of their products.
9. Develop alternative uses of tobacco, i.e. extraction of a protein shown to have nutritional value.
10. Strict enforcement of a prohibition against sale of cigarettes to minors.
11. See smoking as related to your commitment of your whole self to Christ. If the body is Christ's temple, what does this mean?
12. Encourage greater spiritual openness and freedom for mutual burden-bearing so "crutches" like tobacco become unnecessary. *Last of two articles* •

Giving God "the business"

Don Ratzlaff

The telephone rings. "Could you come over tomorrow night? There's something important I'd like to talk to you about," says a familiar voice. Curious and concerned, you agree.

You arrive as promised. A few additional cars parked outside heighten your curiosity. Your friend beckons you into a room with a half dozen or so other people . . . and a blackboard.

Concern fades into puzzlement as a person with a big marking pen and an even bigger smile is introduced. He steps to the blackboard and says, "I've got something to share with you tonight — a chance to make your wildest dreams come true. . . ."

The ritual happens every day in thousands of communities. The message is the same — *Amway* is waiting to whisk you to perpetual financial bliss, the "good life" dream, and a happy foreverafter.

Amway is a business — or rather, *the business*. Headquartered in the small Grand Rapids suburb of Ada, Michigan, *Amway* is one of the largest and fastest growing privately owned companies in the US. From the dream of two childhood buddies to a company with an estimated $.5 billion sales volume in 1978, *Amway* is the ultimate rags-to-riches story of the last half century and is influencing thousands of people, including many evangelical Christians.

While its *financial* ascendance is phenomenal, the scope of its influence extends far beyond the material. *Amway* is "more than a business — it's a way of life," testify many of its distributors. *Amway's* enthusiastic leadership preaches a convincing gospel of free enterprise, religious patriotism, and individualism that has found a ready ear in society searching for economic and spiritual fulfillment. *Amway* offers both.

Amway began as the brainchild of Jay Van Andel and Richard De Vos. From their basement storeroom these entrepreneurs parlayed *Amway* into a corporate giant of 250,000 distributors in nine countries, selling 150 household products from lipstick and soap to TVs and clothes. The basement storeroom has grown to a *plush and expansive* headquarters (called "the center of free enterprise") with a one-million-square-foot factory. Van Andel and DeVos today find themselves among the rich elite. They remain good friends and next-door neighbors, living on a guarded residential compound with cars, boats, jets, and winter homes. The two are on a first-name basis with a number of leading politicians including another old Michigan neighbor — former president Gerald Ford.

Van Andel is the marketeer and DeVos the motivator. While Van Andel works behind the scenes, DeVos promotes the corporation in motivational speeches. DeVos' book *Believe!* has sold over 300,000 copies.

The key to *Amway's* success is its "direct sales" marketing plan, which has its foundation in the "friendship selling" approach made popular by Avon and Tupperware. *Amway* distributors not only sell products but also recruit others to do the same.

According to *Forbes*, the authoritative business magazine, the annual retail sales of an average husband-wife *Amway* team are only about $1,250. Based on a 30 percent markup, the couple can make approximately $350 a year. But the "big money" comes in securing sponsorships. By receiving a share of the commission, a distributor multiplies income by the number and volume of distributors secured.

Fewer than one in 1,000 *Amway* teams make more than $12,000 a year, and one source estimates the dropout rate as "well over 50 percent." Some couples have "made it" to incomes of

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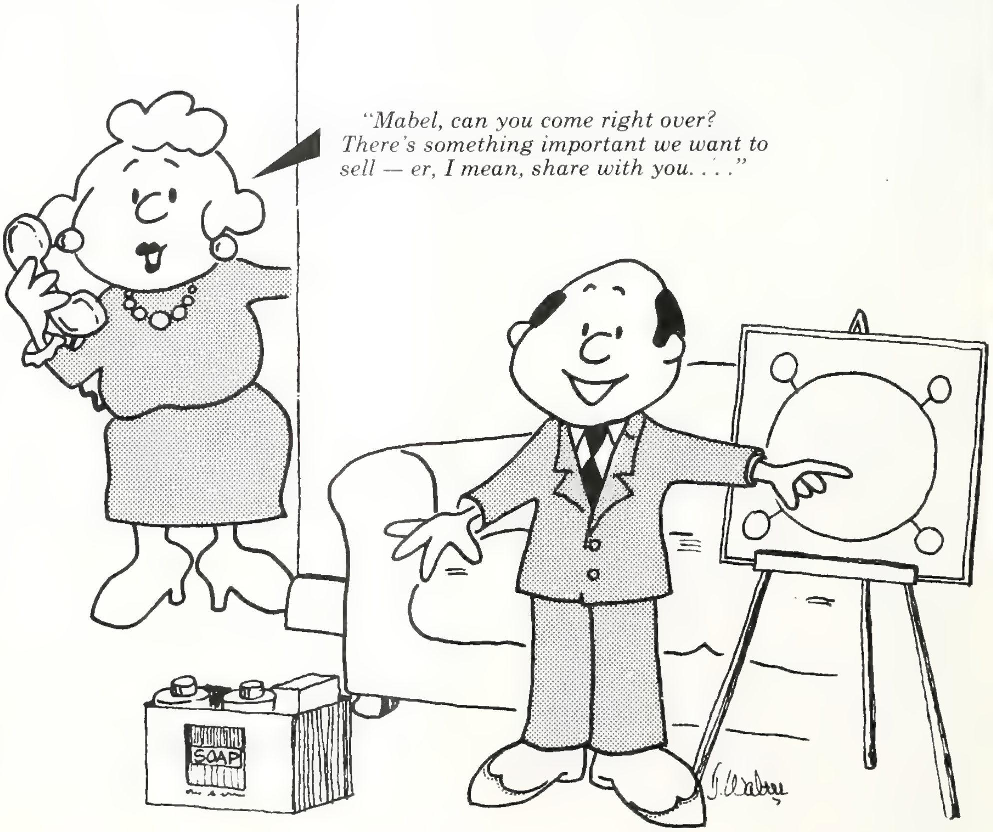
"Mabel, can you come right over? There's something important we want to sell — er, I mean, share with you. . . ."
SOAP

“With their encouragement of individualistic achievement, Amway *undermines the New Testament model of the necessity, purpose, and harmony of the community of God’s people — the church.”*

over $50,000. But by then their business, which started as moonlighting to “make a little extra money,” has become a full-time preoccupation.

Amway cannot be lumped with “pyramid sales” frauds of the past. It sells a legitimate line of household products and guarantees to refund the money of any dissatisfied customer and to buy back any products its distributors can’t sell. An *Amway* distributor’s kit costs less than $50. Through the years the company has established and maintained a reputation for integrity and honesty in the business community.

But for some conscientious Christians, concern about *Amway* arises from its surrounding aura. The questionable aspect is its supposedly unintentional connection with evangelical Christianity. Devoted *Amway* enthusiasts frequently claim that *Amway* has changed their lives, improving not only their financial status, but also their relationship with God.

“Occasionally people ask me, ‘Is *Amway* a Christian organization?’ I always answer that it certainly is not,” says espousing evangelical DeVos. “It has lots of wonderful Christian people in it, but an organization cannot be Christian, because Christianity is a person-to-person thing. It is a one-to-one relationship between an individual and Jesus Christ.”

“There is more of God in this business than any other I’ve seen,” relates one Christian distributor. “It has drawn my family closer to God and to each other than ever before.”

“There are a lot more preachers in this business than you’d ever believe,” boasts one distributor.

“We thank God for *Amway* because we now have the opportunity to dream big and know that our dreams can come true,” testifies another.

Amway rallies, developed to recognize new distributors and to generate enthusiasm, usually open with prayer and the flag, followed by stories of new life in *Amway* which are greeted with noisily enthusiastic ovations. The rallies often feature religious music and speakers.

Another staple of the *Amway* diet is its appeal to material accumulation. “There are over 200,000 people in *Amway* who have decided they want a bigger piece of the economic pie,” says DeVos. “They want to enjoy things they cannot afford.”

Financial enticement is made clear for potential distributors. Each is asked a string of questions, “What would you do with an extra $200 per week?” (Specific answers are solicited.) “How about $400? $1,000?”

Later, the emphasis changes from personal gratification to “helping others” — by selling them quality products and showing them how to increase their standard of living.

But the financial motivation rings clear at promotional meetings. “I’ll give you five reasons for joining *Amway*,” says one enthusiastic distributor — “money . . . money . . . money . . . money . . . MONEY!”

“Getting back to our religious heritage,” another favorite DeVos theme, necessitates a return to a laissez faire, conservative brand of politics. *Amway* rally speakers have included Ronald Reagan, Pat Boone, Dale Evans Rogers, Jesse Helms, and Bob Harrington.

“If you ask me what blessing we most take for granted, I would have a surprising answer for you . . . (it) is our system of free enterprise,” says DeVos. “The truth of the matter is that the free-enterprise system is the greatest single source of our country’s economic success, and it’s the best hope for surviving the demands of this chaotic century. It is time for this generation to believe once again in free enterprise, to espouse it, to teach it to our young as a positive blessing.”

The combination of ingenious marketing, satisfactory products, and its apple pie ideology makes *Amway* an enticing enterprise. But as disciples of Jesus, Christians are called to maintain a consistent witness in all aspects of life. That includes how and why we make our money.

While Christ calls us to spend our lives helping others in need, *Amway* promotes “luxuries (that) have a way of making the company’s distributors lust after — and therefore work harder for — a similar lifestyle,” observes one source. *Amway’s* much-professed attribute of helping others, used by many to rationalize their involvement, is based largely on the premise of a profitable return to the helper and not on Christ’s example of self-sacrifice.

In addition, *Amway’s* technique for introducing others to the business plays perilously on the trust and confidence of friends and acquaintances. Caught with defenses down, the person being recruited may feel obligated to join rather than risk rejection.

Amway’s emphasis on positive thinking and achievement promotes a “me now” syndrome. States DeVos, “I know sorrow exists, that life is not an unbroken delight; but I have been alive for over 40 years, and on the balance I find the good in life more impressive than the bad. In the words of the old song, I have chosen to ‘accentuate the positive’ and ‘eliminate the negative.’

“I would not be honest if I didn’t admit that on occasion I feel a tinge of guilt for the standard of living we enjoy. . . . But there has always been poverty in the world, and it does not help the situation for men — or nations — of material strength to wallow in some kind of neurotic guilt about the fact.”

Amway’s promotion of religious nationalism seems to conflict with Christ’s love for all nations and the intrinsic value of all people regardless of material or ideological position. With their encouragement of individualistic achievement, *Amway* undermines the New Testament model of the community of God’s people — the church.

And while *Amway* believers exhibit an enthusiasm and dedication that puts churches to shame, they also testify to a dependence on “the business” as their source of contentment. “We owe it all to *Amway*!” is a familiar theme.

To be critical of *Amway* may seem unfair. After all, business in itself is not evil. But the people of *Amway* speak an important truth — *Amway is* more than a business. It is a whole way of living, thinking, and believing.

Christians are also called to a whole way of living, thinking, and believing. All the soap in the *Amway* business can not wash out the difference. •

Copyrights and copying: A book editor's view

Scottdale, Pa. — "I understand it is illegal to reproduce copyrighted material in any fashion," a pastor from upstate New York wrote in a letter to a publisher. "Yet for as long as I can remember, churches have mimeographed songsheets for banquets, meetings, and conventions.

"And youth groups have gotten together a collection of contemporary hymns and choruses and have mimeographed small songbooks, reproducing only the words," the pastor continued.

"I think all of us in Christian ministry want to be law-abiding citizens, but we are not sure just what the law allows and what it does not allow."

The moral issue, of course, is to recognize writing and music as the legitimate property of their creators and to insure that they (and their publishers) receive fair compensation for their efforts. Most Christians would not take a candy bar or a pocketknife for which they had not paid, yet many have not developed a conscience about helping themselves to quantities of literary, musical, or other copyrighted goodies.

"The problem has become acute in recent years because photocopy machines make duplicating music so easy and inexpensive," Paul Wohlgemuth reported recently (see 24 March 1981 issue of *The Mennonite*).

"But every time a piece of copyrighted music is illegally duplicated, the composer/arranger, author, and publisher are robbed of their rightful compensation," Wohlgemuth noted.

"The end result of illegal photocopying of music is that the copyright holders lose money, the cost of music escalates to help compensate for such losses, good people become cheaters, and Christian ministries become blemished. In fact, everyone loses except the manufacturers of copying machines and supplies."

Churches have been taken to court by some music publishers because they have purchased single copies of choir music and have photocopied enough sets for their choirs to use. The courts have found these churches in clear violation of the copyright law.

Other churches have sought to avoid such infringement of rights by preparing handout sheets containing only the *words* of various songs and choruses. This seems to be an ethical solution for bringing songs together from a variety of sources for use by a congregation, youth group, convention, or camp program. Right?

Wrong, according to Pat Dunn, copyright specialist and permissions editor with Word, Incorporated, publishers of Lexicon Music and owner of Rodeheaver music copyrights. According to Dunn, any duplication or photocopying of the words or music of a copyrighted song is in violation of the law. Furthermore, any alterations or new arrangements of copyrighted music must be cleared with the owner. However, such requests are seldom denied.

Martin Luther's "Ein feste Burg" is considered to be in public domain.

How can one determine if a song is protected by copyright? First, look for a copyright notice printed with the song itself. If the song is in a hymnbook, and a notice does not appear with the song, determine whether ownership is clarified in an acknowledgments or sources section at the front or the back of the book. Even if a piece of music (or a hymnbook) is out of print, the copyright is likely still in force.

For permission to make copies of a song, address your request to the permissions department of the publisher claiming the copyright. (Publishers' addresses appear in *Literary Marketplace* or *Books in Print*, available in the resource section of most libraries.)

If the status of a song in a collection is unclear, contact the publisher of the book itself. Most publishers are open to modest use of their material, often without payment of a fee, providing you secure written permission and are careful to include their specified credit line on any copies you prepare and distribute.

Some older music and literary material is no longer protected by copyright law. It is said to be "in public domain." Under the United States Copyright Act of 1976 which became effective 1 January 1978, any material originally copyrighted prior to 1906 is in public domain and may be used freely by anyone without securing permission. Material more recent than 1906 may still enjoy copyright protection depending whether proper copyright renewal procedures were followed by the copyright owners.

As one might expect, the copyright law is quite complex. The law itself runs to 60 pages in fine print and is subject to further interpretation as legal suits seek to clarify the confusing and even conflicting provisions of the law.

For more detailed information related to your use of copyrighted songs, request a copy of the 16-page booklet *The United States Copyright Law: A Guide for Church Musicians*, from the Church Music Publishers Association, Box 4329, Washington, DC 20012. A complete copy of the Copyright Law of 1976 and further information on any copyright matters may be obtained from The Copyright Office, Library of Congress, Washington, DC 20559. Comparable information for Canadians can be secured by writing to The Copyright Office, Hull, Quebec K1A 0E1.

The seriousness with which the government views copyright matters is evident from the severe penalties allowed for violations of the 1976 US copyright law. Fines from $250 to $10,000 may be imposed for statutory copyright damages and, if the court finds willful noncompliance, up to $50,000 may be awarded *per infringement!*

The copyright law is not intended to inhibit the encouragement or practice of the creative arts. Rather, it defines and establishes a climate in which the creative process can mature and thrive with equal protection for all.

Included in the law is the principle of "fair use." This provision allows one to use a small portion of a copyrighted work without securing permission, provided such use does not adversely affect the market of the copyrighted work nor diminish the value of the copyrighted work to its owner.

Thus it is not necessary to secure permission to reproduce in a church bulletin, for instance, paragraphs from a book, providing information is included regarding the source. (List title, author, publisher, and date of publication.)

Certain fair use exemptions are allowed for performance by a church of copyrighted religious material. According to the law, nondramatic musical works or dramatic-musical works of a religious nature may be used in the course of services at places of worship or at a religious assembly without the payment of performance fees that normally are required. The exemption does not apply to secular musical plays, even if they have an underlying religious theme and are performed in the course of a service.

Groups presenting dramas in churches should work from purchased copies of the drama and observe any restrictions printed in the piece regarding securing permission and possible payment of royalties. When in doubt about your obligations, contact the publisher.

Another area in which caution needs to be observed is in the duplication and distribution of cassette recordings of dramatic readings, musical presentations, or other copyrighted material. Permission for this must always be secured from the publisher or copyright owners involved, including payment or required royalties and identification of the source of the material. It is unethical to distribute a recording even of a sermon or lecture without the written permission of the speaker.

A reproduction of Johannes Gutenberg's press, circa 1450

Certain exceptions are considered fair use for educational purposes. A single copy of the following copyrighted material may be made by a teacher for preparation to teach or for use in the classroom: (1) a chapter from a book; (2) an article from a periodical or newspaper; (3) a short story, short essay, or short poem whether or not from a collective work; (4) a chart, diagram, drawing, cartoon, or picture from a book, periodical, or newspaper.

Within specified guidelines, multiple copies of the above may be made by or for the teacher for classroom use. Among the restrictions are these: (1) the number of copies may not exceed one copy per pupil in a course; (2) not more than one short poem, article, story, essay, or two excerpts may be copied from the same author, nor more than three from the same collective work or periodical volume during one class term; (3) no more than nine instances of multiple copying are allowed for one course during one class term; (4) copying shall not be used to create or to replace or substitute for anthologies, compilations, or collective works; (5) no copying of consumable works for study or teaching is permissible, including workbooks, exercises, and tests.

Copying (1) shall not substitute for the purchase of books, publishers' reprints, or periodicals; (2) shall not be directed by higher authority; (3) shall not be repeated with respect to the same item by the same teacher from term to term; and (4) no charge to the student may be made beyond the actual cost of photocopying the original material.

Keith W. Drury in an article in *Lead*, a children's worker's publication of the Wesleyan Church, noted 10 excuses Christians use when copying copyrighted books, songs, and sheet music: (1) everybody does it; (2) you probably won't get caught; (3) even if caught, prosecution is doubtful; (4) it doesn't involve much money; (5) the owners will never miss it; (6) it will save you money; (7) it will save you time; (8) the law is confusing; (9) the owners are Christians anyway; and (10) it's for a good cause.

Once our consciences have been enlightened, we will not find these arguments acceptable when tempted to help ourselves to literary, musical, or other copyrighted goodies. *A Meetinghouse article by Paul M. Schrock, a book editor for Herald Press*

Festival Quarterly magazine's Summer 1981 issue will feature winners of its third annual photo contest on the theme "The Truth of Beauty." Entries must be black and white, include the name, address, and phone number of photographer, type of film and camera used, photo title, and a self-addressed envelope with adequate postage for return. Cash prizes will be awarded to winners: first choice — $100; second choice — $75; third choice — $50; and honorable mention — $25. Submission must be made by 30 May to *Festival Quarterly* Photo Contest, 2497 Lincoln Highway East, Lancaster, PA 17602.

John Howard Yoder, professor of theology at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, was in Nicaragua for a week in February to discuss and lecture on biblical nonresistance and peacemaking at a seminar sponsored by Nicaraguan evangelicals. He also met with leadership of Mennonite, Brethren in Christ, and related groups at a weekend retreat. Yoder noted the lack of awareness of available peace literature in Spanish, but said there was a strong interest in such resources. "A major gap," Yoder said, "is the absence of any significant awareness of nonviolent action possibilities."

Salt Lake City, Utah (RNS)—A record 211,000 converts were baptized into the Mormon Church in 1980, bringing the worldwide church membership to 4,668,000, latest church estimates show. New statistics reported here by the Church of Jesus Christ of Latter-Day Saints (Mormon) show that convert baptism has nearly tripled in the last 10 years. Church membership in 1970 was 2.9 million, and 79,000 converts were baptized.

Shortages, government error at center of Vietnam problem

Ho Chi Minh City, Vietnam — Severe food shortages, high unemployment, a flagging economy — Mennonite Central Committee secretary for Asia Bert Lobe and two other MCC workers found many problems during an April visit here, but also an openness on the part of Vietnamese to talk about them.

Lobe, together with Fred Kauffman of West Point, Nebraska, and Annie Krasker of Vancouver, British Columbia, spent 30 hours in Ho Chi Minh City (formerly Saigon) while in transit to Kampuchea. There they visited Pediatrics Hospital No. 2 and talked to its director of pediatrics research, Duong Quynh Hoa. MCC had sent a shipment of medicines, soap, and clothing to the hospital in late 1980, which should arrive there shortly, and is considering further assistance.

At the hospital the visitors found between 800 and 1,000 inpatients crowded into facilities meant for only 300. The North American visitors were struck in particular by the number of severely malnourished children in the hospital, an indication of the seriousness of the food situation in Vietnam as a whole. Over a third of the preschool children in the city's day-care centers suffer from malnutrition, according to a study conducted by Hoa.

A major reason for the food shortage is poor weather, as typhoons and floods destroyed much of the 1980 rice crop. Also hurting are trade embargoes and the suspension of all aid to Vietnam by the United States and a few other nations in an attempt to pressure it to remove its troops from neighboring Kampuchea.

But Hoa and others suggested to the MCC workers that government mismanagement also has to share the blame in producing a food deficit that will total an estimated two million tons in 1981. Even Communist party chief Le Duan recently acknowledged, "Due to our shortcomings there continue to exist many problems which have caused the masses to feel displeased." Food riots reportedly took place in two northern provinces late last year.

Duong Quynh Hoa (center) in Ho Chi Minh City with Annie Krasker and a mother and children

Hoa's husband commented to the visitors that life in Vietnam is hard for the common people. When they asked him if he expected it to improve over the next five years, he responded, "I don't know. Our country is run at very high levels. You cannot force people to develop the country. You must work with [their] cooperation and agreement."

Hoa noted that the government has now backed away from economic reforms emphasizing nationalization, collective labor, and central planning. Instead it is attempting to encourage productivity by paying factory workers and others on the basis of how much they produce, and letting farmers keep any surplus over a certain quota.

Although recognizing some of its shortcomings, Hoa and her husband were supportive of the present government. Hoa justified Vietnam's occupation of Kampuchea, citing the need for "a friendly Kampuchea" on their border.

A different perspective came from another professional at the hospital, with whom the MCC workers talked briefly before their departure. A onetime fighter on the side of the resistance against the French and Americans, the hospital employee was disillusioned with the course the revolution had taken. "I am now 58 years old, and I have spent much of my life fighting. Now I look back over my life, and I have nothing left."

The MCC workers felt that they could not make sweeping conclusions about the situation in Vietnam on the basis of such a short visit. They did come away with a feeling that some people do not have much hope that things will change for the better very soon.

Community worker needed

Community worker required for a community center serving a high density, multicultural neighborhood.

Responsibilities would include group leadership, volunteer recruitment, participating with other persons and organizations serving in the community.

Qualifications necessary are related training and experience, ability to work positively with a wide range of persons. Maturity and adaptability are essential. Position available 1 September 1981.

Send resume to: Mrs. Linda Donohoe, Community Services Coordinator, Warden Woods Church and Community Centre, 74 Fir Valley Court, Scarborough, Ontario M1L 1N9.

Elim Bible Institute held graduation ceremonies 26 April at the Altona (Manitoba) Bergthaler Mennonite Church, where 23 students received diplomas or special recognition. The featured speaker for the afternoon was Clarence Neufeld, pastor of the Trinity Mennonite Fellowship, Mather, Manitoba. In his address entitled "Servants of the Master" Neufeld reminded the class of their calling to serve God and challenged them to build their lives upon a foundation of Christian service. Service, he emphasized, can be performed wherever Christians find themselves.

Papers on the ethical problems in professional life were presented at the 1980 annual meeting of the Marpeck Academy, a group of professionals and academics in the Washington, DC, area who have ties to the Mennonite community. These papers are now in a booklet titled *Proceedings—Marpeck Academy.* Marpeck Academy is named after Pilgram Marpeck, who was an engineer and lay theologian and a 16th-century Anabaptist scholar. Copies of the proceedings are available for $2. Write to Marpeck Academy, 3514 Shepherd Street, Chevy Chase, MD 20015.

MRTC assesses limitations, potential of electronic media

Winnipeg, Man. — Mennonite Radio and Television Council (MRTC) has been serving as a Canadian inter-Mennonite media ministry venture over the past 10 years.

As a prelude to their 23 April semiannual meeting in Winnipeg, about 30 guests (media people — electronic and print — plus conference leaders from the Mennonite Church, General Conference, Mennonite Brethren, Evangelical Mennonite Church, and Evangelical Mennonite Mission Church) participated in a five-hour seminar on "Media Mennonites."

Allan Kroeker, a nationally known film producer, showed one of his latest movies "The Strongest Man in the World." It tells the story of a Ukrainian man from Olha, Manitoba, who for 30 days worked for the Barnum and Bailey Circus as "the strongest man in the world."

The film was shown as a way to use contemporary media to tell a story. This award winning movie has caused some Mennonites to suggest we should tell some of the stories about our own people. It could be an effective Christian communication vehicle for today.

Jim Pankratz, academic dean at Mennonite Brethren Bible College, Winnipeg, helped the seminar people to assess some of the limitations and the potential in the way Canadian Mennonites have been using the electronic media. Pankratz said Mennonite media people have largely used an "advertising" format that can do some Christian nurture. Constituency, however, often feels that evangelism should be the main focus of media ministries. But TV and radio spots can hardly deal adequately with repentance and actual salvation. One alternative being seriously considered is to also produce special "story" features which might introduce people to faith.

Discussion affirmed the need for both efforts and encouraged MRTC to pursue them vigorously.

Ken Weaver, executive director for Media Ministries of the Mennonite Church at Harrisonburg, Virginia, projected the future electronic world and how Mennonites can respond to it. It is clear that we are now in the "information age." And the "information-rich" people are controlling much of today's world. But the values in their information are often totally void of anything even remotely related to Christ. In today's media society, the Christian voice is often limited to one to three hours per week, while the average household is being bombarded by media communication for 45 hours.

Weaver urged Mennonites to build "on our strengths." Develop some media products that promote Christian community, build on our record of excellent Christian education, and assist local congregations in developing local media ministries. He also urged more awareness by Mennonite leaders about today's media world and that it may be time for our colleges to offer an electronic media major.

Discussion reflected some of the cautious pessimism Mennonites hold about the electronic media. At the same time, there seemed to be a reluctant concession that possibly Mennonites will have to learn much more about using electronic media even as we continue a strong commitment to print media. Weaver suggested Mennonites need "to get together" a strong media team in the 80s to face the challenges of Christian communication. *Bernie Wiebe*

Canned beef airlifted from central US to Somalia

North Newton, Kan. (MCC) — Midwestern Mennonites have sent 45 tons of canned beef to Somalia, where 1.5 million refugees have been hit by triple disasters — flood, famine, and war.

On 12 May a convoy of farm trucks left North Newton to deliver the 1,800 cartons of meat valued at $265,000 to the Kansas City International Airport for a direct flight on a chartered 707 to the East African country which asked for emergency aid several weeks ago after floods had cut off four large refugee camps from all other sources of food.

"This shipment represents the largest single request for meat that's ever come to us," says Griselda Shelly, North Newton, director of the central states regional office of the Mennonite Central Committee. "But this is only a fraction of the relief that we've already sent to Somalia during the past year."

The previous largest single shipment of canned meat from the Kansas warehouse was 520 cartons of beef sent to Cambodia in November 1979.

Shelly reported that several weeks ago Somalia asked the United States for emergency aid. The US Government through its Office of Foreign Disaster Assistance in the Department of State chartered a transport plane and asked Mennonite Central Committee to fill it with food.

Somalia, one of the world's 10 poorest countries with no more than five million people and a per capita annual income of $105, has been embroiled for the past three years in a war with Ethiopia in an effort to win back territory held by Ethiopia. Ethnic Somalis living in Ethiopia have been caught in the crossfire of the conflict and have had to take refuge in Somalia, many in primitive camps with scant rations of food.

Construction of Brementowne Manor in Tinley Park, Illinois, has progressed rapidly, and the building could be ready for occupancy as early as September, announced Paul N. Kraybill, outgoing president of Mennonite Housing Aid, 13 April. Brementowne Manor is a 106-unit independent living facility for persons 62 years or older. Mennonite Housing Aid, Inc., is the parent corporation. It is anticipated that, even after occupancy, the facility could have a waiting list of over 500, many with acute housing needs.

Brementowne Manor in March

Plans for an academy of applied Christianity were revealed 20 March at the opening banquet of the Yokefellow Conference on the campus of Earlham College, Richmond, Indiana. The academy proposes to concentrate its efforts in applied Christianity through the following programs: the universal ministry, emphasizing that if one is a Christian, then one is a minister; lecturers and retreat leaders, bringing Christian leaders together annually for consultation and discussion; the spiritual life of prisoners, continuing efforts already begun to bring the love of Jesus to inmates; and the Christian education of the laity.

Mennonite Church mission board faces "new era" in budgeting

Harrisonburg, Va. (MBM) — Evaluating program and choosing priorities amid an already tight budget was a major item for the Media Ministries Committee of Mennonite Board of Missions (MBM) in their meeting in Harrisonburg 30 April - 1 May.

The toughest task was finding $42,500 in program or service reductions or of increasing income — after deleting some $30,000 in putting together a balanced budget in January.

The $42,500 gap arose because Commission Press, a wholesale publisher of best-selling titles, is delivering fewer reprint books than projected for 1981.

Choice Books, the bookrack ministry that places religious paperbacks in retail outlets, will therefore fall short of $42,500 in income.

To balance the current budget, the committee put on hold or canceled some $30,000 in expenditure and acted to increase income by some $5,500.

Among the projects delayed was $5,000 toward the inter-Mennonite funded TV spot on alternatives to militarism and $3,000 for the marketing of *Your Time* to radio stations.

Among items to be funded at a reduced level are the Spanish Mennonite broadcast ministry ($6,000 less); a TV special on "Living More With Less" ($3,000 less); Choice Books newsletter ($1,000 less); and not replacing staff who end employment ($6,000 less).

Ray Horst, vice-president of Home Ministries for Mennonite Board of Missions, noted that "we're in a new era," an era that calls for reordering priorities according to the funds available.

In the past, budgets were based on the previous one, which in recent years fell short of contributions. The budget deficit hit $306,000 for fiscal 1980.

Consequently, the MBM Executive Council set a guideline that "no MBM program may run a deficit in 1981," noted Media Ministries Director Kenneth J. Weaver.

To live within this directive, the Media Ministries Committee not only adjusted program and services for 1981, but also called for major evaluation of several programs.

For example, the Spanish Broadcast Board (JELAM) was asked to plan for a review of its programming in early 1982 and to anticipate a $20,000 reduction in subsidy for the 1982 fiscal year — in line with MBM's policy of not continuing to subsidize a program for an indefinite period of time.

On a more upbeat note, the committee asked the directors of MBM for special funding to assist in the development of a TV special on the theme "Living More With Less."

The need

three persons

The challenge

An opportunity to identify and design projects to meet basic human needs in Bangladesh

The demands

1. **Professional skills** in management, economics, agriculture, or engineering!
2. **International experience** in a different country or culture!
3. **Christian commitment** to biblical development!

Send enquiries to:

MCC Canada/MEDA
Attention: Neil Janzen
201-1483 Pembina Highway
Winnipeg, Manitoba
R3T 2C8.

Newton congregation sends pastor on "sabbatical"

Newton, Kan. (GCNS) — Faith Mennonite Church in Newton has granted a sabbatical leave to Leonard and Joan Wiebe, who have served the congregation since 1974. The period of leave will consist of a two-month trip to Asia.

In writing a letter to overseas personnel about the trip, Lawrence Penner, chairperson of the church's board of deacons, wrote, "We have envisioned the sabbatical leave as an opportunity for the Wiebe family to experience a time together for renewal, refreshment, reflection, and particularly a time to observe firsthand the life and spirit among our sister churches in the Far East. . . . They and we see this as a low-profile visit which would provide Len and Joan a time to listen, to observe, to read, to make new friends, and to reflect. As a congregation we considered a variety of alternatives for a sabbatical, but were attracted to such a visit as a means of opening windows of understanding and appreciation of our new sister congregations for the Wiebes and ourselves."

The Wiebe children — Karen, Brian, and Jan — will also be going, at the expense of the family. The Wiebes thought it important to take them. "We feel that it is a broadening experience, an eye-opener similar to a year in college," Leonard says. "They're in the process of making vocational choices, and it might be helpful for them to see more of the world." The Wiebes will live and travel simply; what they hope to enjoy most is just being together.

Faith Mennonite Church will rely on lay ministry and preaching during the time of the Wiebes' absence.

A competition for the best original one-act play on the theme of peace is being sponsored by the Goshen (Indiana) College communication department. The competition is open to members of the historic peace churches (Mennonite, Friends, and Church of the Brethren). The author of the winning play will receive $500, with $500 more toward the first production of the play at Goshen College. Persons interested in entering original, never produced plays in the competition may contact Al Albrecht at Goshen College, Goshen, IN 46526; phone 219/533-3161, extension 288. Deadline is 10 December.

First Mennonite Church, Saskatoon, Saskatchewan, is inviting all former members and friends of the church to celebrate its 50th anniversary on 31 January 1982. In addition, a summer homecoming picnic is planned for 26-27 June 1982. The anniversary committee is planning a history book for the occasion and needs help with pictures, reports, anecdotes, statistics, etc. Send materials to: Anniversary Committee, First Mennonite Church, 418 Queen Street, Saskatoon, SK S7K 0M3.

Ontario taxpayer's appeal to test charitable deduction law

Toronto, Ont. (CJL)—An Ontario taxpayer is appealing to the Federal Court of Canada against a Revenue Canada ruling which rejected his claim for a charitable donation to two Ottawa Christian day schools.

Lyle McBurney, 49, executive director of the Ontario Association of Alternative and Independent Schools, gave donations in 1976 and 1977 to the Ottawa Christian School and to the Community for Christian Learning, an Ottawa secondary school. Both schools, which are registered as charitable institutions, provide provincially recognized primary and secondary education.

Revenue Canada contends that since four of McBurney's children were enrolled in the schools his contributions do not qualify as gifts and cannot be deducted for income-tax purposes. Tax officials allow as a deduction only that portion which they deem to be for "religious" education as distinct from "secular" education.

McBurney gave $5,000 to the schools during the two years, but Revenue Canada has disallowed most of the contribution.

"This decision signals a definite change of policy which could threaten the existence of several hundred independent and alternative schools in Canada," McBurney contended.

He pointed out that Revenue Canada's position is "a change for the worse."

Ontario taxpayers who send their children to Christian and other independent day schools pay full provincial education taxes to finance a public school system from which their children derive no advantage. But, McBurney added, in the past they could at least claim a significant portion of their donations to these schools as a legitimate tax deduction.

The Revenue Canada ruling in McBurney's case changes that. "Now we are expected to pay full education taxes, pay for our children's education in schools whose curriculum meets provincial standards, and then have most of our donations disallowed as tax deductions," he said.

The stakes are high. McBurney pointed out that 200,000 students are enrolled in independent schools across Canada. He estimated that two thirds of those schools are founded on openly stated religious perspectives on education.

The burden falls most heavily on parents in Ontario because that province is one of the few that do not give a share of provincial education taxes to independent schools.

Positions available

Camp Friedenswald, Cassopolis, Michigan, invites application for the position of **maintenance/housekeeping assistant.** Duties include light maintenance, day-to-day housekeeping, and minimal kitchen duties. (This is a VS assignment for a one- to two-year period.)

Also, **secretary/registration manager.** Duties include typing, some bookkeeping, answering the telephone, and scheduling usage of camp. (This is a VS assignment for a one- or two-year period.)

It would be desirable for these positions to be filled by a married couple, but we will also accept applications by individuals.

Please direct all inquiries or applications to:
Robert Bertsche, director
15406 Watercress Drive
Cassopolis, MI 49031.

Bookkeeper/secretary

Duties to commence 17 August 1981. Responsibility for disbursements, deposits, journal entries, bank reconciliations, payroll, financial statements, and petty cash. We are presently computerizing GL and payroll; therefore, some computer knowledge would be an asset. Typing necessary.

Send letter of application, resume, and references to: Benno Barg, Administrator, Warden Woods Church and Community Centre, 74 Fir Valley Court, Scarborough, Ontario M1L 1N9; phone 416/694-1138.

Pastor required by Taber Mennonite Church

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Congregational Chairperson
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Phone 306/232-4222.

CHRISTIANS AND WORLD EVENTS

US foreign policy is bankrupt

William Keeney

Recent developments show that the foreign policy of the United States has become bankrupt. It is at least partially a consequence of the early monopoly of nuclear weapons and military dominance arising with World War II.

With the US military dominance, foreign policy has increasingly operated primarily by threat. With the availability of nuclear weapons, the US holds much of the rest of the world hostage. The US has a superiority in conventional weapons, but it is also backed with the threat that in extreme situations, nuclear weapons can be used.

Thus the US has come increasingly to rely on its military power to bully the rest of the world into doing what the US wants, or not doing what the US does not want. In the process the US has apparently lost an earlier capacity to make offers attractive to other peoples, to make them want to cooperate because of a vision of a better world.

In the World War I era it was the vision of a world safe for democracy, to give people the right of self-determination, and to end wars. Part of that vision carried over to World War II, particularly the right of self-determination. To that was added the four freedoms: freedom from want, freedom from fear, freedom to worship, and freedom of speech and expression.

Part of the hope the US offered was illusory. A war to end wars uses means that do not lead to the ends sought. It is a truism that wars sow the seeds of future wars. The problem is that wars impose a kind of settlement which does not resolve the issues from which conflict arose. The conflict is only postponed for future settlement.

Furthermore, when people are given the right of self-determination, they do not necessarily choose what we want. As the US has felt threatened by alternative economic, political, and social systems — such as socialism and communism — it has become less ready to grant emerging nations the right to determine their own future.

Under the Carter administration an attempt was made to attract peoples to the US policy by a call for human rights. Unfortunately, the call appeared to be only window dressing because of other positions and acts the US took. Support of repressive regimes such as Korea and the Shah of Iran spoke louder about policy of support that ran against human rights than the professions of support for them.

Also, the US has not yet ratified the United Nations Covenants of Human Rights. President Carter did sign them and submit them to the Senate for ratification, but did not give high priority in pushing for passage. The recommendations for their passage would not make them binding. Congress would have to enact separate legislation on the various issues to give them the force of law.

The bankruptcy of foreign policy has come to light in recent events, such as the response to the taking of the hostages in Iran and the Russian invasion of Afghanistan. Countries have found that our threats are too frightening for the US to carry them out. It is unable to unleash the full force of available military violence since it would either be excessive for the ends sought or would bring disastrous counter measures that would make for a far worse situation than the conditions intended to be changed.

The Christian teaching — about putting oneself in the other's place and doing to them as we would want to be done to — is missing in the US foreign policy. It is based on pursuit of US "vital interests" (one of the most overworked phrases in US foreign policy statements) with threats to others when they do not let us do or have what we want. The capacity to put ourselves in the other's place and to imagine what is good for them rather than thinking primarily of what we want and what is good for us could provide a possible new foreign policy approach.

William Keeney is visiting assistant professor of integrative change in the Center for Peace Studies, Kent State University, Kent, Ohio 44242.

The alternatives to the failures of recent years is not to support a tougher foreign policy backed with increased military force. It is rather to recover a capacity to offer a vision of a better world for all so as to attract others with a desire to be allies in such a venture.

Richard W. Taylor, chair of the department of political science at Kent State University, and a Quaker, reported his favorite Reagan presidential inauguration story recently.

A colleague of his on the policy committee of the Friends Committee on Legislation took a taxi in Washington, DC. The driver began telling about taking ermine-clad women to the inauguration. Another client was a man in a tuxedo who told the taxi driver, "We have power."

The taxi driver responded, "Yes. You have power and wealth. But you do not have ideas."

The man replied, "Oh! Do you then have ideas?"

The taxi driver said, "Yes. From the Bible."

Taylor's colleague interrupted to ask, "Do you mean the commandment 'Thou shalt not kill'?"

"No," he replied. "I mean two commandments. 'You shall earn your bread by the sweat of your brow' and 'You shall love your neighbor as yourself.' "

Taylor's colleague then asked, "Do you practice those yourself?"

"Yes," he said. "I kept the taxi drivers of Washington from raising their fares for several months last year. Those who ride the taxis generally are people who can't afford to own cars. They are the poor and the elderly."

"Religion that is pure and undefiled before God and the Father is this: to go to the orphans and widows in their distress, and to keep oneself unstained from the world" *James 1:27.*

The new Jerusalem

Phil Bender

His sketch of evil's last judgment completed, John presses on in chapter 21 with his final vision of the inheritance awaiting Jesus' faithful people when he is revealed as Lord at history's end.

What John sees is "a new heaven and a new earth" (21:1). More than just eternal life for the individual believer, God's redemptive activity envisages a restored and recreated *world.*

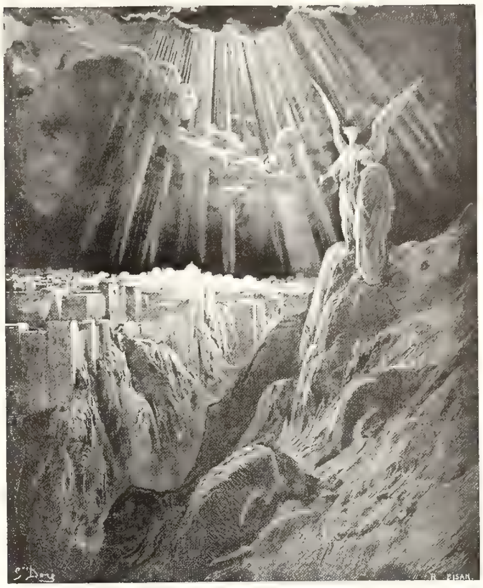
This new world is noteworthy for what it lacks as well as for what it possesses. Gone is the sea, the lair of evil out of which the beast emerged. Also gone are the clawmarks of the beast upon the people of the Lamb; tears, mourning, crying, pain, and death itself have been banished.

The hallmark of God's new world is his own unmediated presence. "The dwelling of God is with men," John exults. "He will dwell with them, and they shall be his people, and God himself will be with them" (21:3). So intimate and complete will be their fellowship that God's servants "shall see his face" (22:4).

More than just eternal life for the individual believer, God's redemptive activity envisages a restored and recreated world.

Symbol piles upon symbol as John strains to depict the blessedness and glory which God's people shall know when his purposes are complete. At the center of God's renewed world stands a purified city. "I saw the holy city, new Jerusalem, coming down out of heaven, prepared as a bride adorned for her husband" (21:2).

Shaped as a cube — reminiscent of the holy of holies of the old temple — the new Jerusalem contains no temple. None is required; "its temple is the Lord God the Almighty and the Lamb" (21:22), whose immediate presence displaces the sun and moon as the city's source of light.



open your bible

Circumscribing the new Jerusalem, a wall studded with precious stones suggests the absolute security afforded to the inhabitants, while the names of the 12 tribes and apostles inscribed on the city's gates point to the whole people of God who have constituted its foundation.

Meanwhile, down the middle of the city flows a river of life, irrigating trees of life which yield leaves of healing.

Three more features of this luxuriant vision merit noting. First, the new Jerusalem is immune to anything evil. No doubt with Domitian and his kind in mind, John categorically assures that "nothing unclean shall enter it nor anyone who practices abominations or falsehood, but only those who are written in the Lamb's book of life" (21:27).

Second, this city is potentially open to all. One is startled to learn that "the kings of the earth shall bring their glory into it" (21:24). Consistently in Revelation the kings have subserved the malevolent intentions of the beast. Their mention here suggests that in these end times God's fiercest enemies may yet somehow experience salvation.

Third, access to the city is gained through faithfulness to Jesus. "Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates" (22:14). In Revelation's symbolism, washing robes means identifying oneself unto death with the slain Lamb who has become the world's Lord.

Thus in his final great vision John brings the story of God's involvement with his world full circle. In the beginning, God created. In the end, God will have created anew. Just as harmony between God and his creation once prevailed in a garden before the intrusion of sin, so shall that harmony be restored in a city whose inhabitants live in the full light of his glory.

Lest we conclude that the Christian hope is purely future, let us remind ourselves that Revelation assumes the beginning of God's new creation now. Our author has followed other New Testament writers in teaching that God's saving activity through Christ has issued in a new people. By their fearless devotion to their Lord and Savior during this treacherous hour of Satan's end times, this new people stands as the firstfruits of the new humanity which shall take up residence in the new Jerusalem.

Lest we conclude that the Christian hope is purely future, let us remind ourselves that Revelation assumes the beginning of God's new creation now.

The faithful church tastes now of this new world which shall be when the Lord appears for all to see. Whether that be the church of John's day, of our day, or of all future days while history lasts, its prayer remains, "Come, Lord Jesus" (22:20). *Tenth and final article in the series on Revelation*

Phil Bender, Box 120, Altona, Manitoba R0G 0B0, is principal of the Elim Bible Institute and teaches New Testament and theology.

About voting in the church

We believe Matthew's selection by "lot" (Acts 1) was an act of the Holy Spirit. Deliberate selection and prayer also played a part in the process.

The lot was a sacred institution in ancient Israel for ascertaining the divine will (Proverbs 16:33).

Did the 11 apostles err in choosing Matthew?

Is God the only determining factor even when prayer is widely used? What person is so supernatural as to say, "This was by chance (votes) *or* by the Holy Spirit"?

The Holy Spirit guides (Philip, Acts 8; Peter, Acts 10; the Antioch church to set apart Barnabas and Saul, Acts 13) and also forbids (preaching in Asia, Acts 16), can be lied to and tempted (Acts 5), and resisted (Acts 7).

We know that the secret ballot is used in our political systems, in schools, and also in church elections. This promotes freedom of choice.

Usually this choice is preceded by many chances for pastors and congregations to discern together what the results may well be. Sometimes action (like a resignation) follows only after the pressure of a vote. It may then be best to use this vote.

The morality of our universe is not created by us but by God. He gives us freedom to choose, but the consequences we often cannot see.

The law of gravity was there before Newton. He could only discover it.

There are laws and also the will of God. We can discover these also. One such law is to love our neighbors as ourselves, as Jesus expounded it. This applies to all relationships. But sometimes we are humanly unable to love in this manner, and relationships break down. A vote may at least acknowledge such a reality between pastor and congregation.

The kingdom of God is within and among us. We need to do our best to live accordingly. But we know it won't be perfect. *Joe Eck, Route 2, Inman, Kansas 67546.*

10 April

Return good for evil

Thank you for "Reconciliation with Iran" (31 March issue) by William Keeney.

I like the emphasis on returning good for evil, and I am glad that some young college students have told Keeney that they would be willing to join a team of community and agricultural development workers if one were sent to Iran.

I have heard many public speakers (some of them preachers) try to build up resentment because of the brutal treatment our people received in Iran, but I have heard few advocate returning good for evil. *Harold Peters, Route 1, Box 116, Newton, Kansas 67114*

27 April

Cultivate knowledge of God

"A man is known by the company he keeps." This maxim is probably as true now as it was when it was first coined. In the letter captioned "Can we learn from history?" (21 April issue) the writer quotes "the thought oft expressed by a close agnostic friend of mine." If this close friendship leads to the soon — or ultimate — conversion of the agnostic, well and good. But the general tone of the letter does not indicate much hope for a tendency in that direction. Usually the influence works in the other direction, which stunts or inhibits spiritual growth. A. W. Tozer in his book *The Root of the Righteous* says, "The causes of (spiritually) retarded growth are many. . . . One there is, however, which is so universal that it may easily be the main cause: *failure to give time to the cultivation of the knowledge of God.*"

The most effective way to cultivate this knowledge is to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). Doing this carefully and prayerfully will answer many questions and solve many problems. *C. B. Friesen, 415 East First Street, Newton, Kansas 67114*

27 April

Likes Revelation articles

I have been receiving and reading *The Mennonite* for around 10 years, ever since I became a student at Mennonite Biblical Seminary. I have found your magazine most helpful as our denominations have many similarities in background, practices, and beliefs. I have been especially pleased with the fine articles on Revelation by Phil Bender and hope they might eventually be printed in a booklet form.

Thank you for a fine magazine and for your denomination's willingness to share it with me. *John Brownsberger, First Brethren Church, 1101 East Main Street, Louisville, Ohio 44641*

11 May

No complacency

I appreciate the stimulating and controversial content of your paper. One certainly cannot become complacent reading *The Mennonite. Joyce Schellenberg, 3 Purcell Avenue, Winnipeg, Manitoba R3G 0Z9*

11 May

Rejection

Ruth Naylor

To others
His eyes were warm and real
But he never seemed to see
His child.

Was she too small, just a pesky kid
Not worth his grown-up gaze?

One too late day he could not avoid
Her childish fear;
The circumstance displeased him
So he grabbed
Then pushed her out of sight.
A love starved child
Sobbed all the road to sleep
That night,
Her supper still denied.

Come morning, he packed his bags
And left;
Stern eyes ignored the little hand
That waved good-bye.

"Please, Daddy,
Please look back
And smile at me. . . ."

But he is gone.
The years are empty long.
He was on his way
To see another.

MEDITATION

And then is music

There comes that moment
when the soaring of the soul
must find expression . . .
and then is music.

Whether by voice alone
or by duality of person and instrument . . .
whether in skillful certainty

tentative reluctance . . .
whether with bell-like clarity
or tones of rust and creaking,
whether in spurts or gushes,
floods or freshets . . .
this is song.

and, Lord, we thank you for this glorious gift
and for those feelings which
necessitate
a bursting forth,
a spilling out —
melodious explosion
from the rock-beds of our spirits;
from the well-springs of our beings;
from the quietude and turbulence;
the cowardice and courage;
that marvelous haphazardry
(genetic, environmental)
which makes us each uniquely ours . . .
and yours.

Evelyn Minshull

Christ's call to discipleship

There is a wrong notion spreading in the church in our day concerning blessings. This is most apparent in the casualness with which many Christians approach money. The message is close at hand that God wants us to be materially well off. It is a sign of his blessing. It is interpreted as a privilege. God has given me the right to be materially or financially prosperous.

But blessings are not rights or privileges. They do not entitle me to ownership or possessiveness. Blessings are a wonderful provision and manifestation of God's grace. They are a stewardship, which we are to use responsibly for his glory, not our own.

Stephen C. Strunk

A field of statues

Little 2s and 3s and 4s
perched on upside-down tomato baskets
motionless
silent
staring into space
as their mothers and their brothers
bend and pick
pick and bend
filling basket after basket with tomatoes.
Little 2s and 3s and 4s
cramped in one position
finally thrusting out an arm or leg
or even sliding slowly to the ground
and taking just a step or two before . . .
"Git back on, ya heah?"
Little 2s and 3s and 4s
don't know
that stepping on tomatoes
is a sin.
Who will pay the price to free them?

Roberta Mohr

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CONTRIBUTORS

E. Raymond Wilson and Florence Widutis wrote a series of two articles on *smoking* on behalf of the Friends Committee on National Legislation, 245 Second Street NE, Washington, DC 20002. Both are "smokers who quit." These articles have appeared in *Quaker Life*.

Don Ratzlaff, Box L, Hillsboro, Kansas 67063, is the associate editor of *Christian Leader*. His article is reprinted by permission.

Phil Bender, Box 120, Altona, Manitoba R0G 0B0, completes a 10-part series on Revelation. Many people have commented on it as excellent resource material. We hope it has helped you to some fresh thinking, studying, and praying about Revelation.

Ruth Naylor's poems have appeared often in *The Mennonite*. She lives at Route 2, Box 151, Bluffton, Ohio 45817.

This week's meditation writers are Evelyn Minshull, Route 4, Box 4256, Mercer, Pennsylvania 16137 (she has written for us before); Stephen C. Strunk, 700 S19th Street, Clinton, Oklahoma 73601 (pastor of First Church); and Roberta Mohr, 328 Cherry Street, Bluffton, Ohio 45817 (early childhood educator and homemaker).

Larry Cornies, Box 347, Newton, Kansas 67114, has been assistant editor of *The Mennonite* since last September.

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THE MENNONITE

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Editorial

A birth of hope

Larry Cornies

Several months ago, Jacquelyn and I were blessed by the arrival of our second son. From the moment of his entrance into the world he seemed healthy and strong, reasons enough for rejoicing and thanksgiving. Yet his birth was special to me in other ways as well.

Darryl, our first, was born nearly three years ago in Leamington, Ontario. The hospital there had just recently begun allowing fathers to enter its labor and delivery rooms, thanks largely to the introduction and cautious acceptance of the Lamaze birthing technique.

When it became apparent that Jacquelyn's case called for a Caesarian section, the entire process took on the nature of an emergency procedure, and my participation in the birth was terminated. After having assisted my wife through nearly 24 hours of labor, I was left standing in the hallway as the operating room doors swung closed behind her.

When we moved to Newton, Kansas, during the sixth month of Jacquelyn's second pregnancy, we were naturally delighted to learn that Bethel Deaconess Hospital had a policy which, in many cases, permitted fathers of Caesarean births to be present in the operating room. In fact, Bethel Deaconess has allowed husbands into its delivery rooms since the early 1900s, decades before the practice became more commonly accepted, and into its operating rooms for Caesarean sections since 1 October 1979.

By the time the date for our second delivery arrived, we had been living in the US long enough for a few new awarenesses to begin growing within me. Among these was the disappearance of my Canadian naivete concerning the reality of militarism and the nuclear threat.

I've never been a "peacenik"; I suppose I still would not consider myself one who sees his particular ministry as being participation in various forms of overt protest against the military shadows of our day, although I have growing sympathies for those who do.

Yet the new awareness grew. I had moved from Ontario into a state which harbors 18 underground nuclear missile silos, each containing enough firepower to destroy any major city on earth. I attended church and sat in pews beside young men who faced arrest and imprisonment for taking a stand against preparation for a new world conflict. I knew that the federal income taxes withheld by my employer from my monthly paycheck were to some extent being used to finance the nuclear machine. I stood outside the Rocky Flats plant in Colorado, staring at the facility which manufactures the trigger for every nuclear weapon in the US. Even the casual shopping trip to Wichita brought me face to face with the jet fighter planes, taking off and landing at McConnell Air Force Base. I began questioning the ethics of bringing yet another life into a world quivering with nuclear nervousness.

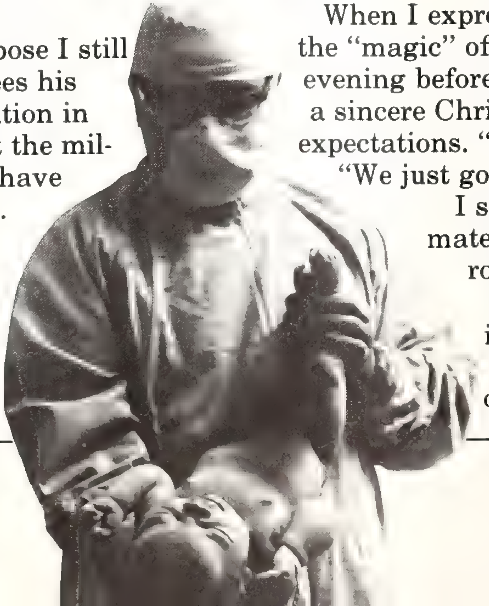
As I held Jacquelyn's hand at the head of the operating table that morning last October, I entered into a vastly different experience. In the midst of the medical jargon being volleyed about by hospital staff, the potent smell of chemicals, and the brightness of the overhead lamps, came a powerful aura of peace, order, and hope. As Graeme was lifted from his mother's womb and gasped his first breath, I sensed that what I was experiencing was close to the basic essence, the "breath of life" itself. What I saw and felt as a tiny child struggled — wet, bluish-red, and shivering — to adapt to a totally new environment, brought me within microns of our Maker.

The sensations of that birth experience have since overshadowed the dark threats of the world in which we live. For me, it embodied a promise and a reassurance far more powerful than the shadows of our time.

When I expressed my anticipation of witnessing the "magic" of birth at a class for nurses on the evening before Graeme's birthday, our doctor, a sincere Christian himself, downplayed my expectations. "There's no magic involved," he said. "We just go in and get the baby out."

I suppose that for those working in the maternity room setting, it all becomes routine after a time.

For me, the phenomenon has left an indelible mark, and has rekindled an optimism about God's presence in our lives and control of our destinies.

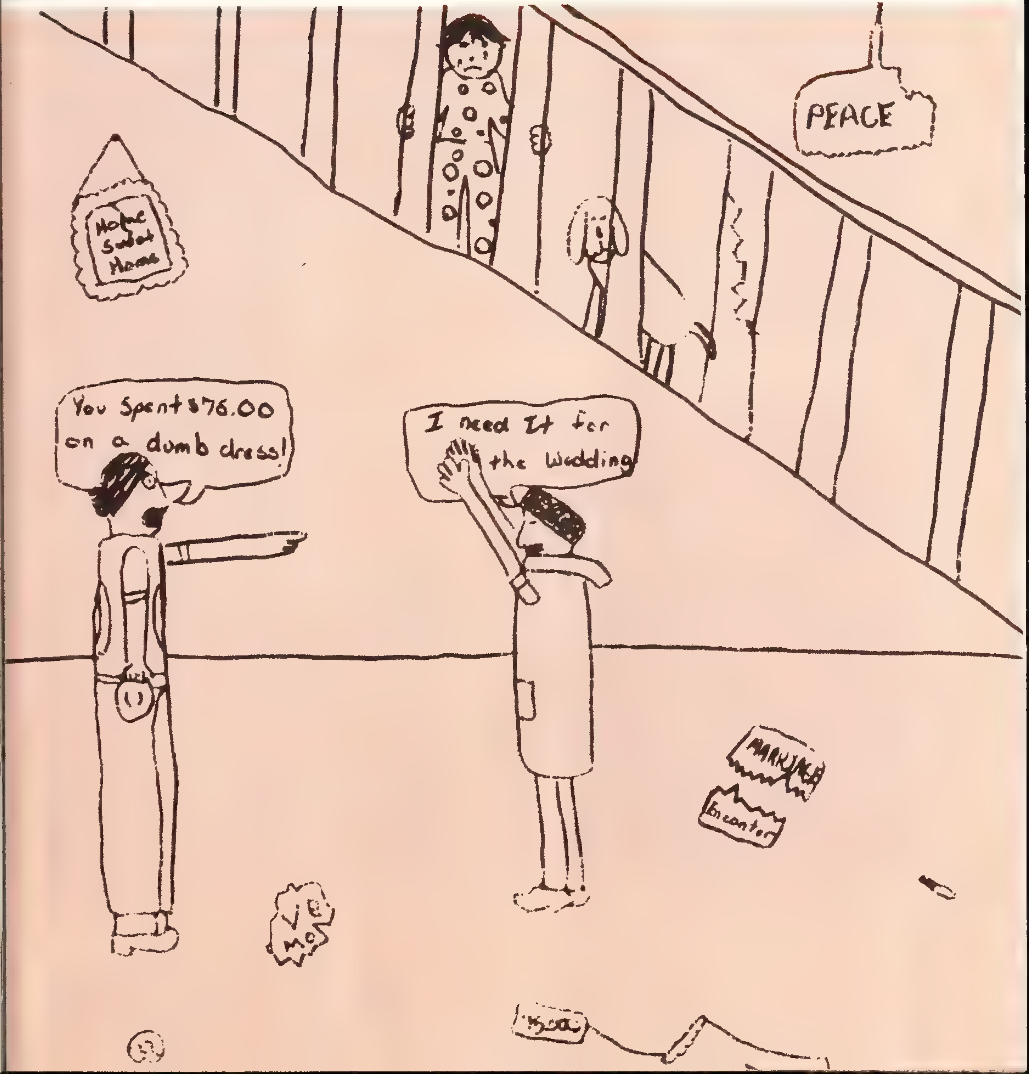


THE MENNONITE

WM EDITION

window TO MISSION

JUNE-JULY 1981


PEACE
Home Sweet Home
You Spent $76.00 on a dumb dress!
I need It for the Wedding
MARRIAGE
Encounter

THE OPEN WINDOW

In a recent issue of *For Parents,* a newsletter for family enrichment, the editor Carolyn C. Shadle suggested that each family is a system and each member has a role and we grow to expect each member to play his or her role. Can you find yourself?

The *placater* insists on "peace at any price." Personal needs get waylaid, but the placater gains the power to make others feel guilty. He often says, "I do everything wrong."

The *blamer* makes others feel helpless or angry with words such as *always* and *never*. "You never close the door" or "You always leave your socks on the floor." The blamer is often really afraid of close relationships.

The *computer* is superreasonable. This person is prone to ignore feelings and focus only on rational thoughts preventing communication between people and making others feel inadequate.

The *distractor* is frightened of everything and never confronts anything head-on. He says funny things that don't fit. There is power in the ablility to distract and disrupt.

The *great leveler* is open and honest and says what he or she really needs and wants. This is the mother who expresses her needs in a nonblameful way and is open to rebuttal or response. This is the father who describes concretely how something he doesn't like affects him and then listens to the other side.

Can you find yourself in one of these roles? Improving family interaction may mean playing a new role. Efforts to change your role may mean others also will change. This can be hard and disturbing at first. With persistence and prayer, family communication can become more meaningful and constructive. Isn't it worth it?

—Jeannie Zehr

COVER

Families are in trouble. What does God say to our brokenness?

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Child's Eye View

Kris Shutt

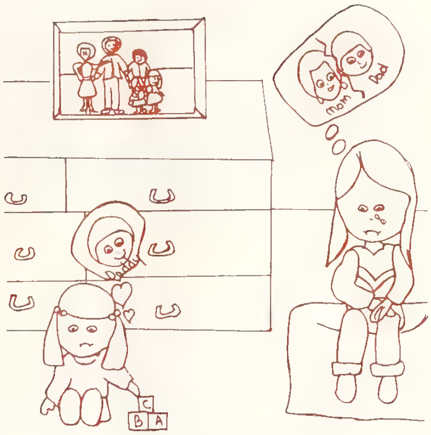
ABOUT EIGHTEEN MILLION of the people in the United States who are under eighteen years of age have experienced divorce or desertion at least once. Many experience marital problems which do not lead to divorce.

No, these children and youth have never been married. The marital battles and divorces they have experienced are the struggles of their parents.

Half of all of today's marriages end in divorce. Half of the divorces involve children. The National Institute of Mental Health reports that 45 percent of all children born in 1979 will live in a single-parent household for some period of time before reaching eighteen years of age.

Divorce changes a child's life in many ways, not the least of which is economically. Though our lifestyles and social trends are changing, women continue to remain home with the children. Most divorced single parents are mothers and divorce leaves women poorer than they expected. So, a child from a middle-class home after divorce may be forced to live at a poverty level. Forty-five percent of all poverty-level families are headed by women.

Being a single parent puts added pressures on that parent. It means child care, paying the bills, managing the home, and acting as both mother and father. Often the parent will try to make life exactly as life with both parents had been. When this fails, guilt sets in and can lead to a loosening up of discipline, too many presents, a giving in to too many demands. When these methods are unsuccessful, all the guilt feelings boomerang and begin again.



Countless sociologists, psychologists and other experts have studied and written endless amounts of literature exploring the effects marital problems have on children. However, in my opinion, the real experts on the effects of divorce on children are the children themselves. It's easy for outsiders to look in and analyze, but the words about the pain of divorce ring truest when spoken by children who have experienced divorce.

"It was a shock! They never told us. We never knew. Once I got past the shock, I got mad. I felt like they'd lied to me. They'd covered it all up!"

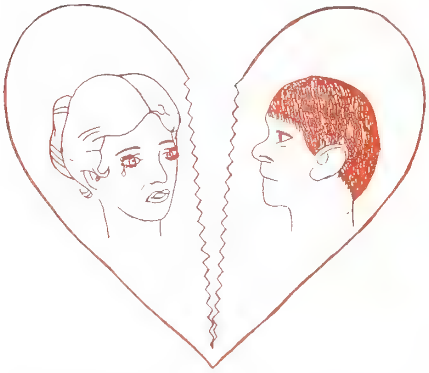
"I felt betrayed, and afraid, because if those two once loved each other, and then stopped, what assurance do I have that they won't stop loving me too?"

"My brother didn't believe it and kept insisting they'd get back together. I just cried. I completely fell apart . . . then I got mad because I was supposed to be strong and not feel the pain. I had to listen to my mom. She needed my support, but I hated her! And my dad! I hated them both! They'd let us down, but neither of them was willing to admit it."

"I'm really bitter. My mother didn't love my father enough to make a marriage work. My father didn't try to make it work either. I didn't matter to either of them."

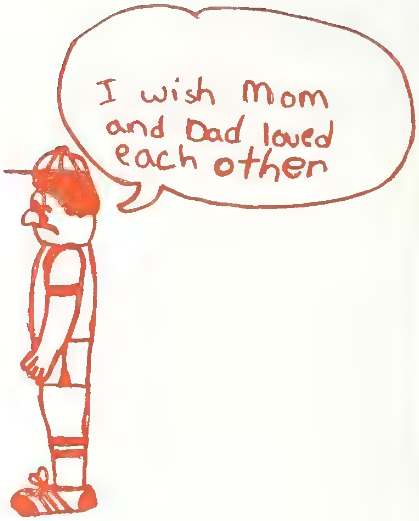
These feelings of pain, anger and betrayal are strong and real. They cannot be ignored, but these same children admit that divorce was often the only choice.

"Now it's the right thing. My perspective is different. We couldn't have made it otherwise."

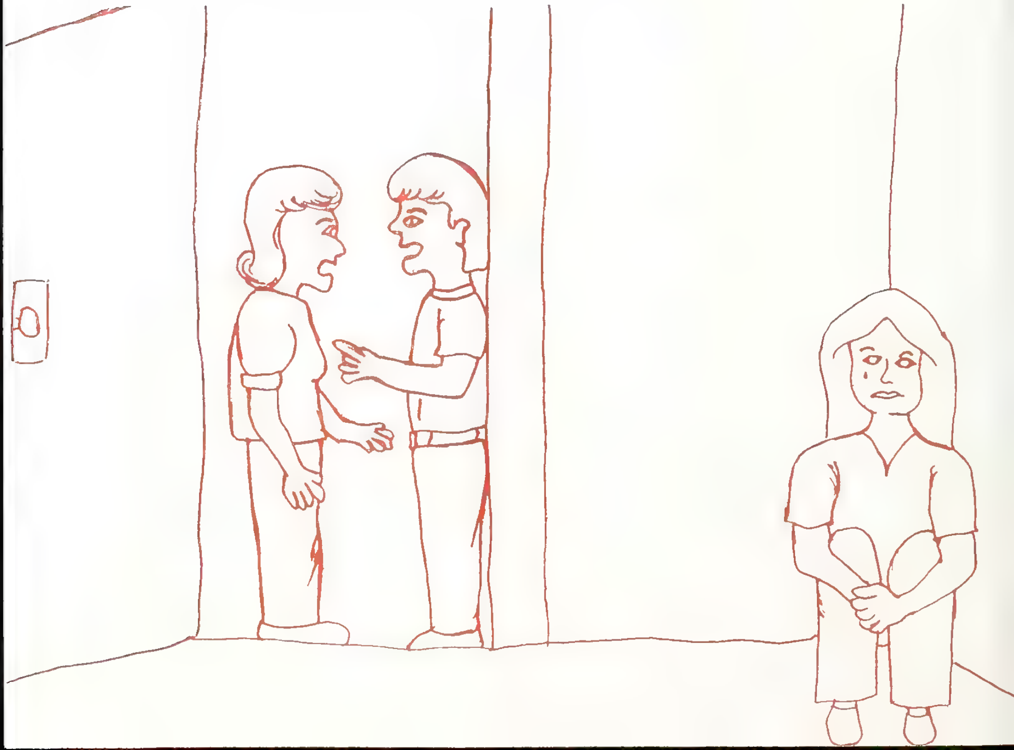


"The hostility in this house before the divorce was suffocating. Now I can breathe again."

Moreover, children who have experienced divorce often take marriage much more seriously than do children from two-parent homes.


I wish Mom and Dad loved each other

One child of divorce says, "It's too bad people rush into marriage. Marriage is serious business. I think I understand it and take it more seriously. I'm not rushing into anything. I'll be really careful."



Passing on the Peace

Rosella Wiens Regier

LEARNING BY DOING is a good philosophy when it comes to passing the peace on to our children. Talking about peace has its place, writing about it is good, but with children, action is concrete, tangible, and persuasive.

Explore Cornelia Lehn's new book *Peace Be With You* (Newton: Faith and Life Press, 1980), stories of heroes modeling peace and reconciliation. Read the stories together. Feel with the child who tries to give her Christmas money to bandits. Laugh at the tactics of some others. See personal faith lived out.

Recount your family experiences which have led you and others on a pilgrimage to peace. In our family we talk about our experiences in the black community — our last encounter with Martin Luther King, Jr. before he was killed.

Parents can listen to their children tell stories that Sunday school teachers, youth and camp leaders have shared about their own peace pilgrimages.

Plan family trips or excursions to include a learning or challenging element. One summer our family visited a young Mennonite in a federal penitentiary who had refused to register for the draft. Another time, our son accompanied his dad to a prayer vigil at a nuclear plant.

Practice peaceful living. As peacemakers we tend to think that the absence of conflict is peace. Not so. Instead of avoiding family tensions we must try for firmness, kindness, and charity during family discussions, arguments, and decision-making times.

Entertain people with views opposing your own or whose lifestyles are different. You will be surprised to see your children ask meaningful questions, look thoughtful, and later comment about their responses to certain views or people.

Study *Twelve Becoming* (Newton: Faith and Life Press, 1973) by C. J. Dyck. This book contains biographies of Mennonite disciples. Take one chapter per session. Tell it. Act it out. Draw pictures.

Rejoice when peace education rubs off. Most of us watch some of our children move through a progression of attitudes – enjoyment of toy-gun play, settling fights with fists, eventually being able to resist the taunts of a friend for a fight.

As maturity comes there is a new openness to discuss or question peace issues. There is a serious struggling about whether or not to participate in the military.

There is also joy when you hear your child talk with another person about Mennonite beliefs, or when your daughter chooses to give a speech about capital punishment and you hear her expressing your own beliefs.

There is special joy when your child makes peace with God, talks about the meaning of that new faith, and chooses to unite with a peace church.

Learning about peace is a continual process. Passing it on is a God-given trust. Begin now by doing.

If I'd Been A Man...

Joyce Shutt

I BRUSHED A TEAR FROM MY CHEEK and put another load of clothes in to wash. "It's not fair," I lamented, "if I were a man this wouldn't even be an issue. My wife would stay home with Tim, and I'd go to Newton anyway!"

But I wasn't a man and the question remained. Should I go to the Mennonite Voluntary Service Reference Council and the Commission on Home Missions executive meeting or not? Tim, our eleven-year-old, had fractured his kneecap. One voice inside argued, "Stay home. A little boy with a broken knee needs his mother." Another voice said, "What about those who think women shouldn't hold responsible jobs because they are unreliable? Don't you have an obligation to prove them wrong?"

As the struggle raged on, I lit what I call my prayer candle and prayed, "Light of the world, light my way. Open me to your healing wisdom." Gradually the storm inside quieted. I hung out the clothes, called Stan Bohn, and unpacked my bags. I was staying home. I would be dependable in the most basic kind of way.

Seeing the radiant look on Tim's face when he hobbled in on his crutches and saw I was still at home, reassured me that I had made the right decision. I thanked God that I'd been born a woman because that way I had had to struggle with the question of priorities. If I'd been a man, the issue of staying home would not even have been raised. That is tragic.

We teach our men, our fathers, to put meetings first and people, family, second. But Jesus didn't. He knew that meetings, institutions have a way of surviving our occasional absences, but sometimes people don't. Sometimes choosing meetings over people-needs leaves scars that never heal. Would this world be as tense, angry, selfish, power-hungry if our little boys and girls could hobble home to find both mother and father there, concerned, caring, ready to read a story in the middle of the night when the pain makes sleeping unbearable?

Persons Wrapped Up In Themselves Make A Very Small Bundle

GUIDE TO CHRISTIAN LIVING: A RESOURCE FOR ADULT STUDY

PROGRAM 6

A PEARL OF GREAT PRICE

Thayne Balzer

It was May 14, 1975. Suddenly the nurse barked out, "2:31." We were parents. The task ahead didn't even enter my mind at that point. It was a joyous occasion, a miracle to be celebrated.

Only with the arrival of a child does one realize what the growing responsibility of parenthood really means. Being parents and creating a family, whether it's two or ten members, is not easy. Being an effective parent is not something that just happens.

Experienced parents know that there will be days when being a family is work. It means struggling mentally and physically, helping and seeking help, forgiving and asking forgiveness. But there will also be days when the relationships of individuals blend together into one finely-tuned unit.

Are there any models for parents to look to for guidance? What is it that makes a good parent? What do families have to do to become good foundations for children growing up in our society?

The Bible has some important things to say to us as parents. There are a number of passages which are relevant to parents and children, only one of which, in the New Testament, refers directly to parenting.

"Children, obey your parents in the Lord, for this is right. 'Honor your father and mother' — which is the first commandment with a promise — 'that it may go well with you and that you may enjoy long life on the earth.' Fathers, do not exasperate your children; instead bring them up in the training and instruction of the Lord" Ephesians 6:1-4 (NIV).

In the first two verses children are reminded to obey and honor their parents. We often stop there and ignore the fact that Paul is also speaking to parents. The instructions to children to obey and honor are not without exhortations to the parents to instruct and correct. It is a two-way street.

Literally Paul is asking parents not to provoke their children to anger but to nurture them. What is the difference? To better understand what Paul means, it is important to look at the model of Jesus as shepherd and his references to children.

The theme of the shepherd is one of the unifying themes in the Bible. David was the shepherd-king, projecting the image of a shepherd leading his sheep, not driving them, as shepherds do in many parts of the world.

In Ezekiel 34, among other places, the shepherds of Israel are condemned for not strengthening the weak, healing the sick, and binding up the injured. God, through the prophet, says that he will do just that, as a shepherd would his sheep.

Then in Matthew 18, Jesus refers to himself as the shepherd. In the same passage, Jesus emphasizes the value of children and the childlike qualities we are to nurture. When the disciples ask who is the greatest in the kingdom of heaven, Jesus replies that those who humble themselves as a child will be greatest.

The implication here is that those who are humble, trustful, receptive, and friendly, those not aware that one person is above another, will be the greatest. In Matthew 19:14, Jesus again refers to children and warns those who hinder them.

Jesus, the shepherd, is our model as parents. The shepherd cares for the weak, sick, injured, and lost. He cares for those who are humble, trustful, and friendly. This is nurture. And he warns those "adults" who are often pessimistic, cold, and cynical not to hinder them. These characteristics can breed the angry attitudes which Paul speaks so strongly against.

Jesus' example and Paul's words give us the direction we need as parents. We are to be shepherds to our children; examples, leaders, and instructors.

You are the bows from which your children as living arrows are sent forth.
—Gibran

Generalizations from Jesus' example

In practical terms, there are a number of generalizations we can draw from Jesus' example as a shepherd, and Paul's words of wisdom. These are:

(1) There need to be standards in the family for children and/or parents to follow. Contrary to popular thought in the 1960s and 70s, children *do* want and need standards. Many stages that children go through have to do with exploring their physical capabilities and wanting to act grown-up. However, there are limits to what and when a child can do certain things.

At times, the standards parents have set will not seem appropriate to the child, but standards, once set, need to be held to. Standards must also be appropriate. For example, it's not reasonable to expect a two-year-old to sit still for up to an hour and a quarter in church.

(2) Choices are important within the limits of certain standards. While choices need to be on a pretty simple level for children, it is at this point that they need to begin experiencing them. Unless they grow up making and living with their choices, children will not be able to make the more difficult ones as teenagers and adults. It also makes a difference in how the choice is given. If it is given as an ultimatum, it is not a real choice. It must be said in such a way that the child understands that the decision is truly his/hers.

(3) Teaching is also important in the family. Often we relegate the teaching of some concepts to public schools and even Sunday schools, but the truth is that no teaching can go on in these places without teaching in the home. Teaching can occur on the spur of the moment or in more formal family devotions.

(4) Modeling is a more powerful form of learning than that which takes place in formal studies. Modeling is that learning which takes place by observing others in our lives. It is responsible for a great percentage of the behaviors we exhibit.

It is through modeling, in the context

of the Christian community, that we experience faith. Religious facts are taught, but faith is "caught." Thus the modeling we do in the family and in the church community is extremely important.

These generalizations are not intended to be "recipes," but guidelines for making choices among the many parenting techniques. Parents often want handles for dealing with their children, but there isn't just one model by which to raise children.

Children and parents are all individuals. Each parent uses methods in different ways, and each child, with a different personality, mind, and physical capability, has unique needs. The choice among different parenting techniques will be easier if one rejects the "recipe" notion and is open to looking at a variety of options within the context of the biblical message.

The choice one has to make among parenting techniques is made more difficult by the pressures society places on our children. We are all keenly aware of the peer pressure to try drugs and alcohol. The violence on TV and the sexual manipulation evident in advertisements of all kinds are witness to the fact that there are many other influences on children's lives besides those of their parents.

Life is too short to let a day pass without hugging your spouse and each of your children.

—Doris Longacre

There is also an ever present pressure, from within oneself and from other adults, to raise "good" children. We all have expectations for our children and we realize that parents are, to a large degree, responsible for the way their children turn out.

Certainly these pressures, coupled with the choices children must make in their worlds, create anxious, guilty, and sometimes blameful parents. The local church should form a support group for parents who are having trouble coping.

Another area which tears at the fabric of our families is the individualism and self-centeredness that has become so attractive to parents. In reality, it's no different than the pressures teenagers and young adults face, but because society accepts and promotes materialism, self, and professional success, it becomes acceptable. It is, however, no less destructive to family relationships. With the worship of materialism, relationships, both in and out of the family, suffer in number and quality.

Professional success has often been attacked by advocates of the family, since women began working outside the home. They were criticized for leaving their responsibility of raising children to agencies.

It is out of ignorance and sex-role stereotyping that more criticism hasn't been leveled at fathers. Because of the image we have of the father as "breadwinner," he has become an insignificant member of the family. His role tends to be solely that of a provider. Often his work has become the only place where he experiences personal satisfaction.

The father, when he is still a part of the family, must take a more active role in the emotional support and education of the children. Paternal affection has its roots in the day-to-day care of the children. The role of provider does little to establish relationships with the rest of the family.

There is also more and more evidence to indicate that, in terms of providing a model of what a father should be, the absence of a father in the home is better than the presence of a very ineffective father. Fathers need to take a careful look at what they do with their families. How are we involved in the day-to-day care of our children? The current social problem that deserves our attention is not the working mother, but the overworking parent!

Parenting is a difficult task, but it can also be an enjoyable one. We can and must learn to enjoy our children. It is through daily interactions that we come to respect and love each other. Through the conflicts and troubles we learn to share with each other and experience the joy of coming together again.

Playing together and teaching skills to one another brings self-respect and respect for others. If we look upon these daily interactions as a process of becoming a family and establishing long-lasting relationships, we can enjoy each other more fully.

I was struck by a letter I received recently in which the comment was made "I used to dread the teen years, but found when they arrived that they've been extra special in so many ways." The attitude expressed is truly a joyful one, an attitude that could become a part of every parent's life. Expect conflict, but learn to enjoy. It is in the process of becoming a family and a better parent that we, as individuals, are rewarded and become more complete persons.

PROGRAM "HOW TO IDEAS"

Becoming Aware of Parenting Issues

1. Review the biblical passages used in the above article for devotions and/or discussion. Does the shepherd embody characteristics that parents should have? How do we nurture children in the training and teachings of Jesus?

2. Break into small groups to discuss the following questions:

   (a) How can we help parents deal with the embarrassment or guilt they feel when children "go astray"?
   (b) Make a list of needs parents in your congregation have.
   (c) Should fathers become more involved in the day-to-day care of children? What will they have to give up to do so?

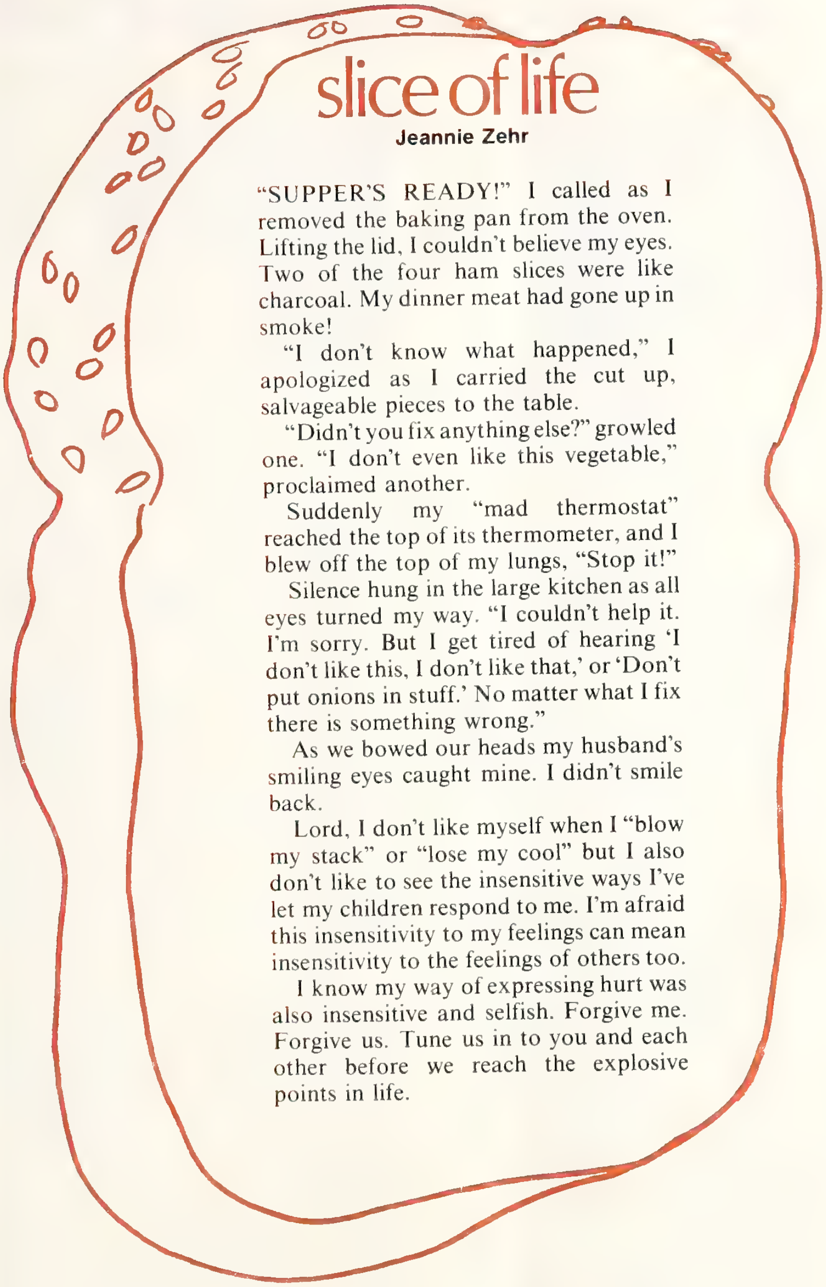
Acting on Parenting Issues

1. Organize and promote parent support group(s) to explore books, to share troubles and joys.
2. Sponsor a workshop for fathers (and mothers) on the role of fathers in the family.

Books on Parenting Issues

Here are some books which will aid in the study of parenting:

—John M. Drescher, *Seven Things Children Need.* Scottdale: Herald Press, 1976.
—Perry and Elizabeth Yoder, *New Men/New Roles.* Newton: Faith and Life Press, 1977.
—Herbert Kohl, *Growing With Your Children.* Boston — Toronto: Little, Brown and Company, 1978.



slice of life

Jeannie Zehr

"SUPPER'S READY!" I called as I removed the baking pan from the oven. Lifting the lid, I couldn't believe my eyes. Two of the four ham slices were like charcoal. My dinner meat had gone up in smoke!

"I don't know what happened," I apologized as I carried the cut up, salvageable pieces to the table.

"Didn't you fix anything else?" growled one. "I don't even like this vegetable," proclaimed another.

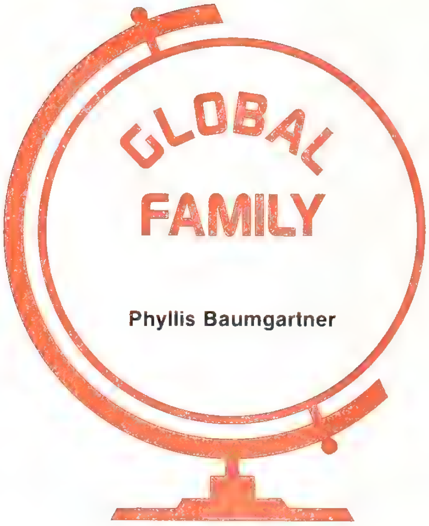
Suddenly my "mad thermostat" reached the top of its thermometer, and I blew off the top of my lungs, "Stop it!"

Silence hung in the large kitchen as all eyes turned my way. "I couldn't help it. I'm sorry. But I get tired of hearing 'I don't like this, I don't like that,' or 'Don't put onions in stuff.' No matter what I fix there is something wrong."

As we bowed our heads my husband's smiling eyes caught mine. I didn't smile back.

Lord, I don't like myself when I "blow my stack" or "lose my cool" but I also don't like to see the insensitive ways I've let my children respond to me. I'm afraid this insensitivity to my feelings can mean insensitivity to the feelings of others too.

I know my way of expressing hurt was also insensitive and selfish. Forgive me. Forgive us. Tune us in to you and each other before we reach the explosive points in life.



GLOBAL FAMILY

Phyllis Baumgartner

ERIKA, INGRID, Sigrid, Tine and Therese — names, yes — but they belong to special people. Each has lived in our home for three or six months, away from their countries for a year under the Mennonite Central Committee Visitor Exchange (formerly Trainee) Program.

Twenty-four years ago the first three girls came to us, one following the other. My husband, Howard, and I had two preschool daughters in addition to our new twin babies.

The three trainees had been war refugees, so the security of a warm home, food, and some extra clothes was appreciated. Together we cleaned, sewed, cooked and fed, and did endless laundry. Included were also sharing, playing, and vacationing together.

Tine from the Netherlands was in our home in 1960 when our second son was born. She was much appreciated for her helpfulness, especially when the four children contracted chicken pox!

Therese spent the entire year in Berne spending three to four months with each of several families in order to experience more than one home. She was a secretary in the elementary school and assisted her sponsor in the classroom by teaching German, grading papers, listening to book talks, and other duties.

Our family recalls that Christmas when Therese taught us "O Tannebaum" en route by car to a family gathering. Later we performed for the gathering.

Each trainee became a part of our family, and our friendships have lasted through the years. My husband and I have been named godparents to Sigrid's son, Mark, who lives on Long Island, New York.

A special happening in 1975 occurred when our second daughter spent two months in Ingrid's home assisting as an "au pair" with her three daughters. This made it possible for Ingrid and her husband to have holidays alone and it proved to be a tremendous experience for our daughter.

For some years we have helped to secure employment and host families for the visitors in our Berne area. There have been two to five visitors per six-month period.

Often visitors are employed outside the host home. Diligent effort is made to secure positions in their trained vocations, such as nurses, aides, technicians, teachers' aides in nursery schools, work with the retarded, social therapists, farm workers, bankers, secretaries, etc.

The program is available to Canada and the United States. Young people come as visitors from South America, Japan, Taiwan, Indonesia, India, Africa, and Europe.

We have cared and shared with many young people around the globe. It is a beautiful experience to learn from our global family as well as they from us. The opening of a home may be a service of "women in mission" to help promote international goodwill, understanding, and friendship.

If you are interested in information regarding the program, write to International Exchange Visitor Program, c/o Doreen Harms, MCC, 21 South 12th Street, Akron, PA 17501.

On Being Encountered

Homer & Betty Andres

Elgie & Karen Friesen

Mennonite Marriage Encounter has definitely been a highlight in our marriage experience! Techniques learned at the weekend have helped us to communicate with each other and to approach talking about things that we had not worked through before. Our better communication has led to a better relationship and feeling of well-being because of being more deeply understood.

We are also fortunate to have a business of our own which is people oriented where we can apply and encourage the principles we have learned. We are able to work together there on a daily basis rather than living as "married singles." Our business and Marriage Encounter experience continue to reinforce each other.

Marriage Encounter is not a cure-all. As a couple you communicate about and work through your own situation. It provides some tools, some handles if you will, for spouses to take hold of and use in their relationship.

We sincerely believe that experiencing Marriage Encounter can help in reversing the trend of the high divorce rate in our country, much of it caused by lack of communication and misunderstanding.

It can and will strengthen *your* marriage if you are open to it.

Marriage Encounter has truly been a beautiful experience in our marriage relationship. Our marriage has not changed drastically, but is being continually renewed and growing.

We have developed more sensitivity and tolerance toward one another's needs and feelings. We can be more open, honest, and trusting when sharing. It has made us more conscious of keeping good communication going. The joys of open communication are immeasurable!

It has made us more aware of the importance of sharing mutual interests and activities together and as a family. It is too easy to live a "married singles" life. We need to continually work at making our marriage relationship one of unity.

M.E. has helped us to put God in perspective in our relationship. We now focus on him. It has helped us to reach a higher degree of love and oneness with God and each other.

We are thankful that the General Conference is offering this positive experience for building better marriages.

It is impossible to express all the happenings in our relationship since our M.E. weekend. It needs to be experienced.

Interested in more information? Contact: Paul & Lois Unruh, 722 Main, Box 347, Newton, KS 67114.

WM office jottings from Joan

This summer, the month of July will have special significance for Elsie Flaming, second vice-president; Lora Oyer, president; and myself. The WM council in 1980 recommended that an exchange visit to Japan, Taiwan, and Hong Kong be made by two women representatives. Over the years, COM has urged that a WM visit with national and missionary women would be appropriate. Invitations also have come from our sisters abroad. Thus, Elsie and I are looking forward to observing, interacting, and sharing mutually with Christian women in the Orient.

Secondly, Lora Oyer will represent General Conference and WM at the Mennonite World Conference planning session in Nairobi, Kenya, in July. She, Susan Gerbrandt, Canadian WM president, and several others will also be making a side trip to Zaire for several days. For both of these ventures, we ask your prayers. Upon returning, we will be willing to share our experiences with groups.

Is your local church looking for resources to help improve parenting skills? The Commission on Education in cooperation with WM has put together a resource kit for parents which is available for examination upon request. The kit may be kept for a 10-day period during which time the books and other materials in it may be examined. An accompanying brochure in the kit lists books which may be ordered from religious bookstores and publishers. Perhaps your local WM group would like to be responsible for setting up a family life resource center in your church library. If there is interest in receiving this kit for perusal, write to either the WM or the COE offices at: Box 347, Newton, KS 67114.

We want to alert you to a rather special project for 1981 which was decided upon by the WM council. For some years there has been an expressed need for a book of missions and service stories designed for children. In consultation with COE, WM has commissioned Cornelia Lehn to compile and write such a book. This book will contain a collection of stories which may be read or told to children and will be a resource for church school teachers, ministers, "Sunday morning story tellers," parents and others. WM has pledged $5,000 in 1981 to cover the initial costs for this project. The publication date has not been established. We solicit WM contributions but also think that children's groups in our churches might like to make this their special project this year.

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to help you serve

It is only natural to feature the Commission on Education in this issue of Window to Mission. COE concerns itself with the teaching ministry of the church, relationships in the church and community, and publications that help in the learning process. The $17,000 that WM has budgeted for COE will help with the following programs and projects:

- Mennonite Marriage Encounter
- Family life education
- Children's book
- The Foundation Series curriculum
- Teacher training courses
- Publishing and resources

contributors

Margo Nussbaum (artist, cover) just completed fifth grade. She and her parents and older sister live in Fort Wayne, Indiana, and are part of the Maplewood Church.

Kris Shutt (Child's Eye View) is a Bluffton College social work major. Her parents are Earl and Joyce Shutt, Orrtana, Pennsylvania. She thoroughly enjoys being the oldest of four children, loved her first year of college, and enjoys being out on her own.

Rebecca Eberly (artist, p. 3) is a twelve-year-old from Woodburn, Indiana. She is the oldest of three children. Becky's dad is a social worker and her mom is secretary and youth coordinator at Maplewood Church, Fort Wayne.

Pam Lehman (art, p. 4-left) lives in Fort Wayne, Indiana with her mom, dad, and two brothers. This fall she will be a freshman in high school.

Gordon Miller (artist, p. 4-right) is a junior high student from Woodburn, Indiana. Gordie has four older brothers and sisters. He enjoys sports.

Kim Litzenberg (artist, p. 4-bottom) will be in junior high next fall. She and her parents and four brothers and sisters participate in the Maplewood Church, Fort Wayne, Indiana.

Rosella Wiens Regier (Passing On the Peace) lives with her husband, Harold, and two children at 1404 Axtell Road, Newton, Kansas. She teaches kindergarten.

Joyce Shutt (If I'd Been a Man) is on the pastoral team of the Fairfield Church in Pennsylvania. She is just completing her term on the General Conference Women in Mission Literature Committee.

Thayne Balzer (Program 6: A Pearl of Great Price) and his wife Mary Anne have been married about ten years and have two children, Megan, six years, and Jeremy, four years. They enjoy camping, listening to music, reading books, and bicycling together. Thayne teaches second grade. The family worships at Peace Church, Portland, Oregon. He serves on the General Conference Commission on Education.

Jeannie Zehr (Slice of Life) edits *Window to Mission* from her home at 4226 Maplecrest Road, Fort Wayne, Indiana.

Phyllis Baumgartner (Global Family) lives in Berne, Indiana, with her husband, Howard. She is Women in Mission Advisor chairperson.

Homer and Betty Andres (On Being Encountered) and their three children live in Ferndale, Washington. They are active in the Glendale Church as well as the Washington Mennonite Fellowship and Pacific District Conference.

Elgie and Karen Friesen (On Being Encountered) and their two children farm near Henderson, Nebraska. Karen works part-time as a registered nurse. As a family they enjoy hiking and horseback riding.

Joan Wiebe (WM Office Jottings) is coordinator of Women in Mission. She lives with her family in Newton, Kansas, and is active in Faith Church.

credits

Artwork: p. 6, Erica Esau

Kris
Shutt

Rosella W.
Regier

Joyce
Shutt

Thayne
Balzer

Phyllis
Baumgartner

forecast

The August-September issue of *Window to Mission* will introduce the new program theme for 1981/82 for use in your Women in Mission groups. The Literature Committee chairperson, Kay Ann Fransen, will preview plans for the six program-lessons you will find in future issues.

We will also feature an article by Leslie Brandt, and an article about a "Woman in Mission."

Printed in U.S.A.

bright ideas

CREATIVE WAYS to remember our missionary sisters are always welcome. One you may want to try involves using the pictures available in the *Overseas Prayer Directory* from the Commission on Overseas Mission, 722 Main, Newton, Kansas.

When you prepare your program booklets for the new program year, inside the cover glue a picture and biographical information about a missionary clipped from the directory. Suggest to your women that the missionaries in their booklets are their mission partners for the year. Hopefully your members will pray for their partners, send birthday cards, and letters.

In your letters and cards you may want to tuck in a balloon, stick of gum, or a package of presweetened drink mix.

Another way to keep in touch with missionaries, especially those from your congregation, is to mail your local group's program booklet to them so they can keep up with what's happening back home.

Also, have you ever considered sending your missionary friends a magazine subscription of their choice? Or, how about sending *The Mennonite* to them by first-class mail. They receive them, but usually months late.

Does your church have mailboxes for members and regular participants? Many congregations find that this helps facilitate getting newsletters, Christmas cards, minutes of meetings, mail, program booklets, and other items distributed efficiently and inexpensively.

If your church doesn't have mailboxes, maybe your WM group can initiate and even finance the project.

"Time for a Change" is a radio campaign of eight sixty-second spots speaking to the choices North Americans must face as traditional values and norms are challenged to change. These spots suggest alternatives based solidly on biblical truth.

The campaign is a joint project of the General Conference and the Church of the Brethren. It is designed for a non-Christian, unchurched audience. The spots are available without charge to your congregation for placement on your local radio stations.

You help is needed in order to make this campaign effective. Why not suggest to your WM group that you undertake this project? If interested, write Mennonite Media Services, P.O. Box 1252, Harrisonburg, VA 22801 for more information.

Keep your eyes open in the next month for information concerning a new WM publication *Bright Ideas for Program Planning.* It will be available for purchase through the WM Office, 722 Main, Newton, KS 67114.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Mennonite World Conference

Phil Kliewer

This interview with Paul Kraybill, executive secretary of Mennonite World Conference (MWC), comes midway between the Xth and XIth assemblies of MWC. The XIth Assembly will be held in Strasbourg, France, 24-29 July 1984. Phil Kliewer was traveling in Europe and crossed paths with Kraybill in Strasbourg. Both men are members of the Lombard (Illinois) Mennonite Church.

Phil Kliewer: *How would you describe MWC to those who are new to the Mennonite family?*

Paul Kraybill: The major concern and emphasis of MWC is fellowship among the Mennonite groups. MWC is a multicultural group that crosses national boundaries and brings people together from many parts of the world, from many cultural groups, and from many languages and ethnic backgrounds. We are not an administrative body, and we don't have programs. We want to maintain a fellowship that culminates in a worldwide gathering every six years.

In its early days MWC was particularly concerned with the relationships between Europe and North America. More recently, with the development of

PALAIS
DE LA MUS
ET DES CONGRES

Paul Kraybill, executive secretary of Mennonite World Conference, in front of the Palais de la Musique et des Congres, small group meeting place for 1984 Mennonite World Conference in Strasbourg, France.

XI Assembly 1984 at Strasbourg, France

One of the Mennonite churches (Foyer Michael Sattler — of the Association of Evangelical-Mennonite Churches of France) in France, located in Strasbourg. It is named after one of the early Anabaptist martyrs.

Strasbourg is a beautiful, historic city well worth visiting on its own merits.

churches in Asia, Africa, and Latin America, MWC is truly becoming a world conference.

Kliewer: *How recently would that be?*

Kraybill: At Wichita in 1978 we *first* had a truly representative group of people from non-Western countries. Previously there had been a few representatives from Asia, Africa, or Latin America. In addition, in 1978 we organized a new General Council with a representation pattern that is the same for Europe, North America, and for the rest of the world. Now each conference has *at least one* representative in the General Council. I think these are the most significant achievements of the Wichita conference.

Kliewer: *What were some of the differences and tensions experienced at Wichita?*

Kraybill: We are diverse. We have diverse ethnic and cultural backgrounds. We come from the city and from the country. We are educated and uneducated. We are rich and poor. We are liberal; we are conservative. We come from communist nations, from socialist nations, from democratic nations, and from nations dominated by military dictatorships. So, inevitably, there were enormous variations and differences in our style, in our thinking, and in our day to day habits.

Such divisions relate to the way we read the Scripture. How do we read the Scripture, given these pluralistic backgrounds and origins? We've been influenced by many other groups, by many other traditions.

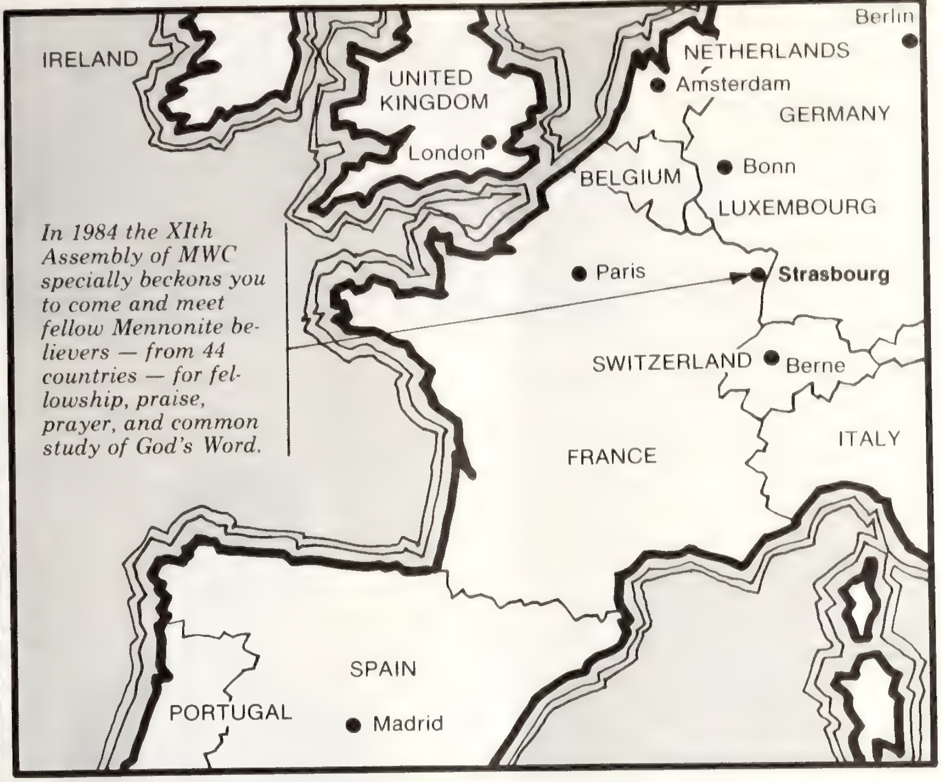
Kliewer: *In view of the diversity you just mentioned, what is it that ties us all together? What gives us all the right to claim the spiritual heritage of Menno?*

Kraybill: At times we overemphasize our divisions. We do have a deeply flowing unity. We share a common heritage in the Anabaptist movement. We share a sense of value — a deep commitment to radical discipleship — to following Christ whatever the cost. We share a commitment to voluntarism. We say that following Christ involves a responsible decision on the part of each individual. It must be expressed in that person's life, conduct, and attitudes. We share a concern for separation from the world. We are committed to loving our enemies, to living peaceful lives, and to expressing our love in service. We are committed to standing over against the powers of the world and calling them into question wherever and whenever they bring us into conflict with the demands of the gospel and loyalty to Christ.

Kliewer: *You spoke of the importance of our heritage in the Anabaptist movement. Do nonethnic Mennonites — like those in Asia and Africa — feel part of that movement?*

Kraybill: Absolutely. I had a fascinating conversation recently with two brothers in Africa. They said that regardless of the faults and problems, the spiritual heritage of the Anabaptist movement is theirs, and they have the same right to it that we have. That's a profound observation. The churches in Africa are fighting their way through many struggles, and they need some integrating focus on which to build and develop a mature community, fellowship, and church.

Kliewer: *In the past, non-Mennonites in North America have*



In 1984 the XIth Assembly of MWC specially beckons you to come and meet fellow Mennonite believers — from 44 countries — for fellowship, praise, prayer, and common study of God's Word.

identified us by our ethnic trappings. Do you find that the world at large is aware that we are outgrowing the ethnic cocoon?

Kraybill: Very much so. We are identified in several ways. We are identified as a people who are aggressive in mission, as a people who are committed to loving our enemies and believing deeply in a peace witness. We're identified as people who are active in serving the needy of the world. That's the image we're developing throughout the world. The preoccupation with our ethnicity is largely our own problem. There are, of course, many who still misunderstand us and distort the image, particularly those in North America who are closer to some of our more conservative communities. But throughout the world the image is clear.

Kliewer: *What do we have to offer the world? What contribution are we in a position to make to the kingdom of God during the remaining years of this century?*

Kraybill: We must keep emphasizing our commitment to a quality of life and discipleship and servanthood. It's this style of living that is missing throughout the world. Right now we're all aware of the enormous political movement in the US and Canada on the part of conservative Christians. Throughout the rest of the world this is difficult to understand, because it tends to identify Christians with power, defense, militarism, and other forms of influence in the world which often are negative and unfortunate. Somehow we must communicate our tradition of peace — of Christian living that takes seriously the command of Christ to love our brother and sister as well as our enemy — and live a quality of life that demonstrates this kind of acceptance, humility, and servanthood.

When I see the chaos of our world and the futility of trying to alter the power structures, I'm more and more convinced that the hope of the future is in the clusters and communities of believers who live together, love each other, and find hope, meaning, and true quality of life in that relationship. That is and will be our contribution.

Kliewer: *Are we having a growing impact on the world?*

Kraybill: Yes, I think so. I'm impressed and moved by the fact that wherever I go — when my identity is known — I'm immediately linked to a group that people around the world are observing and watching with great interest and genuine respect. I say that without qualification. As I contemplate the future, one thing stands out: the growing tensions and crises that we will experience. The demands of totalitarianism, of leftist and rightist governments, are making it increasingly difficult for Christians to live a life that truly honors Christ and obeys God first. The demands of Caesar will probably be the greatest problem and will create the heaviest pressures in the years that are ahead. If we are faithful, we will demonstrate a way of life that dares to follow Christ and not to compromise with the powers of this world.

Kliewer: *We will have another world conference assembly in 1984 in Strasbourg. It has been said that Christianity in Europe is dead. What tone will a worldwide Mennonite assembly take on in this setting?*

Kraybill: First of all, we don't begin with the assumption that Christianity is dead in Europe. We begin with the fact that the church is here, and we are a part of that church. Our base for planning the next world conference in Europe is the presence of Mennonite churches in Europe.

These churches are in an environment where Christianity has been forsaken, rejected, and often considered totally irrelevant.

We must remember that the Anabaptist reformation also faced almost insurmountable odds, but that out of that movement came a ray of hope and light. As we go to Europe we must refresh ourselves regarding the roots of our faith and heritage and ask ourselves what that has to say about the restoration of New Testament Christianity in a society that has lost its understanding of that faith.

Kliewer: *Why should an "average" Mennonite plan to attend Strasbourg 1984?*

Kraybill: As part of the Mennonite and Brethren in Christ family, each of us should want to attend the conference to expose ourselves to each other; to accept the discipline of international, cross-cultural discussion; to see how the gospel has taken form and shape in the lives of people from other cultures; to hear, to share, to give and receive, to teach and to learn.

At Strasbourg we will have opportunity to hear the Scriptures interpreted through the experiences of others — through their cultural grid — to sense the problems they face in societies quite foreign to us. Strasbourg will be an opportunity to look at ourselves and to be humbled and to be touched by the healing power of our brothers and sisters whose lives have been shaped and conditioned by a totally different set of circumstances. •

"Anne always wanted to be a missionary. She vividly recalls running across the schoolyard at age 12 in the small rural community of Rosenfeld, Manitoba, telling a friend that one day she would serve on the mission field."

Anne Penner:
retired career missionary

Dolores Lohrenz

To the sedentary North American, elephants have always been the huge lumbering beasts of circuses, picture books, zoos, and exotic countries. To Anne Penner, the row of carved elephants adorning her windowsill are more than a mystical decoration; they remain a visible symbol and a tangible memory of 1947 to 1980 — 33 years she spent as a missionary nurse to India.

Anne always wanted to be a missionary. She vividly recalls running across the schoolyard at age 12 in the small rural community of Rosenfeld, Manitoba, telling a friend that one day she would serve on the mission field. She remembers the enveloping warmth of joining — as a teenager — an inner circle around a campfire as a public indication that her life was reserved for full-time Christian service. Throughout those years of youthful dreaming, determined study, and service abroad, Anne asserts with complete conviction, "I never doubted my calling was genuine."

Her years of study and preparation proved a major hurdle, for they coincided with the "dirty thirties" — years of dire depression in North America. Although money was scarce, school was possible through correspondence programs and the help of a teacher who faithfully tutored her in recognition of her potential as a student. Housework in Altona was the vehicle that allowed the luxury of a continuing education and enrollment in school for grades 10 and 11. The difficulties encountered were not sufficient to deter the vision; and the struggle for necessary qualifications continued with graduation from Winnipeg Bible College in 1935 and culminated, after much urging from

"Doing the work she loved, and her positive nature, have kept Anne young in mind and body — a tiny frame that moves quickly and alertly, a mind that is keen and sensitive, and a confidence that allows her to interject her views or ask pertinent questions."

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Anne Penner gets deeply into thought as she looks at the elephants. They are more than a mystical decoration. For her they remain a visible symbol and tangible memory of 1947 to 1980 — 33 years spent as a missionary nurse to India.

friends, in a nursing degree in 1945.

Most ambition is fed by a definite goal, and for Anne the ultimate destination had always been Africa. In those days of few Mennonite missionaries, the Africa Inland Mission seemed the best possibility for service in a foreign country. But at the conclusion of her formal training, a letter arrived from the chairperson of the GC Mission Board, urging her to accept a posting to India. In 1947 Anne Penner became one of Canada's pioneer Mennonite missionaries.

Besides climatic and cultural adjustments, she relentlessly pursued the study of the Hindi language for two years, served at Champa Christian Hospital for seven years, and spent the remainder of her time in India at Sewa Bhawan (Service House) Hospital in Jagdeeshpur. Furloughs were spent in pursuit of a Bachelor of Science in Nursing at Bethel College and studying history at Elkhart Seminary. After so many years removed from the Mennonite milieu, she became so inspired and excited about Mennonite history that she failed to understand why others in the class seemed relatively unmoved.

Assembling a character sketch from the previous paragraphs leaves us with the distinct impression that Anne possesses the ability, wisdom, and sincerity to fill a demanding position. The job at Jagdeeshpur meant interviewing, hiring, and training staff. It included teaching, assisting in the operating room, scrubbing for doctors, being available for emergencies, and helping with constant staff shortages. Since 95 percent of the patients came from the poor surrounding villages, each seasonal change meant an influx of related illnesses — dehydration from inadequate water supplies, skin problems, bladder and intestinal disorders. A bonus was the thrill of delivering missionary babies and following their growth progress with personal interest.

The responsibility of both superintendent and business manager were hers until, in 1965, she recruited Amrit Sonwani as nursing superintendent — an eager, devoted, and competent Christian. Since India boasts excellent training hospitals run by Mennonites, the United Church of Canada, and the Disciples of Christ, well-qualified nurses were available for staff. Her other responsibilities included teaching Sunday school and a six-week Bible course during the rainy season.

Retiring after serving in another country for 33 years understandably becomes an exercise of "leaving home" rather than "coming home." Anne tells of attempting a gradual mental and emotional detachment while accepting the gift of retirement as a promise of new experiences and joys not to be wasted.

Doing the work she loved, and her positive nature, have kept Anne young in mind and body — a tiny frame that moves quickly and alertly, a mind that is keen and sensitive, and a confidence that allows her to interject her views or ask pertinent questions. Her warm smile, tender eyes, and reserved nature are further enhanced by a softly modulated voice. These characteristics, though not rare or extremely spectacular, are in fact a collection of traits common to many in varying combinations. When blended with the assurance that you are called of God to a specific job, they result in a fierce determination difficult to undermine.

Retirement does not mean inactivity. From the end of last September to the middle of November, her visiting itinerary took her to 10 different churches in Manitoba and Saskatchewan. She is registered in two university courses — Mennonite literature and conversational French — and intends to take more. Other pastimes include reading history, mystery, and spiritual books and going for a daily walk. To date, one of the highlights has been a visit to Winnipeg's "India Curry House" for an authentic Indian meal. She has also discovered she misses goat meat much more than she hungered for beef when she first arrived in India.

In retrospect: Was there fulfillment in her service? Was it worth an entire lifetime of preparation and offering? Was the recompense adequate? These questions need not be posed, for in each the answer is obvious — Anne Penner, missionary nurse, followed God's leading with joy.

Are there regrets? They would deal mainly with time and a busy schedule: the minimum of time left to relate to patients, the heavy load of bookkeeping that precluded much personal contact, and the lack of opportunity to visit in the villages.

What are her immediate concerns? That access to the mission fields remain possible for Christian workers, that workers be found, and that anyone who feels called of the Lord be willing to follow where he leads.

Her apartment at Bethel Place, Winnipeg, has a definite flavor of India — the elephants, a colorful wall hanging, a deep burgundy hand-woven rug bordered with Tibetan dragons, and the aroma of freshly brewed tea. There is no watchman or cook, as in India, for Canadian women are free to live alone; but that life goes on at a relentless pace has already become clear with the unexpected death of her roommate shortly before last Christmas.

There are few visible reminders of the sum total of a life given to others in the name of Christ. The greatest rewards are the thousands of minds and bodies healed and soothed, the medical advancements and social progress, and the friendships formed. A letter arrives from Amrit Sonwani and the staff, filling in the gaps of information since she left; but mostly it is memories that she recalls over and over again, and the knowledge that she has achieved what her life was created for — to praise and glorify God. •

Appalachia: a "Third World" in our backyard

A typical scene from the Appalachia region in the US, where garbage often mars the scenery of mountains and "hollers."

Whitesburg, Ky. (MCC) — "I see Appalachia as our own very private Third World right here," said Mennonite Central Committee US member Frances Greaser during discussion by the body's executive committee in April. "You don't have to go overseas to get involved."

MCC US is becoming more involved in Appalachia than ever. It has agreed to a request from the Mennonite Board of Missions (MBM) that it assume full responsibility for the Appalachian Mennonite Service Program (AMSP) by 1982. The two organizations have jointly run AMSP since 1977.

The program MCC US is inheriting includes work in education, health and nutrition, housing rehabilitation, social work advocacy, and community development. Thirty-seven adults and nine children, the highest number ever, live and work in or near Whitesburg, Hazard, Harlan, and Hindman, Kentucky, and Clintwood, Virginia.

But Appalachia is both like and unlike many of the developing Third World countries in which MCC works.

It is like the Third World in the degree to which companies — coal companies — from outside the region own its land and resources, affecting life there in sometimes exploitative ways.

A recently completed survey by the Appalachian Land Ownership Task Force revealed that absentee individuals or corporations owned over 70 percent of the surface land in 12 eastern Kentucky counties. Corporate owners hold much of the land for possible strip mining, making it unavailable to local residents for industrial, commercial, housing, or recreational development.

John Nighswander of Kitchener, Ontario, repairs a house near Whitesburg, Kentucky.

And outside ownership of below-the-surface mineral rights is even higher, giving coal companies ominous claim to the right to retrieve the black energy source in any way, without respect to surface damage. Theoretically, a company could raze the houses where volunteers live on AMSP's farm outside of Whitesburg, Kentucky, to mine there.

Yet Appalachia is unlike the Third World in ways that shape AMSP's response, so far making it difficult to do the kind of community development MCC emphasizes overseas.

The chief difference is evident to anyone who tries to drive quickly through a town like Hazard or Whitesburg on the first of the month; the streets are jammed with the cars and trucks of those who have just received their monthly welfare checks.

In the words of Dan Block of Winnipeg, Manitoba, AMSP administrator, "Welfare is good enough that a family can become content and get by on welfare. It's probably true that nobody is dying of malnutrition, nobody is freezing. You can scrape by." And though the system of social services may be flawed, it still gives people many more ways to meet their personal crises than exist in most Third World countries.

Since people can "get by," explain three AMSP workers who have initially explored possibilities for community development work in Knott and Letcher counties, Kentucky, they are not pressed to work for change, especially by working together. Dave and Sue Cockley and Larry Kurtz, who all have experience in group-based community development in Haiti, have found that particularly frustrating. A strong strain of individualism within mountain culture also works against community organization.

Most of AMSP's work in the past has been in providing volunteers to hospitals, social service agencies, schools, and nonprofit housing — supplementing community services rather than initiating community development. Block believes it is appropriate to continue in these services even while exploring community development.

The potential for community development may in fact grow in the next couple years. AMSP workers sometimes express anger at the Reagan administration's cuts in the budgets of human services and skepticism that its so-called "safety net" will catch all those who legitimately need help to survive. Yet they acknowledge that the pressure of cuts in welfare, food stamps, and grants for service agencies may force those Appalachians who have become "lethargic and accepting of the [current] situation" to help themselves.

Says Block, "That's the point at which we need to get in there and say, 'Hey look, folks, there's something that you can do. And if you care to do it, we'll stand beside you and help you get it started.'"

But community development positions, as well as adult education, nutrition, and public health nursing, cost rather than earn. In the past AMSP has had to provide its own budget by balancing nonearning positions with earning ones in which agencies, schools, or hospitals pay a volunteer's salary into the AMSP program. Block has become intimately aware of Appalachia's needs, even while he has insured that AMSP — unlike overseas programs — pays its own way. He admits to wondering at the apparently unequal commitment of the church to needs closer to home.

He emphasizes that earning positions provide important services in themselves, but also notes that they are getting harder to find, since federal budget cuts are affecting many agencies where AMSP has or would have placed volunteers.

MCC US is accepting full responsibility for AMSP with the awareness that to respond to Appalachia's needs may mean a growing financial commitment, especially as AMSP moves into areas like community development.

But for that to happen, says Block, "Our churches at home are going to have to see Appalachia as a valid area to do missions." Just like the Third World. *Gerald W. Schlabach*

Health-care institutions to be "integrity communities"

Cambridge, Ont. — "Creative justice calls us to work for an *integrity community*," Delton Glebbe, dean of Waterloo Lutheran Seminary, told the 131 persons at the annual Canadian Mennonite Health Assembly (CMHA) banquet.

Glebbe said most of us live or have lived in four models of community. The first one — especially relevant to pioneering people — was the *security community*. In it, self is subservient to community needs. Intimacy, spontaneity, and enthusiasm are not encouraged. The self literally has to fight for survival. This community's major aim is to satisfy physical and biological needs. Fear and guilt are used to force conformity.

Quoting William Glasser, Glebbe said that in the 50s we went to an *identity community*. The goal after World War II became one of involvement and finding identity in ways contrary to the security generation. People became valued for their *being*. Problems resulted because parents who raised children without security mechanisms then became frightened when children rejected "earning a living" as a primary goal of life. To build identity, Glasser claims we need two things: to be loved and to have self-worth.

Delton Glebbe addresses the Canadian Mennonite Health Assembly.

The end of the 70s marked the advent of the *intimacy community* (*we* decade). Advertising uses "slices of relationships"; self and community are part and parcel of each other. But it also generates Jonestown and other aberrations (through subcommunities which declare themselves self-sufficient).

What Christians need is the *integrity community*, a creative justice which emphasizes self and community, but in a tension that is guided by love and concern toward maximum development of both. It is the gospel of Christ (agape) in action.

Glebbe's challenge was the high point in a program marked by several creative innovations.

To discuss the relationship of institutions and congregations, pastor Richard Yordy and chaplain Gerald Schwartzentruber carried on a dialogue. Yordy argued that institutions do essentially become the congregations for their residents. Schwartzentruber insisted that local congregations need to give much more pastoral attention to their members who are in health-care institutions. Both acknowledged that too often the family also neglects its role.

John Hess, pastor and community worker with the (Toronto) Warden Woods Mennonite church and community center, told the stories of several persons he encountered in his recent ministry. His experiences suggested that Mennonite health institutions should do four things: (1) create an atmosphere of creative expectations; (2) learn to work together — interdisciplinary and interinstitution — *for* people; (3) counter the trend to depersonalization because all are created in God's image; and (4) become more active listeners.

Helmuth Klassen, executive secretary of the CMHA, spoke of "prophetic options in congregations." He observed that most congregations and institutions are designed to keep handicapped people out of the facilities and out of the organizations. He shared the experience of a handicapped person serving as deacon in his home church and making a special contribution. Klassen chided congregations for too often providing second-rate services of worship in institutions.

Among prophetic suggestions for congregations, Klassen included: (1) think about pastors for aged at least as much as about youth pastors; (2) involve aged and handicapped in natural ways; (3) value people as created in God's image rather than as units for production; (4) work toward visible statements on current issues.

The new CMHA chairperson is Helmuth Epp. Other executive members are George Loewen, Joe Nighswander, and Frank Dyck (as 1982 hosting member — the CMHA was invited to Clearbrook, British Columbia).

Other business action included plans for more aggressive individual membership recruitment, participation with the US-based Mennonite Health Association in publication of the *Mennonite Medical Messenger* and a potential joint conference in the future, and the continuing service of Helmuth Klassen as executive secretary.

About 85 persons were delegates to the 29 April - 1 May assembly at Fairview Mennonite Home. They represented 31 homes, hospitals, and other service institutions. *Bernie Wiebe*

Manzini, Swaziland (EPS) — Eunice Nokuthulu Sowazi, 49, has been elected the General Secretary of the Council of Swaziland Churches. Sowazi will be the first woman to head the council when she takes up her new position in October this year. Since 1972 she has been the staff nurse in charge of the King Sobhuza II Clinic, Manzini. She is a public health nurse and holds a certificate in business studies from the University of Botswana, Lesotho, and Swaziland. She is Roman Catholic.

Dozens of transients are spending their nights sleeping on the sidewalk outside a one-room mission called Baloney Joe's because city fire officials in Portland, Oregon, say it's too dangerous for 100 people to rest inside. The mission is run by a group of area businesses and residents, the Burnside Community Council. It was named after Joe Yoder, who operated it for about 30 years for the Mennonite church and frequently served bologna sandwiches to hobos. Until fire officials cracked down recently, it housed more than 100 transients each night. Baloney Joe's offers transients free soup, coffee, and floor space, said mission manager Michael Stoops.

The annual MEDA-MIBA (Mennonite Economic Development Associates-Mennonite Industry and Business Associates) seminar of central Ontario was held at Conrad Grebel College, Waterloo, 3-4 April. The topic was "Business and Personal Health in Stressful Times." Talks were presented on the "Present Economic Reality: What Does It Mean to Me?"; "Business Opportunities and Responses in Turbulent Times"; and "Coping with Personal Stress." A panel talked about "The Supportive Role of the Family" in times of business stress.

Beef distribution begins in drought-stricken Somalia

Akron, Pa. (MCC) — The Mennonite Central Committee beef shipment, airlifted directly from Kansas City to Somalia via a US government-chartered Global International Airways commercial flight, arrived 14 May and was turned over to the government of Somalia.

MCC Somalia representative Henry Rempel of Winnipeg, Manitoba, sent a telex to MCC headquarters that day reporting, "The meat shipment has all arrived safely. I have personally just come from unloading the plane. Damage was limited to five boxes crushed externally. Internal damage was nil."

He reported that US government officials were asking MCC to decide where the meat should go. There was some interest in sending it to Buurdhubo, where MCC has been working. Rempel said officials were still deciding which camps should receive the aid and how it would be delivered.

MCC's only instructions were to get the food "to the neediest camps as soon as possible and with as much personal involvement as possible."

Heavy rains falling since mid-April have caused extensive flooding near the Juba and Shebelli rivers in Somalia, bringing new problems to a country that has been suffering for years from drought and political strife.

Rempel wrote on 30 April that "the situation is really bad in the Belet Weyne area [not far from the Ethiopian border on the Shebelli River]. Whole camps are under water. The refugees are cut off from the world and in some cases flooded out."

In response a shipment of 40 net tons of canned meat from the MCC warehouse in North Newton, Kansas, valued at $264,600, was airlifted to Somalia 13 May. That meat will benefit refugees in four camps. There are now between 1½ and 2 million refugees in Somalia, due to the continuing Somali/Ethiopian conflict. Somalia is one of the world's poorest countries and has needed much assistance to cope with refugees, the continuing drought, and now floods.

April flooding completely destroyed corn crops like this one, where MCC worker Barry Rands was speaking with Somali farmers several weeks ago.

In the past year MCC has given food aid and has placed workers in Somalia to help refugees grow their own food. Now the flooding has drastically disrupted the rural development work of MCC. Rempel wrote, "In our area the farms have been flooded out. That means that most of the work we have done so far has been destroyed. All the crops were destroyed."

He added that "the team out there really needs prayer at this time. They have been cut off also for a few weeks without food or fuel, and now they see all their work destroyed. They seem to be taking it in stride."

MCC had earlier sent over 1,000 tons of corn.

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The Second Conference of Church Leaders' meeting at Chateauguay, Quebec, 21-23 April, recommended the formation of a national committee. This would be a first step toward the establishment of a new ecumenical association for Canada. This proposal will be submitted for endorsement to national church bodies. There were 45 leaders present from 13 Christian denominations in Canada. Eight of the churches participating are members of the Canadian Council of Churches; the other five are Mennonites, Reformed churches, Antiochan Orthodox, Evangelical Lutherans and the Canadian Conference of Catholic Bishops.

Many Christians are preparing for the end of the age. William Alnor ("Apocalypse Soon?" *Today*, 12 April) quotes Christians who are preparing for the Tribulation: "Yesterday for the first time I got a .38-caliber snubnose pistol and began target practicing for the first time ever . . . when the holocaust begins and people try to come to us for food, they'll be met with a gun. Because if they wait until then to prepare, it will be too late." Some are calling upon Christians to have retreat places in the mountains and to stockpile weapons, an emergency supply of water, and a large supply of food.

Progress made on hymnbook

Newton, Kan. — A hymnbook for Cheyenne Christians, being prepared under the auspices of Mennonite Indian Leaders Council (MILC) and the General Conference's Commission on Home Ministries (CHM), is gradually moving toward completion.

David Graber, editor of the forthcoming volume, is currently preparing the text and music for the book, and reports that the manuscript is now complete. A handbook to the collection has yet to be written, however. Graber is a former schoolteacher from Busby, Montana, and has served as an unofficial minister of music for the Cheyenne Mennonite congregations for six years.

Despite the fact that the book is being prepared through the use of much volunteer labor, production costs are still expected to run between $9,000 and $11,000. The target date for completion of the project is 1 September 1982.

To collect the material for the hymnbook, Graber has traveled to Cheyenne reservations in Montana and Oklahoma, carefully working through songs with his Cheyenne informants.

Wayne Leman, a Wycliffe language specialist who has written the hymn texts and helped on the Cheyenne editorial committees, told of a recent session in Montana. A group of Indians spent several days with him, singing hymns and determining how syllables fit the music, checking spellings, and smoothing translations.

The collection will contain three main types of songs: translated hymns from German and English with Western melodies, new songs composed by Cheyennes with melodies adapted from Western tunes, and songs composed by Cheyennes with Indian tunes.

David Graber (right) serves as editor of the Cheyenne hymnbook.

WM tour itinerary set

Newton, Kans. (GCNS) — Joan Wiebe, coordinator of the General Conference's Women in Mission (WM) organization, is making final preparations for a goodwill tour by WM representatives to the Far East.

Wiebe will be accompanied by Elsie Flaming of Leamington, Ontario, who serves as second vice-president of the women's group. Flaming will be accompanied by her husband, Henry, while Wiebe's itinerary will dovetail with a short sabbatical granted to her husband, Leonard, by Faith Mennonite Church in Newton, Kansas.

The Wiebes will arrive in Tokyo, Japan, on 20 June and will travel throughout the country, visiting missionaries and friends until 2 July.

At that time Leonard and the Wiebe children will fly to Taipei, Taiwan, while Joan stays behind to meet the Flamings, who will just be arriving. The three will then stay in Japan to visit with national women.

Joan and the Flamings will then join the others in Hwalien, Taiwan, after which they will take a bus trip over the central mountains to Taichung. They anticipate that this visit will be a highlight of the excursion, since WM sponsored a women's choir tour from this area to North America in 1978. On 27 July the seven will travel to Taipei to visit churches and missionaries there.

The final segment of the tour includes a visit to Hong Kong from 31 July to 3 August; a guided tour to Canton, China, from 4 to 6 August; and travel back to Los Angeles on 7 August.

Plan consultation on justice in theological education

Geneva, Switzerland (EPS) — A challenge to people involved in theological education to pursue justice and peace concerns on both a local and a global level will be the theme of a consultation to be held 12-15 July, in Toronto, Ontario.

Called by the Programme on Theological Education (PTE) of the World Council of Churches (WCC), the consultation will bring together some 90 people with the aim of defining goals and strategies for global solidarity in theological education.

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Man and Woman in Christ by Stephen B. Clark was reviewed in the *Christian Century* by Letha Scanzoni. She wrote, "Woman is to be 'useful' to man. This strikes me as quite an astounding statement from an author who devotes much space to indicting technological society for its 'functional' as opposed to 'relational' emphasis! Clark's apparent aversion to husband-wife companionship shows up repeatedly: 'When their companionship leads them to share each other's emotional reactions, the effect is to feminize the man.' . . . Such a man '. . . will be much more gentle and handle situations in a "soft" way.' "

Pastors in the Church of Sweden opposing the ordination of women will in the future be obliged to cooperate fully and freely with their female colleagues. The "conscience clause" which gave the opponents to female ordination the right to refuse to work together with female pastors will be scrapped. And if a pastor in the future refuses to work with a female pastor, this will constitute an item for disciplinary action by the relevant diocesan chapter. These are some of the recommendations contained in a report presented to the Swedish government by a special committee. If accepted, it can result in a new law.

Augsburgers begin Washington, DC, ministry

Washington, DC (ICI) — Myron and Esther Augsburger have moved to Washington, DC, to develop an additional Anabaptist ministry in evangelism and church planting in that city. Myron, a widely known preacher, author, and academician, is former president of Eastern Mennonite College and Seminary, Harrisonburg, Virginia, and Esther is an artist and former high school art teacher.

Sponsorship of the ministry by the Mennonite Church was agreed to on 17 February at a meeting in Washington of representatives from Mennonite Board of Missions, Elkhart, Indiana, and the mission agencies of Virginia, Lancaster, and Allegheny conferences. Also present were Mennonite leaders in Washington.

The Augsburgers and Mennonite Church representatives agreed that the new Washington ministry will include a worship center, discipling seminars, small fellowship groups, Bible teaching, prayer luncheons, help for the dispossessed, work with students, and one-on-one witnessing with leaders in the nation's capital. The Augsburgers will work closely with other already existing Washington-area church ministries.

The group also agreed that the new ministry should not draw money and people from existing Mennonite efforts in Washington and that it will become self-supporting and self-determining as soon as possible. Until then, Inter-Church, Incorporated — which has been responsible for Augsburger's evangelistic crusades over the years — has been restructured to provide administration and financing.

It is anticipated that a local fellowship support group will be developed to provide the Augsburgers with counsel and prayer support.

Inter-Church, Incorporated, also appointed Curt and Judy Ashburn to serve as teammates with the Augsburgers. The Ashburns, who are members of Mellingers Mennonite Church, Lancaster, Pennsylvania, are currently serving as dormitory supervisors at Eastern Mennonite High School, Harrisonburg, Virginia. Curt graduated from Eastern Mennonite Seminary this spring, and Judy has professional training and experience in counseling.

Positions available

Camp Friedenswald, Cassopolis, Michigan, invites application for the position of **maintenance/housekeeping assistant.** Duties include light maintenance, day-to-day housekeeping, and minimal kitchen duties. (This is a VS assignment for a one- to two-year period.)

Also, **secretary/registration manager.** Duties include typing, some bookkeeping, answering the telephone, and scheduling usage of camp. (This is a VS assignment for a one- or two-year period.)

It would be desirable for these positions to be filled by a married couple, but we will also accept applications by individuals.

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Myron Augsburger will be the evangelist at the "Community Crusade 81" in Beatrice, Nebraska, 19-26 July. Eight area churches, including First Mennonite Church, are sponsoring the crusade which will be held at the Gage County fairgrounds. Augsburger will be assisted by Loren Swartzendruber and Henry Wiebe.

Earnings of 16.3 percent in February and 15.4 percent in March are being reported by the Mennonite Foundation for their new income gift plan, Pooled Income Fund II. Started 1 February, Pooled Income Fund II is designed to provide a rate of income in keeping with current interest rates. Donors to Pooled Income Fund II receive income for life, then designate the church or charitable organizations to whom the principal will be distributed upon their death. More information is available from the regional offices of the Mennonite Foundation in Lancaster, Pennsylvania, and Hesston, Kansas, and at the headquarters in Goshen, Indiana.

A larger-than-usual group of international visitors from 22 countries in Africa, Asia, Europe, and Latin America is expected to arrive on 8 August for a one-year stay in the United States and Canada. Homes and places of practical vocational work for two six-month terms are needed for them. Single, between 19 and 30 years of age, these 75 trainees are Christians selected by the national Mennonite churches overseas. For information contact MCC, 21 South 12th Street, Akron, PA 17501, or MCC Canada, 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

What does it take to grow a church? Start with commitment.

Newton, Kan. — How does a new church begin? What will sustain it once it has begun? These are questions that need to be answered by those hoping for church growth. The experience of Mennonites in Salina, Kansas, may give several clues.

The central Kansas group found that they needed committed people. About 15 years ago the Western District Conference (WDC) executive committee explored starting a church in Salina. "We're not sure we're ready for the struggle of starting a church," said the Mennonites then living in Salina. Many of them joined other churches. They did request that the WDC send someone to teach their young people catechism so they would learn about Mennonitism. The district complied with the request.

The Salina Mennonites, however, continued to meet for social gatherings about four times a year. Many were Bethel College (North Newton, Kansas) alumni, though others attended as well.

In March 1979 Mark and Sherry Krehbiel moved to town. He began a medical practice there. David Habegger, a church planter for WDC, informed some of the Salina Mennonites that WDC was still interested in a Mennonite church for Salina. So Janet Juhnke and her husband, Ted Hale, invited the old "Mennonite fellowship" and Habegger for a potluck dinner. About 15 people came. "The evening was a time of enthusiastic discussion and sharing," says Janet Juhnke.

Juhnke, Hale, Ted and Vera Zerger, and Mark and Sherry Krehbiel agreed to form a steering committee to begin plans for forming a house church. "We finally felt we had a chance to move forward," says Juhnke.

The group began holding worship services on Sunday evenings at Krehbiels' after sending letters of invitation and making calls to all the Mennonites in Salina. No additional long-term attenders came out of that mailing effort.

"Nevertheless," says Juhnke, "we continued to meet, worship, study the Bible, publicize our existence, and work out a church covenant. Frequently we invited guest speakers to provide worship leadership, but for the most part we relied on our own resources. We believed in what we were building, but we became discouraged at the lack of response from the majority of Salina Mennonites. In May our spirits were revived by a trip of seven of us to Wichita Falls, Texas, to help in disaster relief. But soon summer vacation schedules decimated our small group, and we discontinued meeting for a while."

(Left to right) Janet Juhnke and Randy, Lisen, and Jean Reichenback of the Salina Mennonite Church take part in a worship service.

In the fall of 1979 the three core families worshiped weekly again, now including the children. They eventually moved the time of service to Sunday morning. It became clearer that, for them, the group *was* the church.

The presence of a committed group was thus the prime factor in this church beginning. Yet the group felt it also needed some outside help. Assistance came from the Eden Mennonite Church in Moundridge, Kansas, since three of the original couples came from that congregation. It was also a large church and had resources to help a new group.

Eden's board, aware of a 1979 Western District resolution to start 10 new churches in the 80s, felt called to help the Salina Mennonites. The congregation formally adopted the board's recommendation on 9 March 1980. A committee of six was created to work out a relationship.

Eden gave the group some Mennonite hymnals and Sunday school material. "But for a while things remained on a plateau," Neufeld says. Then in late August the group felt rejuvenated again. Three new couples moved to Salina during the summer and began attending. The group planned a retreat for September.

They began worshiping regularly in the Miller chapel on the Kansas Wesleyan campus the first Sunday in September. Enough children were present to start a Sunday school.

To the retreat they invited Mike Klassen, pastor of a relatively new fellowship in Manhattan, Kansas, and Floyd Bartel, General Conference secretary for congregational mission.

At the retreat the Salina Mennonites outlined a number of ways their church could be helped by Eden. One was by providing couples from Eden to worship with them regularly. Another was for the Eden members to provide a worship service once a month. In addition, Bethel College and the Western District provided worship services one Sunday a month.

The group now feels they are a real congregation. As Ted Zerger said in a Salina church service last fall, "I don't know any other support group as important to us as this church." *Marion Keeney Preheim*

A letter from Dean Denner to the Internal Revenue Service concerning war taxes: "Of the United States income tax collected, approximately 50 percent is used for the military. Such use is in violation of my constitutional rights and responsibility. The First Amendment: 'Congress shall make no law . . . prohibiting the free exercise (of religion) . . .'; i.e. my religious beliefs preclude my paying for the genocide or mass suicide. . . . The Ninth Amendment: 'The enumeration in the constitution of certain rights shall not be construed to deny or disparage others retained by the people'; i.e. I maintain the right not to participate in (by paying for) governmental mass murder. . . . International law as ratified in Congress and signed by the President is US law; e.g. the Nuremburg Principles state each individual is responsible for not being complicit in crimes against peace, war crimes, or crimes against humanity. Therefore, it is my responsibility as a United States citizen not to be complicit in such crimes by paying for US first-strike nuclear war preparations. Therefore, I have used Schedules A and B for a war tax deduction which results in the necessary 50 percent adjustment in my income tax. . . . For further clarification please contact me at 708 Lee, Manhattan, KS 66502. Good day, Dean Denner."

RECORD

CALENDAR

27-30 July—American Festival of Evangelism, Kansas City, Missouri

Canadian

4-8 July—Conference of Mennonites in Canada, Vancouver, British Columbia

17-18 July—MCC relief sale, Coaldale, Alberta

Central

26-28 June—Mennonite Marriage Encounter, Winona Lake, Indiana

Pacific

11-14 June—Pacific District Conference, Reedley, California

Northern

18-21 June—Northern District Conference, Salem-Zion Church, Freeman, South Dakota

MINISTERS

David Chiu was ordained to the ministry 26 April at First Church, Berne, Indiana.

Eldon Epp, Buhler, Kansas, a 1981 graduate of the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, will begin a pastorate 20 August in Salina, Kansas, of a new Mennonite church there.

WORKERS

Lottie Enns-Braun will join the faculty of Canadian Mennonite Bible College, Winnipeg, Manitoba, effective 1 July. She will teach music history and organ. Enns-Braun is a graduate of CMBC and the University of Manitoba's school of music, where she concentrated on music history.

Keenan

Kinder

Metzler

Mueller

Lynn Keenan, Fountain Valley, California, has been appointed associate director of Mennonite Voluntary Service. She will administer MVS units located in the program's central region (Kansas and Oklahoma) as well as manage and screen personnel files. Her duties begin 1 July. Keenan is a 1979 graduate of Westmont College, Santa Barbara, California, with a BA in urban ministries. She is currently serving MVS as director of the Broadway Assistance Center in Denver, Colorado.

Jacquelyn Kinder, vice-president of nursing and clinical services at Mennonite Hospital, Bloomington, Illinois, has been elected second vice-president for the National League for Nursing.

Ron Loeppky, Grace Church, Winkler, Manitoba, has been appointed registrar and business administrator at Canadian Mennonite Bible College, Winnipeg, Manitoba, effective 1 July. Loeppky is a graduate of CMBC and the University of Manitoba. From 1975-78 he served with Mennonite Central Committee in Botswana.

Edgar Metzler will become quarter-time national coordinator for the New Call to Peacemaking and half-time secretary for congregational peace and social concerns with the Mennonite Board of Congregational Ministries (Mennonite Church), beginning 1 August.

Melanie Mueller has begun serving part-time as a secretary and proofreader for *The Mennonite* and General Conference News Service. She remains secretary for the Commission on Home Ministries.

Elmer Neufeld, who became Bluffton (Ohio) College's seventh president on 1 January 1978, has been reappointed to a three-year term as president.

Glen Roth, Elkhart, Indiana, has been named acting registrar and interim director of field education for the Associated Mennonite Biblical Seminaries, Elkhart, effective 1 July. The appointment is for one year. Roth recently received a PhD in educational administration from Union Graduate School in Cincinnati, Ohio.

Camp director needed

The Rocky Mountain Mennonite Camp, Divide, Colorado, is accepting applications for the position of **executive director**. Position to begin 1 June 1982.

Interested persons send resume by 15 July to Arnold Miller, 2050 Highway 105, Monument, CO 80132.

William Zehr: Mennonite filmmaker

"With today's equipment, filmmaking is a most challenging and creative career; the only limits are talent and creativity." Those are the words of William Zehr, a former filmmaker and producer of motion pictures.

Together with Frieda, his wife of a year and a half, Zehr is retired and living in Newton, Kansas. He reminisced on his life in motion pictures.

Zehr didn't intend to become a filmmaker. He was born in Nebraska, the son of Mennonite parents. When he was six the family moved to Oregon. He says his interest in films began when he was 10 or 12 years old. That was when he got his first movie projector. "My mother was raised in a Methodist home, so I won her over to my side," Zehr commented when asked how a Mennonite child in the 1920s could persuade his parents that it wasn't sinful to own a movie projector. This first projector was a gas-powered, hand-operated model with which he ran clips from feature movies for his friends.

He attended Hesston (Kansas) College and graduated from Bethel College in North Newton, Kansas.

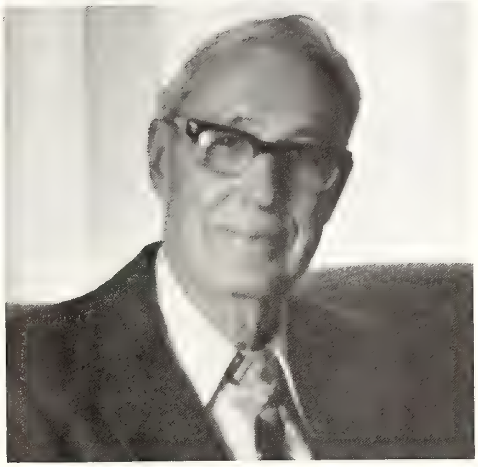
His first opportunity to use a movie camera came when he was teaching high school at Sweet Home, Oregon.

His interest in filmmaking grew while he was teaching at Oregon State University (OSU) in Corvallis. He earned his master's degree in audiovisuals at OSU and taught there a total of nine years.

After the outbreak of World War II Zehr made several films for the government. "The government wanted three films made. I had no camera or sound equipment, but I put my bid in anyway." Zehr won the contracts, and his career in the film industry was launched.

For these first films Zehr borrowed equipment, but he soon set up an office in Portland. His company, Better Film Productions, made motion pictures, slides, records, and audiovisual aids which it marketed throughout the western United States.

When the General Conference formed an audiovisual committee in the 1950s, Zehr was named to the committee along with Andrew Shelly and Willard Wiebe. They decided it was time that Mennonites got into filmmaking, so they decided to have Zehr make a film. He chose to do his film on the Cheyenne Indians.



"The Call of the Cheyenne" was a study of life on the Northern Cheyenne reservation and the Mennonite mission in Montana. Zehr told of two sequences he shot in conjunction with the film that had never been filmed before. One was a picture of the entire tribal council, and the other was of the Sun Dance. No one, prior to Zehr, had ever dared to take pictures inside the tent of the actual ceremony.

Zehr did several other films for the General Conference. Two were shot in Japan while he was there filming for the evangelist L. J. Smith. He was accompanied to Japan by Paul Boschman, a missionary to Japan who was home on furlough. Verney Unruh's story, "Mokoto," about a young convert who was rejected by his family, was the film he had originally contracted to make with the General Conference. When he got to Japan he decided to make another film, "Miyazaki Story," based on mission work in Miyazaki, Japan.

The most expensive film he ever made was for L. J. Smith. The film was called "The Missing Christians" and had a budget of $160,000, which was quite costly for the time and type of film.

This was also his most challenging film, Zehr said. He had to invent some way of reproducing the rapture in two different scenes. One of the scenes took place around a piano. The people singing are taken, but the pianist is left behind. To make this look authentic Zehr rented a building with an elevator. He had the elevator doors removed and had it papered in the same vertical stripe as the movie set was papered in. He left a strip of wallpaper hanging down from the floor of the elevator. When the elevator was lifted it gave the impression of the people rising.

For the other rapture scene Zehr borrowed bleachers from surrounding schools and covered them with black velvet. He placed people at different locations on the bleachers. Because he was filming at night, the people were the only objects to show up on the film. He panned downward as he dollied back, which gave the illusion of the people rising.

One of Zehr's dreams throughout his life has been to make a film on the ancient Mayan civilization. He and his first wife decided to take several months off and go to Mexico to film the ruins. They were climbing to the top of one of the pyramids when Zehr was struck with heart pains. "I didn't think I'd get off the pyramid. That's when I knew I had heart trouble." He wasn't able to finish the film, but he still has it.

Since that time Zehr has had several heart attacks, but he still keeps busy.

"Cornelius Krahn told me I was the first Mennonite to go astray into the motion picture business." Now Zehr is repaying Krahn for that comment by collecting items from his past and turning them over to the Mennonite Library and Archives in North Newton, Kansas.

This has been a major project for Zehr in the past several years. He decided that to get an authentic picture of what the film industry was like, he had to do more than just write out his memoirs. So he sought out his former employees and associates — artists, narrators, secretary, musicians, and others. This search took him to Oregon, Arizona, and California. He had each one record their thoughts on cassette tapes, and in this way preserved part of history. He also made a detailed notebook of techniques and processes of filmmaking.

His heart attacks have ended his career, but it is obvious that William Zehr loved his work — making movies. "If I had my strength I'd be back. I'd still be in it." *Susan Janzen*

books

Ancient Israel and warfare

Yahweh Is A Warrior: The Theology of Warfare in Ancient Israel, *by Millard Lind (Herald Press, 1980, 236 pages), is reviewed by Perry Yoder, professor of Bible and religion at Bethel College, North Newton, Kansas 67117.*

This book by Millard Lind represents the culmination of some 20 years of study and teaching. As befits its origin this book will be most usable by upper-level college and seminary students who have some background in biblical studies.

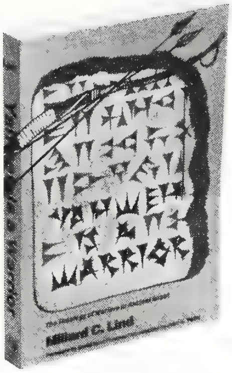
Lind's writing is lucid and well organized. He begins by setting forth three theses which form the substance of the book: (1) Yahweh fought for his people by miracle, not by human weapons; (2) This affected Israel's political theory and structure; and (3) Yahweh also fought against Israel.

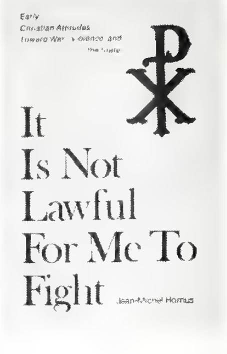
After an initial chapter in which Lind summarizes previous study of Israel's warfare traditions, the above theses are argued following a largely chronological sequence. He begins with war and the patriarchs and continues down through the time of the monarchy and prophets. He ends his survey with a chapter on Deuteronomy and the Deuteronomistic writings. He concludes with a final chapter which both summarizes and points ahead to the New Testament and Jesus.

In this survey Lind pursues two insights which support his theses. First, he links Yahweh the warrior with Yahweh the king. There is scanty evidence at best that Yahweh was regarded as king before the monarchy, but much evidence of Yahweh's aid in battle. If the latter is evidence of the former, then Lind has broadened the base for Yahweh's kingship in early Israel.

Secondly, he ties together warfare and covenant. These themes have been seen as separate, but if they are to be linked together because both are based on the Exodus, then early Israel's identity was more extensive than has often been assumed. These two insights support his thesis by showing both the centrality and pervasiveness of Yahweh's kingship in early Israel.

Because of the sharpness of Lind's three theses and the rigor and consistency with which he argues for them throughout the biblical material, the book is bound to arouse discussion.




Early Christian Attitudes toward War, Violence and the State
It Is Not Lawful For Me To Fight
Jean-Michel Hornus

One gains the impression that Lind's discussion shows that in the end, the Mennonite problem with state, power, and warfare in the Old Testament will not be solved exegetically, but only hermeneutically — by how one evaluates the material. By taking one strand of thought as his interpretive guide, Lind has pointed to a possible understanding of these features. As a heuristic guide, it will repay careful study and can advance understanding of these themes.

The early church and warfare

It Is Not Lawful for Me to Fight: Early Christian Attitudes Toward War, Violence, and the State, *by Jean-Michel Hornus (Herald Press, 1980, 367 pages), is reviewed by Alan Kreider, pastor of the London Mennonite Fellowship, 14, Shepherds Hill, Highgate, London, N.G. 5AQ, England.*

"The early church was pacifist." "No, it wasn't!" An exchange of this sort took place during a recent English TV debate on Christian attitudes to violence. Both assertions are common ones; but both can't be right. Which is true? And why does it matter?

The facts are established more firmly than ever before in this new book by a French Reformed theologian, Jean-Michel Hornus. Hornus examines every available source of information about the early believers — histories, theological writings, and grave inscriptions. And in light of these he evaluates the antipacifist approach to the early church.

Hornus does not assert that all early Christians were pacifist according to modern definitions of the term. He does not deny that some Christians were in the army. He admits that there were changes in the course of several centuries. And he bends over backwards to report individual cases which are hard to fit into his interpretation.

Nevertheless, in Hornus's careful study a pattern of early church thought and practice does emerge. One can summarize it in five statements:

1. No Christian writer before Constantine's reign justified the participation of believers in warfare.
2. The objection of these writers was based not just on their obvious revulsion to idolatry but also upon their concern to be obedient to Jesus. His teachings had instilled in them a profound respect for life and a desire to love their enemies — even the "barbarians." He also had warned them of the impossibility of serving two masters; and this teaching applied in a special way to soldiers, who were in an authority structure which required absolute obedience. Furthermore, the believers were undergirded by an eschatological hope.
3. As early as A.D. 180 there were some Christians in the army. And during the ensuing 130 years the number of these grew. Their total numbers, however, were never large, as the almost total absence of soldiers among the Christian grave inscriptions indicates. Most of the believers in the legions appear to have been either sons of officers who were required to serve or men who were converted while in the army. Some new converts submitted to martyrdom to be released from the forces. Others stayed in.
4. The early church's disciplinary measures, in agreement with the teaching of the theologians, disapproved of believers serving in the army. The *Apostolic Tradition*, for example, forbade converts to enter the forces.
5. In the fourth century, after the "conversion" of the Emperor Constantine in 312 and the forcible "Christianization" of the Roman Empire, the church's position changed. The theologians gradually abandoned their pacifism and adopted a new position — the "just war." By the early years of the following century, one had to be a Christian to be in the army. But pacifism lived on among professional nonconformists — the priests and monks who continued to uphold the position which earlier had been that of all believers.

MEDITATION

My handicaps

Whether I carry my crutches for the whole
world to see, or
whether my support is disguised with
emotional defenses,
am I not still crippled?
Whether I use the white cane, or
whether my darkness is that of soul blindness,
do I not need new vision?
Whether I am intellectually limited, or
whether I am spiritually backward,
am I not suffering from retarded growth?
Whether my affliction is visible—or—invisible
help me throw aside pretenses,
for I, too, am handicapped.

DeLores Gugler

Testing your foundation

"You mean she reads *his* books? Oh, no!"

Years ago that judgmental statement was my reaction to a college classmate's reading matter.

I had never read anything by that author, knew nothing about him except that certain people said that his books were off limits for the "thinking" Christian. The theory was, Do not expose yourselves to differing opinions; you may shake your foundations if you do.

Many times I have repented of my hasty judgment. Since that time I have read many books by that author, and while I may not agree with everything he says, he has given me many new thoughts and has strengthened my spiritual foundations.

In graduate school a philosophy assignment had been to read a book in defense of atheism. I sat in the library looking at that closed book on the table before me with fear and trembling. Even though I would be going to the mission field within the year, I was petrified at the thought of opening it. What if the reading of it destroyed my faith?

But an assignment is an assignment, and so with a half-prayer I finally opened the book and started reading. Before many pages I was reading avidly, laughing at my fears and the flimsy proofs the author was giving. My foundations did not shake.

In testing foundations there is a sense in which one needs to be careful. There is danger. The young Christian—weak in the faith—exposed to too many differing opinions may be confused and wonder what does matter or whether anything does. The storms may come before the foundations are sure, before they are finished.

But the opposite danger—refusal to submit to storms—is just as real. The fear is always deeply embedded in the mind, then, that the foundation may not stand the storm.

Foundations are not made to be protected; they are made to support structures. The person who continually protects the foundation for fear that it may not stand has missed the great joy of being supported by that foundation.

When your foundations are being tested—when controversies enter the picture—discuss your questions, your doubts, with someone whose spiritual judgment you trust. Search the Scriptures. Above all, reserve judgment which will weaken faith—yours or another's. Remember there will always be differences of opinion. Constantly check your foundation stones. Bring your faith into every area of life; check every situation by your Lord and his Word.

In one sense of the word, spiritual foundations are never completed. They are like steel girders driven deeper and ever deeper into the earth until they are at last strong enough to hold the highest skyscraper, to withstand the fiercest storms.

You will never stop learning. Every experience can lead you into deeper fellowship with your Lord, and thus to a stronger, firmer foundation.

Hazel Morris

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EDITORIAL

Mennonite world fellowship

The 1978 Xth assembly of the Mennonite World Conference (MWC) in Wichita somehow left an indelible mark upon many Mennonites.

It took off our blinders. We saw and heard (and felt?) Ethiopians, Taiwanese, Paraguayans, Australians, Tanzanians, Jamaicans, Colombians, Russians, Somalians, Indonesians, and Japanese proclaim, sing, or tell us they are Mennonite Christians.

There were many others—from 40 countries encircling the globe—who sang with us, "We are one in the Spirit; we are one in the Lord."

Any notions that all Mennonites at least understand German, like zwieback, clothe in suits and dresses (or bluejeans), and sing four-part harmony to piano accompaniment had to be abandoned.

It seems fitting to designate Pentecost as our World Fellowship Sunday. We are reminded of that first special day in Jerusalem (Acts 2) when the Holy Spirit brought together "devout men from every nation under heaven" (2:5). And suddenly, Parthians, Medes, Elamites, "and residents of Mesopotamia, Judea and Capadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians" (2:9-11) heard the apostles tell the mighty works of God.

That first Pentecost assembly found it good to be together. The Lord added to their body "about 3,000 souls" (2:41) that day. In fact, these people found the fellowship so good, they stayed together "and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need. And day by day, attending the temple together and breaking bread in their homes . . . praising God and having favor with all the people. *And the Lord added to their number day by day those who were being saved*" (2:44-47).

It is not likely that Wichita or the coming XIth MWC 24-29 July 1984 at Strasbourg, France, will turn the world Mennonite fellowship into a total intentional community which holds "all things in common." We from the western world would object the loudest. Partly so because we have seen failures in socialist systems; but I fear mostly we'd resist because we own too much.

I don't believe common ownership is or will become a big issue in the MWC. But a common *stewardship* is already a big challenge to all Mennonites. So is a common *mission.*

As I listen to my US and Canadian brothers and sisters, I fear for both of the above. Somehow the message still seems, "We earned all the blessings we enjoy. And mission is still something *we* do to *them.*"

My (admittedly too brief) visits with fellow Mennonites in Asia have been disturbing. These brothers and sisters seem to sincerely want to be part of us. They also want to be partners in stewardship and mission. Some are now sponsoring their own overseas workers. Their disturbing question has been whether they ought to send evangelists to Canada and the US.

I have yet to hear the kind of Pentecostal oneness in the Lord—among us in the US and Canada—which would welcome this.

Our global vision is big—as far as our urge to go is concerned. But when it comes to being taught and nurtured by believers from our mission efforts, I get the feeling our global vision—at the farthest—stops within our national boundaries. We'd consider any missionary invasion from outside to be "encroachment."

That's why Mennonite World Conference is crucial for us. Our vision must be enlarged. Openness to learn from our African, Asian, European, Latin, and Central American fellow believers must come.

July 21-25 the MWC General Council (representatives from the worldwide Mennonite bodies) meet in Nairobi, Kenya. They will visit local churches on the way, spend time together in Bible study, and make future plans for MWC and the XIth Assembly.

World Mennonite membership totals 643,500. Less than half—319,500—are in the US and Canada.

Let's pray for the 100 organized bodies in 44 countries. Let's learn more about these "other" bodies. Let's open ourselves to learn from those led to Christ by missionaries sent on our behalf. Let's truly become a world fellowship in Jesus Christ. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Irene Enns

My sister has Down's syndrome

What is it like to be a sister to someone who is mentally retarded? How is it different from being a sister to someone who is "normal"? How can you be so patient?

These are some of the questions I have experienced as a sister to Margaret, who has Down's syndrome. They are questions which are difficult if not impossible to answer, and I sometimes experience feelings of anger and impatience in facing these questions.

I believe being Margaret's sister has made me reflect and be more keenly aware of the responsibilities of being a sister. Important to me have been things like providing loving support, respecting the uniqueness of personhood, providing a listening ear, and in a caring spirit being a challenge in order to call forth the strengths and potential of a sibling.

Being Margaret's sister has been a positive experience for me for the most part. It is difficult for me to remember the feelings that I experienced during the adjustment process. I remember feeling angry when my mother shared with me the reason she had been crying a great deal since Margaret's birth. I remember running the whole six blocks to my best friend's house to tell her what was wrong.

I experienced the "why me" and "it can't be" stages — as well as the sadness — because the fantasies about having a sister to share with intimately were shattered. The "can't be" statement kept surfacing for me as Margaret grew and developed because she didn't look "abnormal," and she seemed to follow the normal developmental pattern, especially in the motor skills such as crawling and walking. Each of Margaret's accomplishments was cause for celebration because we realized it was an accomplishment, and the celebrations brought our family together as a unit.

The fact that I was 12 years old when Margaret was born and that there were no traumatic experiences in being her sister probably contributed to the sense of pride or specialness I remember feeling because I had the unique experience among my friends of having a sister who was developmentally disabled. I spent much time with Margaret during the first five years of her life, and we developed a deep bond as sisters. Although her speech development was slow, we learned quickly to communicate — nonverbally — our appreciation and love for each other. The bond between Margaret and me has deepened and strengthened over the years even though we have been separated for long periods of time. The feeling of being special continues to be my experience as I am often flooded with awe and wonder at the ties between us, and I am overwhelmed at how important a person I seem to be for Margaret.

One of the reasons for the bond between us may be precisely because we have lived far apart much of the time. Since I have lived in various locations, I have provided Margaret with the opportunity to expand her world. She has traveled with and without the accompaniment of our parents to come and visit me, and Margaret and I have done some traveling together across Canada by train. During these excursions she has been able to meet many of my friends. Their acceptance of her and interaction with her has broadened Margaret's experience of friendship beyond the home community.

Another reason for the bond between us is our mutual enjoyment of music, visiting with friends, and eating out. Listening to music, attending concerts, and singing together are important to the fulfillment of each of our lives. As we travel together in the car on our way to visit some of our friends, or to do some shopping, or to go and have a hamburger — Margaret's favorite — we sing a long repertoire of choruses and songs. Margaret's terrific memory helps to recall all the songs we know — and I remember the melodies — and together we make a joyful noise.

I often ask myself, "What have I done for or with Margaret to develop the bond

"What is it like to be a sister to someone who is mentally retarded? How is it different from being a sister to someone who is normal*? How can you be so patient?*

"These are . . . questions which are difficult if not impossible to answer, and I sometimes experience feelings of anger and impatience in facing these questions."

I remember feeling angry when my mother shared with me the reason she had been crying a great deal since Margaret's birth.

"The one is of Margaret and myself at my parents' home; one is of Margaret beginning work on a latch-hook rug; and another is of my mother, myself, and Margaret around the table during one of their visits to see me."

between us?" I am sometimes surprised that she doesn't dislike being with me because I am firm with her and often push her to do things she is not used to doing. Yet I think this relates to my responsibility as a sister to challenge her to develop her potential. Challenging is often difficult and involves frustration for both of us. Margaret experiences the frustration of awkwardness in doing something unfamiliar, like learning to handle a vacuum cleaner; my frustration comes with the tension of wanting to relieve her frustration by doing the vacuuming myself, yet knowing that she can only learn by experience. The tremendous sense of self-worth and accomplishment which Margaret experiences by doing something independently is a joyful experience for both of us.

In our many activities together the negative experiences which I dealt with often as a sister of a developmentally disabled person were stares and words of pity from the people we encountered. I frequently felt angry and occasionally was embarrassed, but I gradually came to recognize that society in general is still quite ignorant of and inexperienced with the potential and the beauty of persons with developmental disabilities, because most of them have not been exposed to such persons.

I think it was both these negative experiences and the positive experiences of being a sister to Margaret which increased my interest in the various vocational options available in the field of developmental disabilities. My first experience in working with developmentally disabled children other than my sister was in a summer voluntary service work camp in Vancouver, British Columbia. Our unit worked with the parks and recreation board in providing day-camp activities for a variety of developmentally disabled children.

Other involvements with developmentally disabled persons have continued to enrich my life. I worked with adults in an institutional setting, providing an activity program and opportunities for the people to be exposed to the community. The most rewarding experience was making home visits to parents of handicapped infants and preschoolers on a weekly basis. This involvement meant listening and providing the parents with specific programs to follow in order to assist their child's developmental process. I found it challenging to try to include the whole family in the teaching process.

Because of my involvement in these work experiences and because of Margaret being my sister, I continue to ask many questions. What kind of responsibilities does being Margaret's sister call from me in the long term? How do I continue to call forth her potential? How much independence is she capable of? How do I encourage appropriate adult behavior without stifling her spontaneity? But regardless of the challenges these questions create, I very much enjoy being Margaret's sister and friend and am thankful for the richness and joy she has given my life.

As a result of relating to Margaret, I have learned much about myself. I have learned to be a caring and compassionate person; I have learned to be an advocate for the persons who are devalued and oppressed in our society; and I have learned to look for the potential in all persons and to be sensitive to the needs of and the gifts of all persons; and I am learning and discovering that our worth as persons is not so much in how much we know and what we do, but our worth is in our being as God's creation. •

Elliot Regier stands behind the pulpit at Bethel College Mennonite Church. His mother writes that when she heard Elliot lead a worship service, she "could almost imagine that his Down's syndrome characteristics had disappeared." Elliot himself says, ". . . I have always wanted to serve the church, and this made me feel I was needed. It's the same way when I am asked to usher."

The Church: *equal opportunity fellow*

Luella Regier

"I was glad Marilyn Klaus (minister) asked me to lead the worship service the other Sunday. I really enjoyed doing it. The church service took on an entirely new meaning when I was in front there and could see all the people."

"Why do you say you enjoyed it so much?" I asked.

"Well, you see, I have always wanted to serve the church, and this made me feel I was needed. It's the same way when I am asked to usher," he added.

Back of the pulpit, Elliot's posture, his voice, and reading were much like that of any other worship leader. But I had to think of how I had grieved when I heard his diagnosis soon after birth. At the Menninger Foundation an early evaluation indicated him to be "extremely retarded in all areas." The label of "Down's syndrome" has been an obstacle to his progress so many times.

But now, as I listened to his clear, distinct voice coming over the loudspeaker, I could almost imagine that his Down's syndrome characteristics had disappeared. His corrective eyeglasses and several years of orthodontia changed his facial appearance and improved his speech. However, he had other physical features which were not likely to change. I had to think of his slow, uncertain development and the many years he was so extremely hyperactive. Yes, it was hard to believe he had the ability, self-control, and poise to be worship leader in the Bethel College Mennonite Church.

At age 14, when Elliot was doing sixth-grade work in his two-hour-a-day school program, a national consultant in mental retardation rated him as performing "beyond expectation," but added, "You know, of course, that he will regress in his late teens." I was too surprised to reply. We believe he has continued to learn and mature even into his 30s. He is an avid reader of many books and is conversant on a wide variety of subjects.

My journal indicates that much of Elliot's early experience and learning was centered in the church. Even before he was able to speak well enough to use sentences—probably age three—he frequently stood on the porch step and with many gestures and much "gusto" spoke to an imaginary audience. It was hard for us to believe, but this had to be the church minister model.

When he was four he joined the regular preschool Sunday school class. Someone had to hold him the entire time so he did not get away. While he seemed to pay no attention to what the teacher was saying or doing, it was not too long until he knew most of the songs and joined the group in doing the accompanying motions. He also participated with the group in the Sunday school Christmas programs.

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"To sit with his peers in Sunday school and in youth groups seems to have been more important in his life than being grouped and taught with only those on his level."

"During the early 50s, the literature . . . had led us to believe that retarded children could not comprehend abstract or religious ideas. It was with some surprise . . . we observed Elliot's growing vocabulary take on a Sunday school flavor."

ship

During the early 50s, the literature on the subject of mental retardation was still very limited and mostly negative. Our reading had led us to believe that retarded children could not comprehend abstract or religious ideas. It was with some surprise, therefore, that we observed Elliot's growing vocabulary take on a Sunday school "flavor." He would, for example, say, "I love you, mother, with a big hug. . . . That's the way Henry says it in our Sunday school book." Or he would show me the picture he had colored and explain, "This is the tent for Jesus. This is the furniture. Here is the water jar." By the time he was seven years old he had memorized Psalm 100, Psalm 23, and the Lord's Prayer. Many of the Sunday school stories took on a special meaning for him and had to be reread many times. The church library, with its fine selection of children's books, was a source of enjoyment and knowledge for him for many years.

When he turned 14 he came home all excited one Sunday. "Mother, they announced catechism would start next Sunday. Can I go?"

Since we were planning to move to Columbia, Missouri, in late summer and knew there were no Mennonite churches in that area, he was admitted to the class. He was interested and enthusiastic from the beginning. He wanted to be considered a candidate for baptism that spring, but we requested he delay his decision a year. It was a big day when we returned for his baptism on 10 June 1962. We felt baptism was an important and meaningful step for him.

Several months before he was baptized, he was so impressed with the sermon one Sunday at the church we attended that he spontaneously wrote his own "Articles of Faith" as soon as he got home:

"*My Confession to the Church:*
I want God to know that I have sinned.
I want to repent to God.
I want to believe Jesus and his teachings.
When I am baptized, I will take communion with the congregation.
I have learned the suffering of Jesus.
I will want to suffer too for the church.
I will pray to God for forgiveness."

These were accepted as his confession of faith by the minister at the Bethel College Mennonite Church. Several years later he was again moved to write down what he believed. This time he ended his list with the statement, "God is not dead. He is a living Spirit within us."

In speaking of his experience during the 14 years we were out of state, he said, "One of the highlights of my experience was when I joined the youth group in the church in Columbia. We had a lot of good times. We went on float trips and retreats. I helped make out programs and at times led the devotions. I was also on the recreation committee. I sang with them in the youth choir. I was a junior deacon and helped serve communion one time. I also enjoyed earning first class in Boy Scouts."

It was this youth group that helped pave the way for congenial relationships in the large high school where Elliot attended a special class and had a job in the cafeteria. Discussions in the youth group were lively and informative, especially the series on "sex and boy-girl relationships."

During the time we were gone from Kansas, we lived in three different communities in Missouri and Illinois. It was interesting to note Elliot's reaction to each new community. If his day-to-day relationships with the handicapped clients at the training workshops he attended were not well balanced with other church and community contacts, his behavior began to deteriorate. He, like most of us, tended to follow the model of his environment.

Only in rare instances were we aware of any discrimination in the churches we attended. Elliot made friends and participated wherever there was opportunity. These experiences, together with his acceptance in the Bethel College Church community since our return in early 1975 — as well as before we left — have left an indelible mark. They are largely responsible for the degree of "normalization" he has attained to this point. To sit with his peers in Sunday school and in youth groups seems to have been more important in his life than being grouped and taught with only those "on his level." We want him to be thought of as a human being who needs to acquire to whatever extent possible the same rigorous discipline life demands of all of us, but who also needs the opportunity to develop his potential and then to reach out and share his unique personality with others in the community.

His desire to serve the church is no secret. He is a participating member of an adult Sunday school class of his choice. He is an active member of the church outreach commission. His enthusiasm and eagerness sometimes need to be curbed, but on the whole, he seems to be accepted and appreciated. He has assisted with such projects as MCC meat canning, MDS, the church stewardship drive, ushering, and hospital visitation. For the last 18 months he has been employed in the Bethel Deaconess Hospital kitchen and is a regular tither.

We have been fortunate in that we have experienced the church as an equal opportunity Christian fellowship. The warm acceptance and support Elliot and his parents have received have added strength and stability to our lives. As more people become knowledgeable of the needs of the 10 percent of our population who are handicapped, we hope the churches will provide the appropriate physical facilities to enable the disabled to become increasingly more visible among us. We believe that in the future many more will feel the warm acceptance and support that Elliot and we as a family have experienced. We are all brothers and sisters in Christ. •

Minneapolis consultation: a GC Schleitheim?

Minneapolis, Minn. — "Conference structure must grow out of the scriptural injunctions for the Church; our practical programs need to grow from our spiritual foundations," David Hillegas, Eastern District president, said in his morning meditation to the 14-16 May conference structures consultation at the Salvation Army camp in New Brighton, a suburb of Minneapolis.

Since March 1976 when General Conference (GC) and Conference of Mennonites in Canada (CMC) staff met at Sioux Falls, South Dakota, for a first formal discussion about conflict and overlap in existing conference structures, this topic has been formally discussed at least annually.

From an initial meeting of staff, the group grew to include executive officers of the GC Commission on Home Ministries (CHM) and the CMC Congregational Resources Board (CRB). It soon became apparent that the issue was a concern also to the five US district conferences and related to more than just CHM.

For this latest consultation, 16 elected and 8 staff persons represented the GC General Board, the five US districts, the CMC, CHM, and the Commission on Education (COE). Concerns were expressed several times that the Commission on Overseas Mission (COM), Mennonite Biblical Seminary (MBS), and the Division of Administration (DA) should also have been at Minneapolis.

Jake Tilitzky, GC president, was elected to the chair. He began by suggesting this group of 24 view themselves as "architectural consultants examining our building called GC." An option might be to "see ourselves as a group of (un)chartered accountants looking at the books or the GC structural balance sheets. Or," Tilitzky said, "we could see ourselves as a psychiatric consultative body, interviewing the patient. After all, after 121 years, the GC body need not be afraid of any examination or some new prescriptions."

James Gingerich, GC vice-president, presented the major paper of the consultation, outlining six possible options for a revised structure to accommodate the growing regional strength in US district, Canadian national, and provincial conferences.

Initially, various representatives expressed appreciation for the history of the GC and how it has helped over the years. Nobody wants to dismantle the GC ministries.

But while district representatives varied somewhat in adjustments which they felt necessary for their respective bodies, there seemed to be consensus that a minimal adjustment acceptable to the total group would be one that somehow could begin to facilitate US agenda for a US body. That would be an initial step to relieve Canadians from their current conflict of carrying on certain national ministries on their own and then — by being members of the GC — be directly involved and partially responsible for a duplicate ministry through the GC in both the US and Canada. Examples cited were ethnic and native ministries.

Complicating a structural revision are such factors as emerging inter-Mennonite projects, dual membership congregations, and the differences in needs at the district conference levels.

The process began slowly, and certain principles had to be established. Consensus urged any revision to be as simple as possible and not to require another separate set of boards, programs, and delegate meetings. No one wanted another elaborate "layer" of conference.

A polity statement emerged for this group, affirming the congregation as the basic unit of God's people — the Church. The mission of Christ's body begins in this group of believers and moves to the next most local group of congregations to do that mission it cannot do by itself. This could mean, for example, that California congregations might first look to their state fellowship, then to the Pacific District, and then to the General Conference (not in terms of priority but in terms of the nature of the task).

Also agreed was when GC sees a challenge for which it wants regional conference cooperation, the latter would be involved in the decision making. Similarly, regional conferences, if they see challenges for which they want GC resources, would involve the latter in decision making.

With such a consensus of respect for

(Left to right) Vern Preheim (general secretary), Jake Tilitzky (GC president), and Norma Wiens (GC secretary) moderate discussion at the 14-16 May consultation.

The Minneapolis meeting saw some heated bilateral volleying of viewpoints.

the local congregation and the various conference levels, process began to gain momentum. Three smaller groups, after several hours of intense deliberation, came up with remarkably similar proposals. It caused one person to say, "God's Spirit is surely with us here." This became even more evident as all 24 persons gave their personal response to the process. All seemed willing to make some changes, even though a third expressed some fear in moving toward something new.

A findings committee — Jake F. Pauls, Larry Kehler, Alice Suderman, Vern Preheim, Frank Keller — were ready on Saturday morning with a proposal that was accepted, with minor revisions (see two columns at right).

It begins by saying Minneapolis is one more in a series of consultations that must continue. Issues are too complex to make one final adequate decision. The recommended action is a small but necessary initial step.

It further says the sensitivity to the various levels of conferences expressed at Minneapolis must be nurtured in the larger arena. In principle, all structures must be judged whether they functionally serve the mission of God's people.

For the immediate future, it asks the 1982 Council of Commissions to approve a new body called, at least for this discussion, Commission on Home Ministries US. Its first mandate would be to work out a response to the possible US draft and plan an alternative service program in consultation with MCC US.

Other responsibilities could be assigned by CHM, requested by the US districts, or chosen by the CHM US body itself. Its first formal larger meeting would be with the US caucus at the 1983 triennial sessions.

Temporarily, CHM US would be made up of US representatives on CHM and one additional person from each district conference. For CHM members this would be a separate responsibility.

This recommendation and the findings are to be presented to the GC General Board for action this September. *Bernie Wiebe*

Minneapolis consultation findings statement

The persons gathered 14-16 May 1981 in Minneapolis, representing the General Board, Commission on Home Ministries, Commission on Education, Canadian Mennonite conference, and the five districts in the US, see this consultation as but one in a series, not yet complete, which is bringing us to a clearer understanding of some of the problems and discerning a direction with a new resolve to make some needed changes.

We agreed that we must be sensitive to the feelings of all parties involved and to the varying situations and needs of the Conference of Mennonites in Canada (CMC) and the district conferences in the United States and to local congregations comprising the various conferences.

Structures should serve us and be kept as simple as possible. Changes should be processed carefully and implemented with the least confusion, uncertainty, and disruption possible.

We acknowledge that the situation is complex, and we do not see clearly the solution to all the problems. For example, we wish to remain open to inter-Mennonite cooperation, and we are committed also to decentralization/regionalism whenever it is feasible, but we do not know how fast and how far these developments will go.

We recommend that at the 1983 triennial sessions of General Conference the US delegates meet as a caucus to handle US agenda with the meeting to be facilitated by the district presidents and the General Board. Further, we see a caucus as being necessary in subsequent triennial sessions.

We also recommend that as a starting point and temporarily, a Commission on Home Ministries United States (CHM US) be formed as a department of CHM which would report to and be responsible to the US caucus. Initially the members of CHM US should be composed of the US members on CHM plus one additional from each district selected by the districts.

The first responsibility of CHM US would be matters relating to a possible US draft and other peace issues unique to the US. While we believe it in the best interests of everyone for CHM US to take on additional responsibility as soon as feasible, what and when should be determined primarily by CHM US in conversation with CHM and the districts and Conference of Mennonites in Canada. We hope that by 1986 most if not all aspects of CHM work which apply only to the US will have become the responsibility of CHM US.

Initially, most if not all of the funding for CHM US will need to come from CHM, but eventually the congregations in the United States will need to support this work, and a formula will need to be devised to make such a transition.

We recommend the General Board process the above concept in September 1981 and transmit with endorsement to the district conferences for their consideration during 1981/82. A small committee with representation from General Board, CHM, and the Division of Administration will need to work out the details of the new arrangement.

Another meeting of a similar group as here but with representation also from the Commission on Overseas Mission, Mennonite Biblical Seminary, and the Division of Administration may be important in 1982 or 1983, perhaps in conjunction with the 1983 Council of Commissions, for purposes of reviewing the response from the Conference of Mennonites in Canada and the districts to the above proposal, working on other relationship issues which could not be processed in these days together, and in preparing for the US caucus in 1983.

We affirm the faithful work of CHM and the other General Conference commission staff. We assume that present program and staff will continue to provide the necessary continuity even as program of CHM is transferred to new responsible bodies.

Additional items of consensus of this consultation are:

1. We recommend that CMC and the district conferences search for ways to strengthen the tie to their own structures of their representatives on the General Conference commissions.
2. Since relationships of CMC and the district conferences to General Conference would be facilitated with longer tenure of presidents, we recommend that these conferences consider changes to make more continuity possible.
3. We remind all conference structures and staff to keep in good communication with all other interested groups on all levels of conference before beginning any new programs or projects with a congregation or a group of congregations as per the basic principles of conference and congregation relationships being recommended by this group to the General Board and the conferences.

Twenty-one gardeners (left) have been recruited by MCC Canada to assist a number of native communities across Canada in growing their own gardens this summer. Eight other volunteers have accepted longer-term gardening assignments. The group gathered at MCC Canada headquarters in Winnipeg on 4 May for a week of orientation to the gardening program. Resource people included Vern Ratzlaff, director of MCC Manitoba; Eric Rempel, interim director of native concerns; and Menno Wiebe, director of native concerns, currently on sabbatical.

US Commerce Department bars MCC wheat shipment to Vietnam

Akron, Pa. (MCC) — The US government has tentatively turned down an application by Mennonite Central Committee (MCC) for an export license to ship 250 tons of wheat flour donated by Kansas farmers to food-short Vietnam. The government's unexpected response, which has attracted the attention of the *Christian Science Monitor* and various congressmen, suggests a tougher approach by the Reagan administration toward Vietnam and its occupation of Kampuchea (Cambodia).

"The negative response of the Department of Commerce to our request is a serious infringement on our prerogatives and understanding of Christian compassion to people in need," said Bert Lobe, MCC secretary for Asia. MCC is now appealing the preliminary decision.

A 1 May letter from Archie M. Andrews, director of the US Department of Commerce's Exporters' Service staff, listed the "negative considerations" which the government had raised about the 6 January application. Andrews noted the current US policy "to maintain an embargo on all exports to Vietnam except for non-commercial shipments to meet emergency needs."

He continued, "Although an argument could be made that 250 tons of wheat flour would qualify under humanitarian grounds, the rejection of this application for license underlines the United States government's view that the Vietnamese government has within its power the ability to alleviate the severe hardship its policies have brought about."

The policy the US government most objects to is Vietnam's continued occupation of neighboring Kampuchea. Approximately 200,000 Vietnamese troops remain in Kampuchea nearly three years after they toppled the brutal government of Pol Pot.

Vietnamese children and adults reach out for food being distributed by relief organizations.

Responded Lobe in a letter to Andrews: "Vietnam faces a serious food shortage and, as a Christian people, we consider it our responsibility to respond as able. We have difficulty accepting the restrictions which are being placed on us, and even more so with the government telling us who should receive aid. As Christian people, we are called to demonstrate love to all people in need, regardless of race, creed, or political persuasion."

In a telephone interview with Daniel Southerland of the *Christian Science Monitor*, Lobe noted that MCC does not endorse the Vietnamese occupation of Kampuchea. "We have consistently taken the position that our assistance does not mean support for a particular ideology or political system." In 1980 MCC was one of several groups providing food and other emergency aid for Kampucheans through the "landbridge" effort, despite objections from Vietnam.

Support for MCC's attempt to send food aid to Vietnam came in a letter to Andrews from US Congressman Matthew F. McHugh of New York's 27th District. McHugh noted the Reagan administration's recent decision to lift the suspension on grain sales to the Soviet Union despite the Soviet's continued occupation of Afghanistan.

Said McHugh, "A final decision not to grant a license to the Mennonites would almost inevitably be interpreted to mean that the US is prepared to deny humanitarian food aid to Vietnam sponsored by a private religious organization that has no profit motive, but will forsake the same principle in the case of the USSR because a profit stands to be made."

Further support for MCC came from Illinois congressman Paul Simon. In a letter to other members of Congress he declared: "Whatever is our position on Vietnam's present policy toward Cambodia, I do not think our government should be hampering the efforts of private organizations to alleviate a serious starvation problem that, at least in part, results from weather conditions beyond the control of any people."

Typhoons and floods following Vietnam's worst drought in 30 years destroyed much of the 1980 rice crop. International officials say Vietnam's food deficit may total over two million tons in 1981. "For many Vietnamese the scarcity could spell starvation," warns the 2 March *Newsweek*.

Meanwhile, aid to Vietnam is dropping sharply. Because of its own food shortages the Soviet Union has reportedly cut back on its shipments of grain. The Reagan administration is intensifying efforts begun under President Carter to pressure other governments and international organizations to reduce or cut off aid to Vietnam.

In June the United States will likely try to persuade the United Nations Development Program, the UN's central aid-allocating organization, to reconsider its assistance to Vietnam.
Bernie Bayless

Two Canadian periodicals took a general excellence award and three merit awards each at the Associated Church Press (ACP) convention in Philadelphia. They were *The United Church Observer*, published monthly by the United Church of Canada, and *Canadian Churchman*, published monthly for the Anglican Church of Canada. Judges citing *United Church Observer* as a denominational award described it as a "timely, courageous, in-depth, well-written, professionally edited magazine." In citing *Canadian Churchman*, the judges referred to its "well-designed, clean layouts . . ."

Current religious preferences on college campuses: Jewish, 3.2 percent; Protestant, 34 percent; Roman Catholic, 38.6 percent; other, 16.1 percent; none, 8.1 percent. And we are told that secular humanism rules the campus? No doubt the "nones" are as apathetic as the 91.9 percent are about their "preferences." As for "probable field of study," fields related to business piled up impressive figures; "theology and religion," 2 percent; history, 6 percent; English, 9 percent; philosophy, 1 percent. Don't worry about a humanist takeover in this generation. *from* Context

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Warning: Nuclear war in Europe is a live possibility

Groningen, The Netherlands (Meetinghouse) — "A nuclear war could start exactly as almost all other wars began, not as a deliberate step . . . but simply by a continuation of misperceptions and decisions made under stress in crisis situations."

So said Hylke Tromp, director of Groningen University's Polemological Institute, here in the opening session of the Conference on Nuclear War in Europe, meeting at the university 22 and 23 April.

"In retrospect," Tromp continued, "governments seem usually to have blundered into war. In most cases, they didn't get what they expected from it, because they started a process that, once initiated, went out of control."

Nearly 200 scholars, active and retired military professionals, and other concerned people met in Groningen to consider the possibility of nuclear war in Europe: (1) how it could start, (2) how it would be fought, (3) what the effects would be, and (4) what could be done to avoid it.

Sponsored by the Province of Groningen and the university's Polemological Institute on the European side, and the Center for Defense Information (CDI), headquartered in Washington, DC, the conference heard a number of authorities say that a nuclear conflagration could take place within the decade.

Retired Rear Admiral Gene R. LaRocque, head of CDI, went beyond that to predict that nuclear war in Europe within the decade is probable unless there is a change of superpower military policies and strategies. He added that the superpowers are even considering whether a nuclear war might not be confined to the European theater.

The weakness of the Groningen Conference was that few decision makers and influential politicians were present.

Nevertheless, a major objective was achieved — attention of the European press. If nothing else happened, the central European countries "defended" by American nuclear weapons became aware that if there is a war, they will not have the last say on whether, when, or where such weapons will be detonated.

Retired Brigadier Michael Harbottle, former British commander of the UN peace-keeping forces at Cyprus and secretary general of the World Disarmament Campaign seated in London, England, commented on the balance-of-power policies: "So long as mutual balance in nuclear weapons is maintained and control of the battlefield is secured, there will be no Third World War," he said. "The flaw in this philosophy lies in the fact that Europe is not the world, and the East-West confrontation is not confined to the perimeters of that continent. There are just as serious threats to world peace elsewhere in the world."

West German retired General Gert Bastian, who was disciplined for advocating an understanding of East European and Russian fears and security needs, called attention to the new situation. A new generation of missiles, Cruise and Pershing II, is being developed with first-strike capabilities. These missiles fly beneath adversary radar detection and are designed to be able to knock out targeted nuclear units. His fear was that in view of the tactical nature of the new weapons, the Soviet Union may "feel almost compelled to strike preemptively in times of extreme tension where the failure of deterrence can no longer be excluded."

As to how a war would be fought, consensus had it that it would start with conventional procedures and escalate rapidly to an all-out nuclear attack, and few believed that the superpowers would be exempted from nuclear destruction.

But in the event of an East-West nuclear conflagration, West Europe could end up a smoldering cinder. Nuclear blasts, direct radiation, and fallout would leave little for reconstruction. The destruction would be too great to imagine.

And this would come about because of accidental behavior, irrational choices, or merely the result of one side losing in conventional battle and resorting to the next weapon up — nuclear bombs. And if such a war began, very few of the speakers felt it could be contained anywhere.

Yet, the horror of nuclear war is too terrible to be contemplated for any length of time. So our minds keep turning away from the very real possibility that such a war might, indeed, take place. And that was the primary purpose of the conference — to make people, especially Europeans, aware of what could happen to them. *David E. Hostetler*

Norman Schmidt, pastor of East Swamp Mennonite Church, Quakertown, Pennsylvania, reports on a recent meeting on financial accountability in Washington, DC. He writes: "One of the speakers was Senator Mark Hatfield. He spoke of how Paul raised funds and managed them for relief for the needy church in Jerusalem, and challenged our churches to meet the needs of people through the church. . . . He sounded an alarm on government spending, saying that in the next five years 1 trillion, 400 million dollars will be spent on the military. 'This is a manifestation of our warring madness,' he said."

There are profits for prophets of Armageddon, according to *Evangelical Newsletter*. It reports that the theme of the approaching Second Coming is a growth industry as well as a box office draw. Motion pictures such as *The Final Conflict* and *The Omen* have turned neat profits for their producers. Jim McKeever, an Oregon Bible teacher, reports that 250,000 subscribe to his *End-Times News Digest* (*END*). Meanwhile, Salem Kirban of Huntington Valley, Pennsylvania, is advertising "the first toll-free prophecy line in the US."

FS supplement for handicapped now available

Scottdale, Pa. — In an effort to assist teachers in their work with mentally handicapped children within the regular Sunday school class, a supplement to the teacher's guides of The Foundation Series for Grades 3 and 4, has been prepared. This supplement came out of concern that mentally handicapped children remain full and active members of the regular Sunday school classes along with those who are not handicapped. The quarterly release of this supplement will begin with the Year I, Grades 3 and 4, Quarter 1 course, *In the Beginning*. Additional quarterly releases are planned for the remaining quarters of Grades 3 and 4 with possible extension of Grades 5 and 6.

The writer of the supplement is Frieda Dirks, Wollaston, Massachusetts, member of the Boston Mennonite Church.

This supplement is the first of a series of resources being prepared by The Foundation Series publishers to assist congregations in their ministry to and with the mentally handicapped. Teachers and Sunday schools may order this supplement when they order their Foundation Series materials for Quarter 1 which will be used beginning 6 September 1981.

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Some surprises greet MCC visitors to Cuba

Havana, Cuba (MCC) — Billboards tout Castro's revolution and the virtues of socialism instead of cigarettes and beer. Neatly uniformed students listen attentively to their teachers. The contrasts with Jamaica — and North America — were striking to 25 Mennonite Central Committee Jamaica volunteers, who visited here 17 to 22 April for an Easter retreat.

The volunteers, who paid their own travel expenses, came to Cuba to learn more about its people and the changes 21 years of socialism has brought. They left with an appreciation of its accomplishments, tempered by an awareness of hardships Christians and others have undergone.

"Havana is clean," says Helen Lapp of Lansdale, Pennsylvania, "unlike many Latin American cities, where streets are littered with trash and full of evidence of human need.

A Russian freighter unloads near the 70-foot statue of "Christ in the Harbor" in Havana, symbolizing the close proximity of Christianity and communism in Cuba.

The MCC volunteers did not see the slums and other signs of extreme poverty common in much of Latin America. "We did see a beggar, an old man going through a trash can, kids begging for gum, but they were rare," write Steve and Janet Panning of East Lansing, Michigan. "We saw none of the barefoot, skinny, ragged children that are so typical elsewhere. The kids in Havana were mostly playing baseball."

The Soviet presence in Cuba was obvious. The visitors saw tour buses full of sailors from the Soviet fleet in Havana harbor. "Cubans like Americans more than the Russian tourists who are all over, and who are not very outgoing at all," note the Pannings.

Traveling outside of Havana, the group visited a cooperative farm, where workers still hand-milk many of the farm's 55,000 dairy cattle. The 1,200 members of the showcase cooperative enjoy modern housing with barber, grocery, medical clinic, and school all within the 20- to 30-acre living compound.

On Easter morning the group taxied and walked — they were not allowed to use their tour bus — to worship with a Presbyterian congregation of 50. "We shared the communion emblems with this small band who have remained while 80 percent of the other pre-revolution Christians fled," says Lapp. "Our broken English/Spanish communicated a mutual faith as we stood around and chatted afterward."

Concluded Lapp after the brief visit: "We left with many questions yet to be answered. Because we liked so much of what we saw, these will plague us. Our MCC unit will have exciting dialogue as we return to our tasks in Jamaica."

Leadership, a periodical for church leaders published quarterly by Christianity Today, Incorporated, was named "periodical of the year" at the annual convention of the Evangelical Press Association in Colorado Springs, Colorado, recently. The citation declared that it "has a short publishing record, but it has had amazing success. Clearly, it has filled a need in the church market as an uncommonly purposeful, well-edited journal."

Are you thinking of writing a first novel? The annual odds against publication of novels submitted to major publishers? Novels, approximately 29,998 to 2; stories, 249,511 to 489. *from* New York Times Book Review

Charles Yeats, the South African conscientious objector who had requested nonmilitary service in place of military training (see 5 May issue of *The Mennonite*), has been sentenced by a military tribunal in Pretoria to 12 months in detention. Before his conviction Yeats, an Anglican, had written: "The nonmilitarist does not invite suffering but, if called to suffer, believes that God will use him for a redeeming work." MCC encourages North Americans to pray for Yeats.

Stoesz addresses US representatives on foreign aid

Washington, DC (MCC) — "Better answers for how to help the poor" was the topic of a hearing before the US House appropriations subcommittee on foreign operations, at which six representatives of the interests of voluntary agencies testified on 13 May.

Edgar Stoesz, Mennonite Central Committee associate executive secretary for overseas, was among those giving testimony. He cited "preconditions for improved performance" in granting aid and specified ways in which the performance of US foreign aid could be improved, as well as encouraging the government "to develop a more trusting and complementary relationship with Private Voluntary Organizations (PVOs), a relationship which permits longer-term planning and provides for adequate accountability without excessive and counterproductive regulations and monitoring."

In his testimony Stoesz observed that human needs cannot be met in a world in which governments continue to delegate massive amounts of their funds into military provisions and that for governments to truly assist the poor, "the well-being of the poor must be primary" and the interests of the donors must be secondary.

Following is an excerpt from Stoesz's testimony: "Our understanding is that the question underlying these hearings is not whether the United States government should help poor people and countries. We are agreed that it should. The question is one of how, and specifically how in relationship to PVOs.

"We have during the past 10 years been reminded as never before that we live in a finite world. Population increases are pressing against the world's carrying capacity. There is approximately enough of everything for everyone, and yet it is true that 10 percent of the world's people live in subhuman conditions. Why?

"A major reason is that the world cannot now, and even less so in the future, afford the gigantic strain put on our human and physical resources by the military. Globally, governments are spending $86 per capita annually on the military.

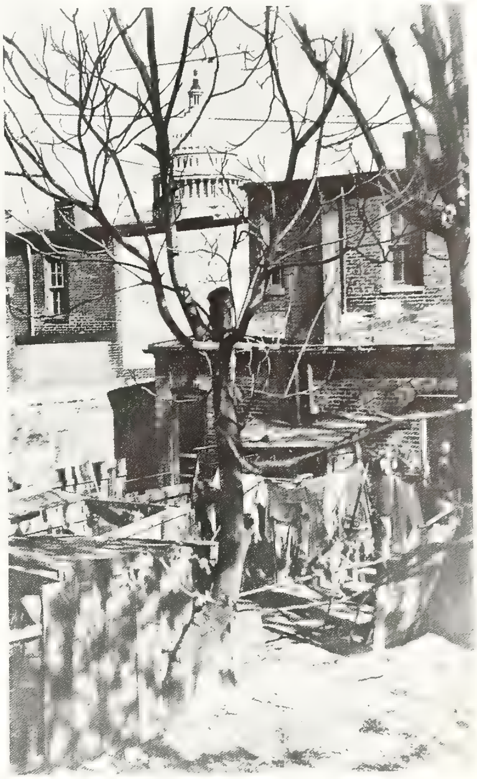
"The US military increase will surely be reciprocated by both its allies and less friendly nations, leading to an escalation which could not only wreck the US national economy but lead to a global economic depression of frightening proportions.

"The US government must review some of its old alliances predicated on military regimes that do not serve and are not supported by their own people. This policy is not in the best long-term national interests, and it frustrates and angers the masses in other nations. The recent experiences of Nicaragua and Iran should cause the United States to reconsider its foreign policy in similar situations in Guatemala, El Salvador, Paraguay, and the Philippines, to name a few.

"We should also take a fresh look at how national interest is defined. In this connection perhaps two observations would be in order.

"First, if the people and the government of the United States are going to be truly helpful to other people and nations, their well-being must be primary and ours clearly secondary. The recipient finally determines the appropriateness of the gift. This has not always been recognized. America, as well as other well-meaning nations, has often given what it had in surplus, rather than what was needed. This helps to explain why the response to some aid efforts has been disappointing.

"Secondly, to the extent that national self-interest enters into the picture, and I am realistic to know that it does, it is first of all in the interest of the United States to do what will truly help the people of the countries to which it relates. A friend in need, one who is truly helpful, is long remembered.



Poverty is evident within sight of Capitol Hill.

"Finally, US foreign assistance is not well distributed among needy nations. Forty percent of the economic and military assistance in the current budget goes to two Middle East countries. This does not leave enough for many other of the neediest nations throughout the world."

When Jeremiah wanted to make a statement
of hope for the future, he bought a piece of land...
If I wanted to make a statement that there is hope for the future,

I would plant a tree

Paul Paetkau, MCC forestry consultant

In the developing world firewood means more than lower fuel bills. Over half the world's diminishing supply of wood is used for cooking and for warmth. The poor may spend a quarter of their time gathering wood, often their only source of energy. For firewood, shelter and land conservation, MCC is beginning an expanded program of forestation in Africa, Middle East, Asia and Latin America.

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SPEAKING OUT

Grace before peacemaking

Ted VanderEnde

Many Mennonites say the heart of the gospel of Jesus Christ is peacemaking. It would not raise many questions if this peace meant to be all that God in Christ accomplished for us as believers. He adopted us as sons and daughters into the kingdom of light of his dear Son, granting grace and strength to live a life of discipleship, hoping with unfailing hope for the inheritance laid up in heaven.

But, if we hear and read correctly, many confine peacemaking to the tranquility between nations and individuals, the absence of war and struggle for worldly power. This tranquility is desirable for the sake of the gospel of Christ, but it is troubling when some speak about this endeavor as the very heart of the gospel. Peace — in all its manifestations — belongs to the gospel of Christ. But striving for worldly peace — as a human endeavor — is not the *essence* of the good news or the *heart* of the gospel.

The troubling phrase is the creed-like statement that peacemaking is the crucial facet. The apostles Paul, Peter, and John addressed their letters to the believers with the greeting "grace and peace to you" and concluded most often with reference to grace. Paul warns explicitly in the Galatians epistle that we should not depart from the grace of Christ, exhorting us not to pervert the gospel of Christ. If anything must have preeminence, it is what God did for us in Christ, not what we are enabled to do in Christ for God. What Jesus Christ did for us in his life, death, and resurrection is the manifestation of mercy. The law (what we do) came by Moses, but grace and truth (what Christ does) came by our Lord.

Are some denying a proper place for this grace because other Reformers or more modern representatives have made it their only emphasis? Are we accusing *them* of preaching *grace only* and not the life of peace, but ourselves preach *peace only* and not the fountainhead of grace? What error! If anything is needed it is the preaching and living of grace and peace, of the adoption as children redeemed by God's mercy *and* a life of obedience unto peace.

Because of the assertion that peacemaking is the heart of the gospel, we read and hear that the work of Christ lies in his victory over evil more than in the atoning work as a Lamb slain before the foundation of the world. If Christ's work is ultimately his conquering of Satan through suffering, we are left with a gospel of works. Christ, then, is more example and motivator than the one who redeemed, reconciled, and made propitiation for our sins. Surely, we believe that Christ destroyed him who has the power over death, that is, the devil, to free all those who are in slavery by their fear of death. But we also believe that in our disobedience our father was once this devil, and we too belonged to the kingdom of darkness. And the completed and finished work of Christ is not victory so that our enemy is destroyed, but he made us holy before God, granting us the gift of righteousness and peace with God.

Peacemaking generated by the grace of God is commanded in Scripture and by a host of other witnesses. This is also taught in the writings of Sattler, Marpeck, Riedeman, Simons, Denck, van Braght, and others. It is recorded that Blaurock spoke to a certain Hans Bruggman, and that this Hans "stood up weeping and crying out that he was a great sinner and asking that they pray God for him. Then Blaurock asked him whether he desired the grace of God. He said he did. Then Manz rose and said, 'Who forbids that I should baptize him?' Blaurock answered, 'No one.' Then Manz took a dipper with water and baptized him." Hans, and whosoever will, first needs the grace of God in order to live God's peace. The Lord gave final instructions of this good news to his disciples: "The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations" (Luke 24:47).

I do not deny the place of peace in the Christian faith and walk. I do question the categorical statement that peacemaking is the heart of the gospel. Paul, in the letter to the Colossians, summarizes thus: "For God was pleased to have his fullness dwell in Christ, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. Once you were alienated from God and were enemies in your minds because of your evil behavior. But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation — if you continue in the faith, established and firm, not moved from the hope held out in the gospel. This is the gospel you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant."

We do struggle to face this nuclear world with the claim of the gospel of Christ, aware that the complexity of our world causes complexities in our witness. We rejoice in the various manifestations of discipleship among God's people. But we fear a message of *peacemaking without* the *grace* of God, and believe and defend that grace brings forth peace. Mercy, lovingkindness, forgiveness are the heart of God. We serve a God whose love overrules his power (Exodus 34:6, 7). The all-important matter is what truly is the heart of Christ's gospel. It is grace *and* peace, love and life, but the greatest is God's mercy.

The grace of the Lord Jesus be with you (Romans 16:20; 1 Corinthians 16:23; 2 Corinthians 13:14; Galatians 6:18; Ephesians 6:23; Philippians 4:23; Colossians 4:18; 1 Thessalonians 5:28; 2 Thessalonians 3:18; 1 Timothy 6:21; 2 Timothy 4:22; Titus 3:15; Philemon 25; Hebrews 13:25; 1 Peter 5:10; 2 Peter 3:18; Revelation 22:21). Peace be to you (Ephesians 6:23; 1 Peter 5:1; 3 John 14).

Thanks for help

Members of the men's fellowship at Foothills Mennonite Church helped insulate the home of a family living just outside Calgary last winter. Ernie Toews initiated this energetic response to a call for help in a spontaneous demonstration of concern for others. What this meant to the emotional well-being and stability of the family is something to appreciate. Winters past, the mother had to stay with relatives where it was warm for the children. The father was too drained physically to keep up with his own projects while working full-time. He was feeling pretty desperate when help appeared and a flurry of sawdust, fiberglass, drilling, tacking up, hammering, running electric cords, transformed the picture into a happy one.

Many thanks to the guys who volunteered their time for this work. *Mary Whitsett, R.R. 2, Balzac, Alberta T0M 0E0.*

7 May

Thanks for Berne

Thank you for the news story of the continuing concerns given voice at Berne. Consideration of concerns such as these will help make our churches stronger and more effective.

I believe this conference has raised two key issues that must be resolved. The first of these is how the Scriptures are to be authoritative in the faith and practice of our churches. Our doctrinal statements say that the Bible is an infallible guide to faith and practice. We do not have an adequate base for our evangelical theology. It may well be said of us as E. J. Carnell said of Karl Barth that we are "inconsistently evangelical rather than inconsistently liberal." Colin Brown made a similar point in commenting on Barthian theology. On the one hand, the whole of Scripture is inspired and we must treat all its words with the same measure of respect; but, on the other hand, the biblical writers are mistaken. Such a position can be accepted only if we are prepared to commit double-think. In Brown's words, we must have "a split mind." We cannot have one mind for thinking and one mind for believing.

The second key area of concern is that of incipient humanism. This is seen in our inconsistent attitude towards human life. We raise little protest over the carnage of tens of thousands of the most helpless and innocent human lives, those not yet born. We raise a great protest over the death of those much less innocent, such as in the area of capital punishment. We have adopted humanistic rationalisms in this type of position.

Our response to peacemaking must be similarly reexamined. It seems at times we assume the role of being the Messiah instead of proclaiming the Messiah. The tax proposal of Augsburger is an excellent suggestion. Jesus, when explicitly asked about the war tax that enabled the Roman soldiers to subjugate Palestine, responded, "Give to Caesar that which is Caesar's." Christian witness must be done much more positively than by refusing to pay taxes. Our responsibility certainly is not that of preventing the next war from occurring.

Many of us hope to see more good news stories such as this report from Berne. Thank you to all of those who made the effort to make this convention possible. *Gus Konkel, Rural Route 1, Box 27, Winkler, Manitoba R0G 2X0.*

13 May

The Mennonite too Canadian?

It surely seems as if *The Mennonite* is becoming more and more a one-sided, senseless paper. Especially when you come out and print a mug shot of that self-righteous Peter Ediger. I doubt if he cares a snap about God or our country; or he wouldn't do the ornery things he does — such as taking the liberty to defile our US flag and the Christian flag, and nuclear picketing. And you practically deify him. Actually, *The Mennonite* is more Canadian than US.

We have had a few stubborn mules in our First Church here at Reedley; mostly they have been pastors or associate pastors, strange to say. I wonder what they are taught in our seminaries. It is hard on a church and puts it in a no-growth situation that is hard to overcome.

Most of our churches here in town have the US flag right up near the pulpit. Our largest church in town is the Mennonite Brethren, which has the flag up in the back of the preacher. And you never hear them talk about draft dodging, suing the government, not registering. Their church has grown to nearly 2,000 members strong. What's more, they praise our government.

Ediger, I fear, wants attention directed to himself instead of to God Almighty.

There is no country that has done as much for humankind as the US has. We send billions of dollars in aid to countries that fought us. We take in boat people, Cubans, Haitians, Mexicans, and all other starving, destitute people, when we could use the space, the jobs, and the money for our own people. I wish we would ship Ediger to Russia for at least 10 or 20 years, but not under the protection of the Christian and US flags as he now is when we pay his way all over the world.

Not once did I see *The Mennonite* even utter a word of concern when our good president, Mr. Reagan, and his devoted aides were shot by that worthless drifter and misfit. You could at least have asked for prayers on his behalf for a speedy recovery. You, Bernie Wiebe, as a Canadian, aren't even a good neighbor. Thank God most Canadians aren't selfish like you.

Reagan's arms program is one of deep concern for all of North America. Unless we are strong, we are vulnerable. In other words, a good strong defense is an insurance policy for peace.

Why did *The Mennonite* wait all these months to get up the courage to print Olive Bare's letter from Kansas?

In all fairness I ask you to print my letter unless you are afraid to. And don't change my letter all around either. You'll probably jockey around for months if you print it at all. *Milton K. Staufer, 1411 South Cyrier Avenue, Reedley, California 93654*

19 May

Editor's note: Milton, you must have missed my 12 May editorial where I do express my sympathies to Reagan. Your concern about timing of letters and topics is however appropriate. We have recently made arrangements to get letters printed closer to their writing. Let's see how it works on this one.

Regarding news: Our news editor is located at Newton, Kansas, and has full control of that section. Sorry to disappoint you on that; I do not control that part from Canada.

I publish your whole letter reluctantly because it seems to reflect a different spirit than I feel can help us grow in God's Spirit.

MEDITATION

The handicapped

Cindy,
    though your eyes are sightless,
        you see splendor in music
            and laughter.
Mary,
    though your legs are lame,
        we walk together daily through pleasure
            and pain.
Terry,
    though your tongue is mute,
        you speak with subtlety
            and eloquence.
David,
    though your intellect is clouded,
        you know my anger
            and my joy.
Children,
    though you want for knowledge,
        the wisdom of your souls
            embraces mine.

DeLores Gugler

For the "common good"?

Many of us have known it for a long time. Even my untrained ear would occasionally pick up the dissonance from the alto section of the choir.

But Judy Miller is a veteran of the choir, a regular and enthusiastic supporter. She sings her heart out, and her smile reinforces that she means what she sings. She's an inspiration to me even if I can't hear her voice.

But that's the problem. Those who can hear her voice—whose ears are more sensitive than mine—say she detracts from beautiful worship.

Our largely self-taught choir leader told me years ago that Judy was often flat. He didn't know what to do about it and simply tried to never let the rest of the choir get too quiet.

Many of us thought that with the hiring of a professional music director so simple a problem could be solved. John Siemens was fresh out of college with lots of enthusiasm. The choir was bound for improvement.

On the third Sunday under Siemens' direction the choir had a new seating arrangement. Big Agatha Peters was in the front row. But where was Judy Miller? I finally spotted her—well hidden behind Agatha. Most people agreed that the combination of new director and different seating had improved the quality of music. But I missed Judy's inspirational smile.

More seating changes followed. Rumor has it that council turned down a request that choir members be by audition only.

And then the choir received an invitation to sing in the community Christmas festival on the local television station. Things were definitely looking up for our church's musical reputation. Judy is in my Bible study group and enthusiastically shared the news. It was an opportunity to sing of the true meaning of Christmas, perhaps attract some people to church.

I suppose Siemens put some pressure on the council. Rumor has it he threatened to pull out of the festival; others say he threatened to resign. In any case, since Judy is in my deacon shepherding group, I was asked to tell her the problem tactfully. Could she be absent from the festival? It would be just this once. They pointed out to me that the topic of my last church supper devotional had been "for the common good." How could I refuse?

Judy understood, she said. It was for the common good.

She has not been in her accustomed spot in the choir since, and recently I've noticed when we sing choruses to start Bible study, she is not singing with her wonted exuberance. Today Sally Reimer commented to her that she hadn't seen her in choir recently. Judy said she had a sore throat.

Alvin G. Ens

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Tribute to my dad

Dean A. Bartel

After nearly 13 years of being involved with persons with handicapping conditions, I am only now beginning to understand why. By sharing my story I hope others will find "reasons why" in their own lives to be involved with disabled and hurting persons.

His eyes stared up at the ceiling as he lay motionless on the bed. As I touched his hand and began speaking to him, his eyes and head slowly turned to look at me. There was little expression or recognition of who I was except on occasion when tears would well up in his eyes. I always assumed he knew who I was as I searched for even the smallest signal of recognition from him. After all—I was his son.

During my childhood I watched my dad change from a robust healthy man—a tiller of the soil—to a man unable to work, with imbalance in his gait, and a face etched with the constant pain wracking his body. Parkinson's disease was disabling him.

Then, a glimmer of hope; perhaps the pain could be relieved by a new surgery. Following surgery, disappointment and despair. The pain was gone but so was Dad's ability to walk, talk, or do anything for himself.

For 13 long years my mother lovingly cared for him in our home. As the youngest child, I lived at home while attending college in order to help with the daily routine of getting him up in a wheelchair, feeding him, taking him for rides in the car, and just sitting with him. Despite the disability of mind and body, he was a full member of the family.

Those were hard years for me. I resented circumstances I had been thrust into. I grew up fast. There was no time for child's play. I had to take on extra responsibility as I became a teenage adult. I often prayed, "God, why are you doing this to me?" My life was being shaped differently from my peers, and at times that was painful.

My mother, strengthened by God's strong arm of love and by the support she received from our extended family and the church, became a source of inspiration. Through prayer she kept God at her side and a smile on her face. It was seldom that she showed the other side, the strain of daily care and the stress of an uncertain future as dad's condition often grew worse.

After college I entered voluntary service in a state institution for mentally retarded persons. I did not go with the desire to work with handicapped persons. I wanted to try my skill at social work, and this was the only available opportunity. That was the beginning of a vocation that has had a profound impact on my life.

I do not believe God *caused* my dad's illness and disability. I do believe God used my circumstances to help me discover myself and my gifts. The many years I spent being angry at my situation and feeling sorry for myself were also years of growth.

About a year after Dad's death I was finally able to let go of my anger and self-pity. Through the help of others I have begun to recognize that my dad in his condition taught me empathy, patience, and humility. My early question of "why" is beginning to be answered.

The struggle to come to terms with my own pain in life has given me the capacity to express compassion for others. As I recognize my woundedness, I am able to find wholeness by relating to others who are wounded. It has taken me a long time to learn that it is out of my weakness and vulnerability that I am able to genuinely care about other persons and reach out and touch them.

Henri Nouwen says, "No one can help another without becoming involved, without entering with his whole person into the painful situation, without taking risk of becoming hurt, wounded, or even destroyed in the process."

Jesus calls us to enter into one another's suffering and to celebrate healing that comes from Christ through us. The challenge is for each of us to discover our weaknesses, our woundedness, and recognize our oneness with all suffering humanity. We, the able-bodied, the handicapped, the disabled, all need each other.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:24 16 JUNE 1981

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

CHURCH GROWTH

- It's up to local church
- We can help one another
- Ours is a time of vast new opportunities

CAREERS

- Like my parents?
- Sensitive to my church?
- Strictly on my own?
- Who cares?

ELECTRONIC MEDIA

- It's only entertainment
- They shape lives
- Even Mennonites must respond creatively

EVANGELISM

- It's up to evangelists
- It's up to the Holy Spirit
- We are all evangelists

Home Ministries

PEACEMAKING

- It's up to government
- I'm not well-enough informed
- God wants to help all of us become active peacemakers

CHM

Going where the people are

Barth Hague

"Half a million dollars! Isn't that an awful lot of money for the church to spend?" asked one puzzled parishioner during a recent visit of mine to a midwestern Mennonite church. He was referring to a proposal for a Mennonite-produced television program which I had mentioned.

"Yes and no," I replied. "Yes, half a million dollars is a lot of money to spend. But no, half a million dollars is *not* a lot of money to spend on television; in fact, it's a bargain."

Last January, the Inter-Mennonite Media Group (IMMG) announced plans to develop and produce a one-hour, prime-time television special based on Doris Janzen Longacre's book *Living More With Less*. The program will deal with lifestyle issues in a society plagued by overconsumption and waste, with hopes of calling North Americans to a more responsible pattern of living.

The cost of the program is projected at $450,000. IMMG considers such an expenditure justified, and considers the program's theme one of the most important messages Mennonites can communicate in the 1980s.

IMMG is an interdenominational media agency with representatives from the General Conference, Mennonite Church, Mennonite Brethren churches, and Church of the Brethren. IMMG is best known for its former radio and television productions, including the *Choice* radio series and numerous TV spots. Planning for the one-hour special — the first project of its kind among Mennonite churches — has been under way since 1979. Mennonite Central Committee (MCC) and Herald Press have joined IMMG in its planning.

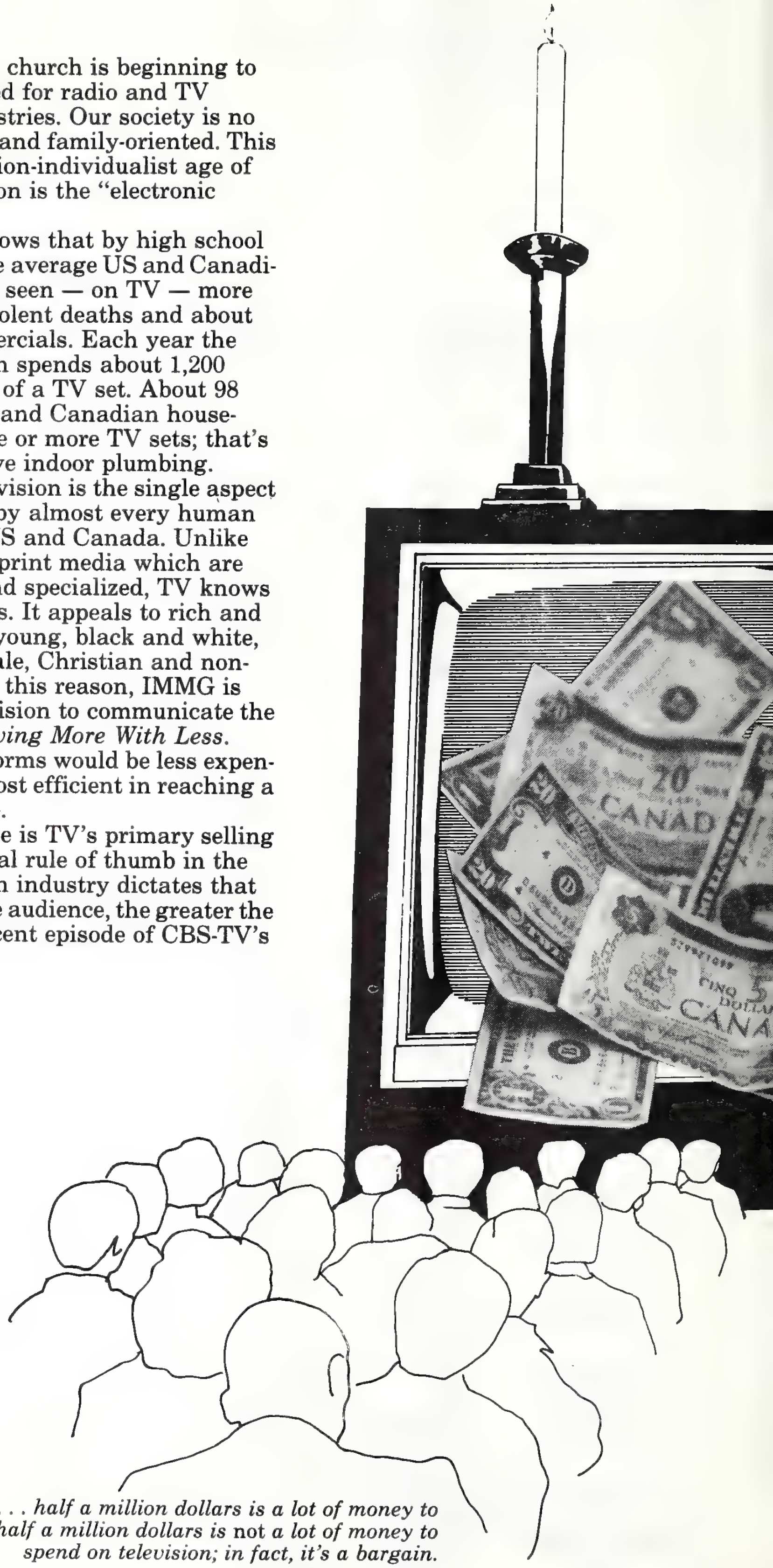
A prime-time special represents a bold step for Mennonite radio and TV people. A similar proposal 10 years ago would most likely have been laughed out of board rooms from Elkhart to Fresno. According to James Jones of the London-based Scripture Union, "One of the major difficulties of the church today is that it still ploughs most of its resources into communicating through the printed word. We do so in a culture where for every 17 hours of watching television a person will spend only two hours reading; where six out of 10 people are habitual nonreaders; where over half the population never enters a bookshop, let alone browses through the religious shelf."

I believe the church is beginning to realize the need for radio and TV outreach ministries. Our society is no longer simple and family-oriented. This is a visual-action-individualist age of which television is the "electronic guru."

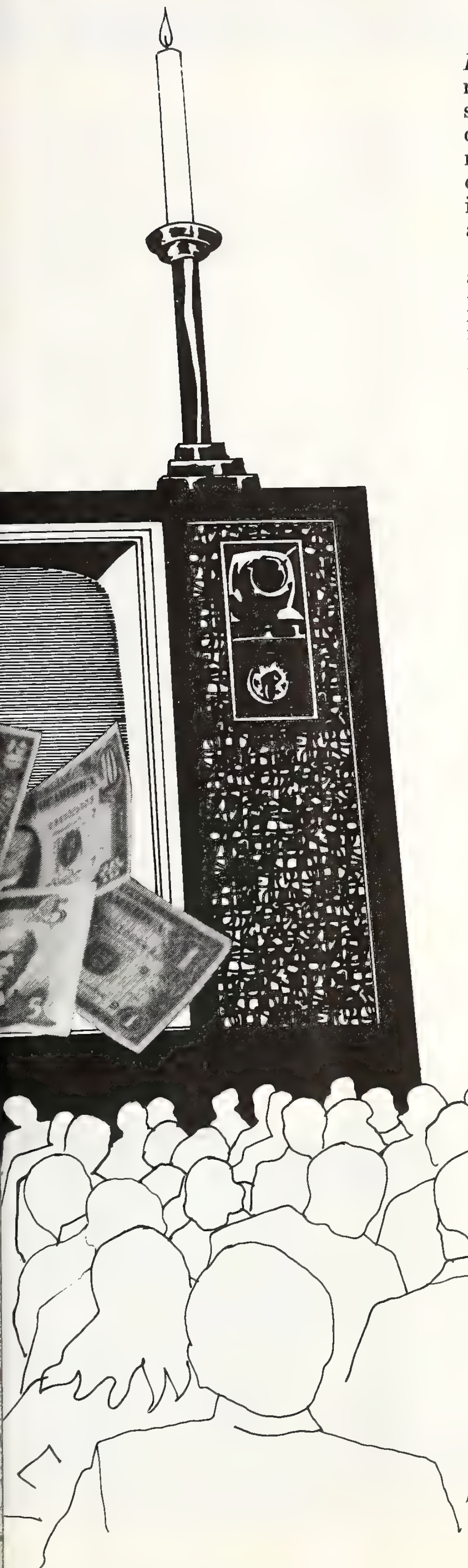
Research shows that by high school graduation the average US and Canadian person has seen — on TV — more than 13,000 violent deaths and about 350,000 commercials. Each year the average person spends about 1,200 hours in front of a TV set. About 98 percent of US and Canadian households have one or more TV sets; that's more than have indoor plumbing.

Clearly, television is the single aspect of life shared by almost every human being in the US and Canada. Unlike radio and the print media which are fragmented and specialized, TV knows few boundaries. It appeals to rich and poor, old and young, black and white, male and female, Christian and non-Christian. For this reason, IMMG is choosing television to communicate the message of *Living More With Less*. Other media forms would be less expensive, but not cost efficient in reaching a mass audience.

Audience size is TV's primary selling point. A general rule of thumb in the communication industry dictates that "the bigger the audience, the greater the cost." On a recent episode of CBS-TV's



Yes and no . . . half a million dollars is a lot of money to spend; but half a million dollars is not *a lot of money to spend on television; in fact, it's a bargain.*



Dallas in which the "Who shot J. R." mystery was unravelled, advertisers scurried to get their messages on the air during the program. The fact that one minute's worth of air time cost $500,000 didn't stop their enthusiasm for reaching the US's largest — on record — TV audience.

By comparison, IMMG's proposal for a one-hour program projects a $450,000 price tag. Over half of that cost is involved in purchasing air time on 60 US and Canada TV stations. The remainder pays for camera crews, equipment, film, research, and travel.

IMMG recognizes the apparent dichotomy between a costly television venture and a theme which underscores simple living. But TV is a medium measured in millions of dollars. And — in those terms — a one-hour special costing $450,000 is simple living indeed. Single one-hour episodes of many of the popular TV shows today cost millions to produce and rarely leave the viewer with any sense of enrichment or education.

But cost effectiveness is only part of IMMG's rationale for using TV. IMMG has traditionally supported creative approaches to the media, and desires to provide listeners and viewers with alternatives to standard radio and TV fare. In this case, the TV special will definitely *not* follow the current trend in religious broadcasting, but will demonstrate a creative, new approach to church use of the media.

"Television is primarily viewed for information or entertainment," according to Ken Weaver, IMMG chairperson. "The so-called 'electronic church' has been successful in adapting the entertainment formats to captivate audiences. IMMG's proposal suggests a balance between entertainment and information. From one perspective, TV should show Christianity in everyday life. Using the information model allows Christianity to be viewed in light of real life stories."

Among the creative aspects of IMMG's project is a plan to involve local churches in the telecast. Now under consideration is a proposal for a feedback system — a means of allowing the viewing audience to respond. Through the use of an address or telephone number, viewers could call or write and request more information about *Living More With Less*.

They would be sent free literature further explaining the theme. Their names would be given to Mennonite and Brethren churches in their local areas. These churches could then sponsor *Living More With Less* seminars which would give interested viewers an opportunity to learn more about — and to interact with — Christians from their own communities.

IMMG is also examining ways in which the one-hour TV program can be edited to make several *mini-films*. These short films could be offered with accompanying study guide for use by Sunday school classes, youth groups, civic clubs, and other groups.

As a Mennonite media person, I'm excited about this project, and I'm pleased to see that it's getting General Conference support. I don't advocate a shift from print to electronic communication. But I do favor a better balance between the two forms, considering the communication habits of the society in which we live.

At a time when overconsumption and waste are rampant — and world peace is threatened by tremendous buildups in armaments and cold war tactics — Mennonites have a message which desperately needs to be heard. I think we can follow Jesus' example of going *where the people are* to *preach the Good News*. In the 1980s, the people *are* in front of their television sets. •

A way in today's

Stanley Bohn

In the 1940s the whole congregation, and later the whole town, *gasped* when it learned that Mary Jones — who was in voluntary service and single — was pregnant. She came home and met with the church council. Word circulated that she felt she had betrayed her congregation. Everybody seemed to know this was serious, and it took several sessions of the church board to deal with the mixture of grief, smugness, fear of the church's reputation, worry that Mary couldn't handle everything, feelings of superiority, confession, and forgiveness.

In the 1980s, when something similar happened, it wasn't as clear what kind of problem it was and who was involved. The 1980s Mary, her parents, and the pastor met and worked on the problems. Her family had moved into the community six years ago. Although this Mary was a church member, she had been at college and away at a job and wasn't known by many in her church. It wasn't clear to her, her parents, or to the pastor — who was also new in the community — if any membership "covenant" was betrayed. No one in the congregation offered sympathy, felt superior, or was informed enough to be concerned.

Mary's parents were sure they had failed and were depressed. But they didn't see how they could ever mention their problem in Sunday school class or in any church group. No one else shared things like that. For two years they stopped going to Sunday school. After the baby was born and Mary was married, the future looked less tragic, and they came to their Sunday school class again. They seemed more reserved and not as much a part of the group as most of the others.

* * *

In the US and Canada at church retreats and conferences for young people in the 1940s, the closing session would get pretty serious. After a week of study and worship, the leaders asked for decisions for Christ, and called for a commitment to full-time Christian service. Usually some responded openly. Others wrestled privately.

Often missionaries would give similar invitations as they visited congregations and spoke to young people. The missionary recruitment emphasis of the Student Volunteer Movement was past, but its influence was still felt.

A decade or so later, those youth retreats attracted youth of high school age. It was agreed that those in the lower high school grades were too young to make definite career commitments to the more specialized vocations mission churches needed. It would be better to wait until they were older. But the vocational discussion seemed hard to work in. If youth weren't away at school, they had taken jobs and their career patterns seemed already established.

In the 1980s congregations often don't know how to encourage young people to consider commitments to a new life in Christ, to voluntary service or mission work or the pastorate. In the world of the "Lone Ranger" it might even be seen as interfering with someone else's independence. Just knowing names of younger members is difficult. Relatives who might have nurtured evangelistic confrontation, encouraged careers in mission work, or encouraged attending our church colleges became more scattered in the decades following World War II and felt removed from our young people. When those relatives did get together, it was an achievement to get to know each other; and career and college and lifestyle conversations with trusted older relatives weren't likely to happen.

* * *

When my friends and I were in high school in the 40s and the church was the center of the community, it was hard to enter the community unless you belonged to the church. We didn't intend to do evangelism by pressuring people, but it did seem as if the catechism class for those from church families — and community expectations for everyone else — were so effective that we didn't need training in evangelism. If you wanted to be in music events, youth groups, women's groups, a part of significant projects, experience a community Christmas, or if you were a newcomer and wanted to meet other townspeople, you needed to be a part of a congregation.

That, of course, was before the coming of service clubs, community choirs that weren't church related, retired peoples' centers, county counseling clinics, and large housing tract and apartment developers who knew they needed to add a pool, clubhouse, and social activities director to aid the mobile people of the 70s and 80s.

There were also Christian youth clubs that employed staff and eager recruiters from various religious groups. So one could now be part of youth camps, Bible study groups, special seminars, ski weekends, and all the things that churches provide — without even being part of a congregation.

* * *

The above three contrasts illustrate some of the influences on the last 40 years of congregational life. The churches' purpose and membership covenants that were clear without being written down are now only vaguely understood. The automatic evangelism, supplied by kinship ties and the church as the center of community life, slipped away. A need arose for us to become much more intentional in spelling out our faith and passing it on to our children and in our communities.

The religious sect groups sensed this need to intentionally form caring groups that took time to pray and share resources for daily problems. A recently published analysis of the success of the Mormon missionary movement concluded that the support system offered the nuclear family was the main reason

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vilderness

for their church growth. The Mormon beliefs and explanations weren't that attractive to converts, and were sometimes played down by missionaries. But families who have to move away from their relatives, as much as most of us have since World War II, need congregations that care. Mormons supplied that.

CHM's response. The Commission on Home Ministries (CHM) which didn't worry about these "body life" concerns several decades ago, now finds congregations asking for such resources.

Among CHM's first responses were the resources under the general heading of "purposeful planning." Goal-setting tools are a key way for the congregation to look at its needs, strengths, community situation, and to clarify its mission.

The CHM study book and charts of the *Congregational Goals Discovery Plan* were quickly grabbed up also by other denominations and translated into several languages for overseas use. This confirmed our conviction that the purpose of a congregation — so obvious it didn't need to be written down in 1945 — is today often far from clear.

It was a great help to people starting new congregations in cities. Church planting demands a lot of time and sacrifice. When there are plenty of congregations already in the cities, why go to the trouble? Cooperatively worked out purposes and strategies validated such efforts, and new churches began to emerge in many cities.

Many new resources that CHM promoted were developed and tested by the newer house fellowships and intentional communities. Gift discernment emphases, sub-congregations within the larger congregations, membership covenants that members renewed annually, and shared leadership instead of expecting one pastor to meet all the needs, are some examples. Other resources related people to our history even though the church was not the community center: evangelism training, teacher-disciple arrangements for when it wasn't feasible for small groups to send leaders off to seminary, training for members to help other members in crises the way deacons once used to do, and workshops to learn understanding and reaching out to inactive members.

Some resources had to be developed because the mutual aid and evangelism — once almost automatic in small communities — wasn't happening. Once it might have been seen as a disgrace to get *supporting* visits from others in the congregation. After all, what were uncles, aunts, and other relatives for? We took care of our own. Today, both Women in Mission (WM) and CHM work together to train us to be the right kind of help when someone loses a job or has a divorce or is in depression . . . crises that once used to be hidden or denied among good church members.

The study materials *You and Your Options* were partly needed because our increased mobility and affluence have opened up so many vocational possibilities. Mid-life career change increased, and voluntary service developed a host of openings for people with a variety of gifts. Intensive advertising by the military service seemed like an appeal to serve other people. Added to that is the current higher unemployment and the decline in openings for youth wanting to be useful.

The metal weather-resistant church signs CHM developed and offered to congregations also show the effect of 40 years on us. Congregations purchased signs not only to reveal their location to nonmembers coming to weddings, funerals, or Sunday worship but also to change their image. The signs help communicate that other than Mennonites are welcome, and we are willing to be called upon by people searching for new hope and help.

In the 40s — when experiencing the hostility of a community that didn't like COs — we didn't think our presence needed advertising. It took a later generation to see that without any directional signs to find us, we were communicating, "This is for members only."

Some of the adaptations are hard for us to make. For example, the invitation for others to join us in the faith venture that includes peacemaking is different than the arguments we learned for the draft board hearing.

Will CHM resources help? Not all congregations face the same problems. That helps us to have enough suspicion of new things to test them thoroughly and not accept them until we're ready. But we do have resources . . . thanks to the New Testament record of a time when one couldn't join the church for status reasons, the stories from Mennonite history about the need to work out covenants, and intentional communities and house churches that wouldn't let the cults be the only ones to develop gifts or help each other through hard decisions.

Young people are often surprised and gratified to find their congregations do care about what they do with their lives, even though society implies they aren't needed unless they are extremely competitive and success oriented.

Unchurched people and inactive members start thinking differently about their lives and God's use of them when they find out a congregation isn't too busy to care about them.

The people in evangelism training find a new clarity about their faith and freedom from the feeling that they are urged to do something phony or artificial. They look forward to meeting, listening to, and sharing with people they were once afraid of.

Members who thought it didn't matter what they thought or wanted because their congregation couldn't help or respond realize their contribution is needed and makes a difference. •

RAIL ROAD CROSSING
5 TRACKS

The poverty fund: taking on a new relevance

Newton, Kan. — The question "Whatever happened to the poverty fund?" is being asked more frequently today by General Conference Mennonites as a public controversy develops over the role of the church in assisting the poor. With the introduction of "Reaganomics" in the United States, including the protection and increase of the military budget at the expense of social programs which benefit the poor, how shall the General Conference respond?

Two recent items in church publications pose the question. A 13 March 1981 editorial in the evangelical monthly *Christianity Today* sees the withdrawal of government from social welfare programs as "presenting the church with a fresh opportunity to recover its lost role and rebuild its shriveled muscle" in caring for the economic needs of the poor.

A news item in the 5 May 1981 issue of *The Mennonite*, however, indicated that "anyone who expects the religious community in Seattle, Washington, to take up the slack in public welfare programs caused by state and federal budget cuts doesn't know the situation." William Cate, president-director of the Church Council of Greater Seattle, adds, "We (churches) can soften the blow a little, but there is no way that the church — a minority community in this society — can produce the resources to take care of the people," he said.

It was in the turbulent summer of 1968 and against the urgent backdrop of urban race riots and destruction that General Conference delegates at Estes Park, Colorado, passed a resolution establishing a poverty fund. There was talk of "a million dollar fund."

The first organization of the poverty fund under the General Board distributed a total of $126,631 in 1970-72 to 15 North American and overseas projects.

In 1973 the effort was renamed "poverty/affuence fund" and became a regular budget component of the Commission on Overseas Mission (COM), the Commission on Education (COE), and the Commission on Home Ministries (CHM). From 1973 to 1980 a total of $143,091 was distributed among 113 CHM projects in North America. COE continued to do poverty/affluence education in General Conference Mennonite congregations, and COM supported the work of its overseas missionaries, much of which dealt directly with poverty and development concerns.

In 1975 poverty concerns were a major CHM priority. The 450th anniversary of the Anabaptist-Mennonite origin in Switzerland in 1525 was declared a General Conference Year of Jubilee. The Commission on Home Ministries adopted a 6-percent-of-total CHM budget guideline for their share of the poverty/affluence fund. Projects to be granted funds were those related to Mennonite Indian Leaders Council (MILC), Mennonite Voluntary Service, or community ministries.

In the summer of 1979 and again in January 1980, the Commission on Education sponsored traveling poverty drama troupes. These groups of students from Mennonite colleges traveled to congregations in western Canada and in the midwestern United States presenting short dramas to raise Mennonites' consciousness of poverty and its effects upon people. Offerings taken in the congregations were split, with some funds used to support the traveling troupe, and the remainder returned to the congregation for use in local poverty efforts in their community.

Recent poverty/affluence grants have helped the Northern Cheyenne congregations in Montana to successfully resist the strip mining of coal on their reservation, and to obtain alcoholism rehabilitation services for people in their community. The Welcome Inn in Hamilton, Ontario, has been joined by the refugee assistance program of the Montreal (Quebec) Mennonite Fellowship as Canadian projects approved for grants. The General Conference continues to join Eastern District in supporting the MVS unit staffing the Crossroads Community Center in Philadelphia, Pennsylvania. Urban youth in Kansas City, Missouri; Chicago, Illinois; and Cincinnati, Ohio; Hispanic women in Denver, Colorado; and Indian crafts workers in western Oklahoma have received assistance for their needs.

Christian churches have been effective in ministering to lower income communities like this one near New Haven, Connecticut, where local church leaders have opened a storefront day-care, clothing, food, study, and counseling center.

SERVICE CENTER

Today the poverty fund continues in CHM in the form of regional project grants under the direction of the peace and justice reference council. Each November this council meets to approve grant applications and distribute the funds available. The reference council is composed of one representative from each of the US district peace and social concerns committees and the Congregational Resources Board (CRB) in Canada, plus additional members appointed by CHM and Women in Mission. A staff person from COE usually meets with the council also.

This year begins a new effort, in which the grant applications from congregations, MVS units, MILC staff, and community ministries agencies will first be reviewed by each district or CRB peace and social concerns committee. The representatives from those committees will then advocate their selected projects to the full reference council.

Involvement of the district and CRB committees will help to give greater regional ownership in the projects approved in each region.

General Conference Mennonites wondering, "Whatever happened to the poverty fund, when we really need it *now*?" are reminded that the channels exist for our increased response to the needs of the poor.

Samuel recognized that the king the Israelites demanded would conscript a tenth of their income to maintain his armies. Today both the US and the Canadian governments budget more than that for military preparations . . . the US budgeting more than 50 percent annually! If a tithe of the Israelites' income was the upper limit, the king could demand for warfare, a tithe for the needs of the poor today is at least the lower limit of what Mennonites could give toward the alleviation of poverty.
Robert Hull

Peace Section resolves to oppose abortion, nuclear threat

Akron, Pa. (MCC) — Nuclear war and abortion were the major items on the agenda of the Mennonite Central Committee US Peace Section meetings here 15 and 16 May. The section endorsed statements opposing both nuclear arms and abortion.

Abortion

The Lancaster Conference board of bishops had asked the section to speak to the abortion question. While some section members urged a simple statement of opposition to abortion, others emphasized the need to see this as an issue with many complexities. One member asked: "Is abortion sin in the same clear way that war is sin?"

The section drafted a paper, "Affirming the Sanctity of Life in Relation to Abortion," in which they asserted: "We believe that abortion is wrong because it violates the sanctity and value of human life. . . . We urge our members and institutions to offer alternatives to abortion such as counseling resources, adoption, and economic assistance."

The statement further recognized that "while affirming the sanctity of human life, we recognized that there may be some pregnancies where the right application of this biblical principle is not clear. In such cases Christians have both the privilege and responsibility to counsel with fellow believers in discerning the appropriate course of action."

The statement concluded with an "appeal for prayerful support of those who are confronted with hard decisions, and a spirit of sensitivity and Christian love toward those who view this issue from a different perspective."

In the paper the section noted: "The Mennonite and Brethren in Christ churches have long affirmed that God wills abundant life for all people, and have been concerned with both the preservation and the quality of life. These concerns have been expressed in opposition to war, capital punishment, and other negations of human life. They have also been expressed in positive efforts to enhance the dignity of human life."

Nuclear threat

The urgency of addressing the issue of nuclear weapons was underscored throughout the meeting. It was the topic of the first report, given by David Hostetler, news editor of *Gospel Herald*, who had just returned from attending the "Conference on Nuclear War in Europe," in the Netherlands.

An unborn fetus held in an adult hand

Hostetler said conferees stressed the likelihood of nuclear war starting in this decade, not as "a deliberate step" but begun "under stress in a crisis situation."

Edgar Metzler, assistant director of the Peace Section Washington Office, was among those urging that members see the present as the time to take action to prevent such a war. If persons do not act now to halt nuclear arms growth, Metzler said he fears "in 20 years (after nuclear devastation) we are going to be looking back and saying that we have been unfaithful," much as the church looked back after the Hitler years and wondered why so few had forcefully spoken out.

In a call to a more faithful and active response, the US Peace Section agreed to endorse the concept of a "Nuclear Abolition Covenant," a paper still being written by representatives of Christian groups, including New Call to Peacemaking, the peacemaking coalition of Mennonites, Brethren, and Friends.

Writers of the covenant outlined the reason for such a statement: "The gospel must always be addressed to the particular times in which we live. . . . Some historical issues stand out as particularly urgent among the church's other fundamental concerns. . . . Slavery was such a question for Christians in the 19th century. The nuclear arms race is such a question today."

Hope and Linda Harle-Mould, both ministers in the Baltimore, Maryland, vicinity as well as husband and wife, recently returned from a nine-day "peacemaking mission" to Russia. They report that the Soviets' desire for friendship and peace with the United States is heartfelt and widespread. "The Soviet people have a desire for peace that was not only sincere but was more strongly expressed than I've usually found in the United States," said Hope.

Vernon Neufeld, executive director of Mennonite Mental Health Services (MMHS) will retire in April of 1982. Neufeld has been director of MMHS since his appointment in 1967. In formally accepting the resignation, MMHS secretary Rowland Shank reported that Neufeld "is a visionary leader who helped MMHS extend its services to resources abroad, especially in Paraguay." Meanwhile, the search is under way for a new executive secretary. Applications and recommendations should be sent to Shank at Philhaven Hospital, 283 S. Butler Road, Lebanon, PA 17402.

Hal Lindsey insists that current events are pushing the world toward the climax of history foretold by the Hebrew prophets more than 2,000 years ago. That was the theme of his best-selling book *The Late Great Planet Earth*, which has sold more than 18 million copies in 31 languages. In another book just published, *The 1980s: Countdown to Armageddon*, Lindsey maintains that the 1980s "could very well be the last decade of history as we know it." Many Bible scholars reject Lindsey's interpretations, which often reflect a right-wing political orientation. They say Christians need a sense of history about prophecy.

Media group defines intended audience for TV special

Pittsburgh, Pa. (IMMG) — Denominational leaders and representatives from MCC US and Herald Press met with the Inter-Mennonite Media Group (IMMG) executive committee here 6-7 May for discussions concerning a proposed prime-time television special. The IMMG project, currently under development, calls for a one-hour, prime-time TV program based on the book *Living More With Less* by Doris Janzen Longacre.

"This meeting was designed to finalize plans for the content and intended audience of the program," according to Barth Hague, IMMG project director. "We don't plan to tell the Mennonite story. We do plan to tell a group of stories which are born out of the Mennonite experience. We hope to reach modern young adult consumers with a message calling for more responsible lifestyles at a time when irresponsible materialism is rampant."

Hague said the group also accepted plans to involve congregations in the program's telecast. "The TV special will be shown in 60 TV markets in the US and Canada. We'll ask local congregations to sponsor *Living More With Less* seminars shortly after the telecast, inviting viewers from their communities to attend," Hague said. He indicated that MCC will help coordinate the seminars.

Current plans call for a 1983 release of the TV special. This summer, Tapper will visit a variety of locations throughout North America where Mennonites and others are living "more with less." He will write a script which will be reviewed by IMMG prior to filming. "This won't be an ordinary religious film, but rather a distinct document which may be considered a contribution to our culture," Tapper said.

Meeting to plan the Living More With Less *special are (left to right) Ray Horst, Maynard Shetler, Jack Scott, Fred Swartz, David Tapper, Stan Bohn, and Neil Klassen.*

Mennonites to caucus at American Festival of Evangelism

Newton, Kan. (GCNS) — An all-Mennonite caucus has been planned as part of the program schedule of the American Festival of Evangelism, (AFE) being held in Kansas City, Missouri, from 27-30 July.

Co-chaired by Myron Augsburger of the Mennonite Church, Bob Kroeker of the Mennonite Brethren Church, and Floyd Bartel of the General Conference, the purpose of the caucus will be to reflect on and respond to the input and thrust of the festival's general sessions.

The caucus will convene on Wednesday, 29 July, at 4 p.m. in Room 362 of the Radisson Muehlebach Hotel, Kansas City, Missouri. Anyone affiliated with any Anabaptist/Mennonite group is invited to take part.

The Mennonite caucus is only one of a number of denominations and para-church groups which are scheduling satellite meetings to coincide with the festival. Leaders of Inter-Varsity Christian Fellowship, World Vision International, The Salvation Army, Billy Graham Evangelistic Association, and *Christianity Today* are also planning meetings on the side. Many groups are planning special breakfasts, luncheons, and strategy sessions to implement festival workshop suggestions.

The over 75 elective workshops will focus on three areas of emphasis: evangelizing, discipling, and equipping. Seminar speakers will include James Kennedy, Leighton Ford, and Robert Coleman. Billy Graham will address the closing session.

KANSAS CITY 81

Let the Church obey His Voice

"The party's over — the party we've been having at the rest of the world's expense," declared Tom Sine in his address to members of the Evangelical Press Association recently. A consultant with World Concern in Seattle, Washington, Sine spoke of growing poverty in the decade ahead. The futurist urged the church to take a prophetic role, and to be at the forefront of developing new social programs for the needy. "I don't think we need to be worried about secular humanism," he said. "We've already been gobbled up by the religion of America. That religion and the religion of the gospel are diametrically opposed."

The Western Oklahoma MVS unit is working at developing and locating large-print Bibles and religious materials for members of their congregation with limited vision. They write, "Our search for published materials has turned up quite a number of sources, yet we could still use more. We would be happy to share the information we do have with any readers knowing of someone with failing vision that would appreciate literature in large print." Contact Julia Ann Coleman, Western Oklahoma MVS unit, 416 S. 19th, Clinton, OK 73601.

CIM stresses need for careful approach to missions in China

Winnipeg, Man. (Meetinghouse) — China, the great, mysterious giant of a country that is just beginning to open itself up to the wider world, represents a huge missionary challenge.

Mennonites are no exception, and when the Council of International Ministries (CIM) met in Winnipeg on 14-15 May, China was a major agenda item.

The council is made up of top staff members from 10 Mennonite and Brethren in Christ mission agencies, plus Mennonite Central Committee and a handful of other inter-Mennonite agencies and seminaries with missions programs. The council meets twice a year to coordinate the agencies' common interests.

Atlee Beechy of Goshen (Indiana) College brought word of the fast-changing political and religious climate in China, based on his recent stay in that country with Goshen College exchange students.

He noted that there is evidence of a "crisis of faith" among Chinese youth. "How one finds one's way into China with humility, gentleness, and courage — that's the challenge," he said.

The only Mennonite entree to China at the moment is through Goshen College, which has been invited to send teachers for one-year assignments. The college, in turn, asked CIM to screen the available candidates and select four to six teachers to go in the fall of 1981. This was done at the Winnipeg sessions.

Hershey Leaman of the Eastern Mennonite Board, chairman of the CIM meetings, also raised the matter of "Bible smuggling" into China. The CIM will work at some guidelines for Mennonites on how to respond to the many agencies which claim to be engaged in smuggling. There is a concern that many of these outfits are acting irresponsibly.

A small group of worshipers gathers outside the Protestant Church in Peking, the only Protestant church in that city.

On the day prior to the CIM sessions, 13 May, members of various Mennonite groups met with the Kanadier Mennonite Colonization Committee and representatives of Old Colony and Sommerfelder Mennonite churches at the Sommerfeld Mennonite Church in Winnipeg. ("Kanadier Mennonites" left Canada earlier in the 20th century to found colonies in countries like Mexico and Belize.) The goal of the daylong exchange was to better understand the situation of Kanadier Mennonites in Latin America.

Although the CIM does not administrate any major programs itself, it does coordinate resources that all the participating agencies can use. At the Winnipeg sessions, for example, plans were approved for a united Mennonite presentation at the Urbana '81 student missions conference.

The approximately 35 council members in attendance also approved the appointment of Don Jacobs to a part-time position as a "coordinator for consulting services."

Before the plenary sessions in Winnipeg, CIM task forces on Latin America and Africa held discussions. The Latin America group heard a progress report on the Anabaptist Spanish Sunday school curriculum project, which got its start in CIM discussions.

The Africa task force met with Wevua Kabula, a Zairian student at the University of Manitoba and a graduate of the Canadian Mennonite Bible College, Winnipeg. He talked about the need for leadership training in his home country and the difficulties faced by African churches which suffer under repressive governments.

The CIM meetings concluded with a report on recent missions-related books and capsule reports by mission agency directors on new developments in their work. *Allan Siebert*

South African conscientious objector Peter Moll recently visited MCC headquarters in Akron, Pennsylvania. In the photo at the right, Moll (left) speaks with Urbane Peachey (center), executive secretary for MCC Peace Section, and Kristina Mast Burnett, secretary for Information Services. Moll, a Baptist, was released in December 1980 after a year in detention for refusing to report to a military camp. He expressed his appreciation for the "scores" of letters from North American Mennonites, whom he called "the best letter writers."

Inactive members: How many are there in your congregation?

Newton, Kan. (GCNS) — What's the difference between the number of members on your church roll and the number actively involved in the weekly church program? Is the answer "too many"? How does a congregation work at getting more of its inactive members to come out of the woodwork and into the celebration and ministry of the local church?

Floyd Bartel, the Commission on Home Ministries' secretary for congregational mission, has been testing some answers. "As a pastor, I remember the frustration and the difficulty I experienced in relating to inactive members," he says. "In checking with a number of people across the conference who are in touch with congregational needs, the concern for relating to inactive members again emerged as a very strong concern. The Congregational Resources Board of the Conference of Mennonites in Canada (CMC) recently found that relating to inactive members was listed by pastors and congregational chairpersons as the second most urgent need in the local church."

Since the fall of 1979, Bartel has been offering workshops on relating to the inactive member throughout the General Conference, including the Eastern District, the Estes Park triennial sessions, the Western District, and southern Ontario. His schedule for the coming months includes workshops at the CMC annual sessions at Vancouver, British Columbia, in July and the Washington state fellowship meeting in September.

The Commission on Home Ministries' congregational mission reference council has urged Bartel to continue developing an introductory workshop on relating to the inactive member, and to be available for its presentation across the conference. The workshop deals with four basic areas: a definition of inactive membership as well as membership, a look at the biblical basis for a church's concern, understanding the experience of becoming inactive, and ways by which a congregation might relate to those within its fellowship who have become inactive.

One of Bartel's resources in preparing his workshop was a 40-hour training lab conducted by John S. Savage of Pittsford, New York, held two years ago.

Congregations and individuals interested in workshops on inactive members are encouraged to contact Bartel at the Commission on Home Ministries, General Conference Mennonite Church, Box 347, Newton, KS 67114.

Choice Books hoping to broaden base through cooperation

Harrisonburg, Va. (MBM) — The Choice Books International Committee (CBIC), a subgroup of Mennonite Board of Missions, met 2 May in Harrisonburg, Virginia, to review the bookrack ministry and look for ways to increase income or reduce costs for 1981.

As a part of the annual review, the committee decided to explore the possibility of inter-Mennonite participation in policy making and support. The committee noted that some of the major district programs are non-Mennonite Church based, and so the committee recommended that the Media Ministries committee and the directors of Mennonite Board of Missions invite the Beachy Amish, the General Conference Mennonite, and Mennonite Brethren groups to name a representative to CBIC.

"This step would give these major participants a voice in the policy-setting and decision-making processes, and encourage closer cooperation in placing the good news in the secular marketplace," says director Paul A. Yoder.

In evaluating the past year's activity, Yoder reported that book sales increased by 37,265. However, book sales during the past five years grew more slowly, up from 635,095 in 1976 to 708,167 in 1980.

Last year the number of racks in service increased by 189, numbering 2,458 at year-end. This compares to 1,613 racks in use in 1976. However, the number of persons servicing racks decreased by nine in 1980, down from 628 to 619. In 1976, 642 persons were servicing bookracks. The decrease reflects a trend of volunteers and paid staff servicing more racks per person.

CBIC member Allen Mast of Sarasota, Florida, noted that average sales per rack decreased during the last five years. However, the average retail price of the books sold per rack increased annually by 17-20 percent.

Both the committee and the staff had set a goal for 1981 of increasing net income to cover all cash costs. Increased volume makes the Choice Books operation more efficient, thereby requiring less contributions.

A special program from Commission Press, which reprints proven classics and other best-sellers for sale at the bargain price of $1.99, appeared to place the goal within reach.

However, director Paul Yoder reported to the committee that Commission Press will fall short of delivering all the books that had been budgeted in 1981, thereby reducing net income from sales by $42,500.

A new fellowship bookcenter will open in Saskatoon, Saskatchewan, sometime in the summer of this year, according to Rudy A. Regehr, vice-president/marketing for Fellowship Bookcenter (Canada), Inc. Owners and managers of the new store will be Ken Thiessen, youth minister at the Mayfair Church, and Wendall Peters, a lay participant in the Circle Drive Alliance Church. The store will be located in the middle of the new Idylwyld Center mall in Saskatoon.

A CPS four-state reunion (Ohio, Indiana, Illinois, and Michigan), including the camps of Dennison and Henry-Downey, will be held at Shipshewana Lake Retreat Center, Shipshewana, Indiana, on 12-13 September. Requests for information and reservations for lodging and meals should be sent by 15 August to Manasses M. E. Bontrager, 65915 CR 31, Goshen, IN 46526.

Memorial Day was established to honor heroes of war, but in Seattle, Washington, this past 25 May, participants in an ecumenical service recognized heroes of peace. Peggy Newcomer reports that more than 150 people crowded into the chapel of Temple de Hirsch Sinai, a large Reformed synagogue, to sing, pray, and learn more of the peace tradition in Judaism and Christianity. "Apart," claimed Earl Starr, senior rabbi at the host temple in his opening, "we are separate fingers. But together we can make a fist and grasp peace."

Saskatoon group plants Covenant Mennonite Church

Saskatoon, Sask. — Four couples representing four different Saskatoon General Conference Mennonite churches met on 4 September 1980 to discuss the possibility of starting a seventh GC congregation in the city.

Each expressed ideas of what a church should be. Some felt that the task was too awesome for four couples to tackle. A lot of searching questions were asked. Concern was expressed because this method of "church planting" was new to the city; churches had always been established by existing churches.

After seven meetings involving much discussion, prayer, sharing, and study, they were convinced that the Holy Spirit was calling them to provide an alternative church model for Saskatoon.

They invited pastors and spouses of the six GC Saskatoon churches to a luncheon meeting on 17 November to inform them of their process, to discuss the decision with them, and to ask for their prayers and counsel. In December a bulletin insert for all the Saskatoon churches was prepared, announcing the intention to form another GC Mennonite congregation, and requesting support and prayers. The first worship and study service was held on 25 January 1981.

As a four-month-old congregation, Covenant Mennonite Church does not have established patterns of worship, or definite outreach programs. Many of its goals and objectives are the same as most other GC Mennonite churches. For example, it is strongly committed to the Anabaptist-Mennonite theology and philosophy.

Major areas of uniqueness for Covenant Mennonite are: (1) to seek to provide outreach for the west side of Saskatoon; (2) to establish an alternative church model, also choosing to meet other than Sunday mornings, for worship; (3) to pursue various worship and study formats; (4) to employ the gifts and talents of all members; (5) to maintain small group activities; (6) to use existing meeting places by utilizing a community center; (7) to have a shared ministry, not employing a pastor; (8) to be a church which makes decisions by consensus only; and (9) to keep its membership active, with annual renewal of membership.

At present, 12 adults meet during the week for an intense study session, a sharing of concerns, and business meetings. Other small groups of 10 adults will be formed as membership increases.

Formally, the church has a leadership team of three: a moderator, a treasurer, and a secretary. It also has a worship committee of three persons, with two people in charge of intergenerational activities. Members hope to minimize formal or rigid structures in order to facilitate active involvement by all members. They have not established a permanent procedure for setting up their leadership; however, it will be based on a consensus model.

Covenant Mennonite's purposes are threefold: (1) to worship effectively, celebrating God's reality and our dependence upon him; (2) to fellowship together, as the celebration of persons in response to the worship of God, including mutual caring, healing, forgiving, teaching, and discovering; and (3) to have a mission which is an outgrowth of a relationship with God and the community of believers.

On 31 May the group had its charter membership service. In preparation for this service each prospective member shared a personal statement of faith on the preceding four Sundays.

As soon as possible, they intend to become members of all three levels of church conferences. *Luana Enns*

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CHRISTIANS AND WORLD EVENTS

The Netherlands: tulips or mushrooms?

David E. Hostetler

The Dutch have a special interest in the nuclear missiles debate. As a part of the national fabric, the Dutch Mennonite Church — the largest Mennonite group in Western Europe — is vitally concerned about developments.

On 12 December 1979, NATO ministers, meeting in Brussels, Belgium, reached agreement on a proposal to modernize their long-range theater nuclear force through the deployment in Europe of American ground-launched systems made up of 108 Pershing II ballistic missiles and 464 cruise missiles (capable of flying at sub-radar detection levels) all with single warheads. This decision was accompanied by an offer to establish limitations on theater nuclear weapons through arms control negotiations. While the 12 December communique stated that "all the nations currently participating in the integrated defense structure will participate in the program," Belgium and Holland each submitted reservations concerning the deployment of missiles on their territory.

General deployment of the modernized missiles in Europe will not take place before 1983. The Netherlands would be required to emplace 48 of the 572 weapons. It is to their share of the program the Dutch are reacting first, although most "ban-the-nuke" people would like to see all nuclear warheads dismantled.

Grassroots movements for nuclear disarmament are coming alive in Germany, Great Britain, Belgium, and in most other Western European countries.

But opposition to the modernization plan is strongest in the Netherlands. A recent poll showed that more than 60 percent of the population opposes the new generation of missiles.

Some of the impulse against the nukes springs from a religiously based group called the *Interchurch Peace Council*. The *IKV* (Interkerkelijk Vredesberaad) is comprised of all the major Christian churches: Reformed, Dutch Reformed, Catholics, Mennonites, Lutherans, and members of numerous smaller groups.

According to a statement of purpose, the IKV says, "It was created in 1967 in order to promote peace work in the local parishes and congregations and to speak and act in matters of peace, justice, and human rights. IKV is doing its work on behalf of the churches, but the churches are not bound by the positions IKV takes."

When the IKV took off, its ultimate goal was a total worldwide nuclear disarmament. But its immediate objective was to get all nuclear weapons removed from Dutch soil as a first step. Though neither of these has been attained, the IKV along with other interest groups has forced the nuclear question onto the national political agenda.

H. B. Kossen, a Dutch Mennonite theologian living in Amsterdam describes the process: "During the first 10 years of the IKV's existence [1967-1977], the organization worked hard at disseminating information on nuclear issues. At that point, the IKV reassessed its efforts and decided it wasn't making enough headway.

"So they changed to a political action model. And this has had a big impact on the Dutch people. The majority of the Dutch," continued Kossen, "back the IKV action, but most of the politicians are unsure of this position. They are afraid that denying modernization will put the Dutch at odds with their allies."

The Dutch Mennonite Church, having just come through a year of formal peace studies, is quite aware, and at least partially supportive, of the IKV and is also keenly conscious of the political mood in the country.

Yet, neither the Mennonite church nor the IKV feels comfortable with individual radical action.

Dirk Visser, a Dutch Mennonite journalist working for the equivalent of the Associated Press wire services in the Netherlands, called my attention to Willem-Jan Maas, a Mennonite minister serving in Opeland. This minister tried to funnel what he considered the war tax portion of his income tax to the Dutch Mennonite Peace Group via the local income tax office.

This effort was halted by the tax officers, but even had it been successful, the minister would not have been applauded by the IKV, according to Visser. The IKV has taken the political action route, and with that the churches can cooperate.

"The IKV is of the opinion that the governments on both sides (East-West) can only be influenced and forced to take such steps — bilateral nuclear disarmament — if the people themselves clearly demonstrate that they do want this approach to be followed," says one official statement.

Perhaps Ben ter Veer, chairperson of the IKV, speaks for many when he says, "I wish to emphasize that the growth of the peace movement . . . is primarily the result of the all-too-visible failure of the policies of the superpowers."

I met with Jan Piet van den Berg, Harry Pals, and Arno Thimm, participants in the Mennonite Peace Group in Zwolle, the Netherlands, on 27 April, and learned that they are ready to work on a joint declaration against nuclear modernization with other European Mennonite peace groups as well as with those in North America. The question is, How will such a declaration be coordinated? This concern was raised at the MERK (all Mennonite) meetings at the end of May.

In the meantime, most everyone agrees that the making of declarations will not be an adequate response to current threats, only a beginning.

For the Dutch it may be tulips or mushrooms. What will it be for the rest of humanity?

David E. Hostetler is news editor of Gospel Herald

Caution: Serve at your own risk

Tina Block Ediger

We challenge young people with opportunities for service; we praise them for their willingness to go; we commission them; we expose them to experiences that will radically change their lives; we support them financially; and in a nonverbal way seem to say, "Serve at your own risk. Whatever adjustments you will have as a result of this experience are your own problem."

These workers, many of whom were inspired by other Mennonites, are often shaken to the core when they meet people who live on the edge of deprivation and starvation, people who are denied the bare necessities of life which we take for granted in the US and Canada. Extending a helping hand to those in need — suffering with those who suffer — will inevitably change the lives of those whom we send "in the name of Christ."

The workers we send to identify with people in need find it extremely difficult to adjust to North America when they return. They now see affluent life through suffering eyes, eyes that previously were also dimmed to the world's cries of pain, hunger, injustice, and war.

Are we aware that there are five million refugees in Africa today, and millions more in other parts of the world? I was distressed recently when I heard such a news report about the plight of the refugees in Africa. The pictures of starving children, and weary mothers trying to squeeze one more drop of milk from their dried up breasts, deeply disturbed me.

I became angry when this news report about refugees was suddenly interrupted with a commercial advertising dog food. The scene took place in a modern kitchen. A man and woman were exuberant because their dog ate his nutritious food! Seconds later, modern media took us back to Africa to continue the report on the destitute refugees, seated in squalid, ragged tents, seeking shelter from the hot desert sun. Anger welled up within me again as I pondered these contrasts. How dare our networks do such an insensitive job? How can we communicate a world of need to our brothers and sisters in this land of affluence?

"Serving the Lord is a hazardous occupation whenever we say yes to his call for us to follow him in discipleship. It is even more difficult when workers feel alone in their ministries. Their ministry is our ministry. Their call is our call."

We have our messengers among us. We can become aware of a world filled with tensions and strife if we just open our eyes, ears, and hearts. We can learn more by listening to what returning friends have to say to us and by trying to understand what they have experienced. We can take seriously those whom we commissioned and sent "in the name of Christ." Or are we as glib as our networks? Can we switch off our returning workers and easily go back to our affluent ways?

Our volunteers and missionaries are often in a state of shock when they come home to us. So much has happened to them. The experiences to which we challenged them have changed them. As parents, relatives, and friends, we tend to become impatient with them when they fail to get excited about our latest new things.

We greet these friends with "Hi, how are you? How was your experience overseas?" But before they have a chance to respond, we change the subject. Are we afraid of their message? Will what they say prick our conscience? They have changed; maybe we haven't. A world of suffering and injustice has changed some of their values and attitudes, while we may have become even more complacent.

These returnees are valuable resources in our churches. By our allowing them to share their experiences with us and probing how they feel, they will help us focus on the social evils and injustices of our brothers and sisters around the world. When we take responsibility for the changes that we have allowed them to experience, then we say to them, "Whatever difficulties and adjustments you face as a result of your experience is shared by us."

Serve at your own risk? No, serve at *our* risk. We want to serve the Lord together.

Support Plowshares Eight

In this day of growing nuclear stockpiles and mounting international tensions, we, the Mennonite Congregation of Boston, are challenged by the summons of the prophets Isaiah and Micah to beat swords into plowshares. We are likewise challenged by the actions of the Plowshares Eight who, in their commitment and faith to a biblical call, have drawn attention to the escalating military threat by an act of civil disobedience. On 9 September 1980, this group entered the General Electric Re-entry Division assembly site in King-of-Prussia, Pennsylvania, destroyed two nuclear warhead nosecones with hammers, and poured blood on GE blueprints as they waited for their arrest. The eight formed a circle, prayed, and sang. They were subsequently convicted of burglary, criminal mischief, and criminal conspiracy.

The GE plant at King-of-Prussia is involved in the manufacture of the Mark 12A, a re-entry vehicle carrying a 335 kiloton H-bomb (in comparison, the bomb dropped on Hiroshima was 11-12 kilotons). This increased destructive capability along with improved accuracy makes possible a strike against hardened missile silos in the Soviet Union before they have been launched. The Plowshares Eight recognized the increased danger that such a first-strike policy poses and felt compelled to respond.

Although some of us have reservations about the specific action taken, we support the Plowshares Eight in their commitment to obey "God's law of life," even when it brings them into conflict with our country's law. The life of Christ provides us with an example of an unhesitating challenge to the prevailing customs, institutions, and laws when they violate a higher law. The Bible calls us to choose life; nuclear weapons production is a corporate summons to death. In this light we could well imagine Christ as a criminal if he were alive today.

Being rooted in the Anabaptist-Mennonite tradition and its call to peacemaking, we are inspired by the action of the Plowshares Eight. This action calls to mind the steps of faith taken by our Anabaptist forebears and their willingness to suffer for them. The urgency of the nuclear threat heightens our responsibility as Christians and Mennonites to become actively engaged in the nonviolent struggle for peace and justice. *Elfrieda Hiebert, chairperson of the Mennonite Congregation of Boston, 10 Longfellow Road, Cambridge, Massachusetts 02138* 15 May

Concern for infants

Thanks to the MCC Brazil unit for bringing the issue of infant formula promotion in Third World countries to the attention of North American Mennonites (12 May issue).

MCC volunteer Margaret Wattman-Turner and her co-workers' observations of connections between use of infant formula and increased susceptibility to disease and malnutrition reflect situations that have been substantiated again and again by nurses, doctors, and nutritionists in poor countries for nearly a decade. It is unfortunate that the concern expressed by the MCC Brazil unit in its decision not to buy Nestle's products is not more widespread among other groups of Mennonites.

Numerous church denominations and scores of other organizations are witnessing to their concern for the aggressive promotion of infant formula by Nestle and other companies. Recognizing that every purchase made by North Americans and West Europeans of products manufactured by the conglomerate of which Nestle is a part contributes to disease and death of up to 10 million infants annually, they have determined to separate themselves from this evil by not buying Nestle's (or its subsidiaries') products. Many churches have educated their constituencies through women's mission study guides and denominational-wide emphases of this aspect of hunger awareness.

At the present time (18 May) the World Health Organization meeting in Geneva, Switzerland, is considering an Infant Formula Marketing Code of Conduct aimed at restricting most forms of advertising and promotion of infant formula in member nations. According to IMPACT, an interreligious network of 23 national Protestant, Roman Catholic, and Jewish agencies concerned about US food policy issues, US support of the code would probably result in its unanimous acceptance while US opposition might seriously weaken its implementation.

It would be encouraging to hear of other Mennonite participation in the effort toward solving this worldwide problem affecting the lives of thousands of infants each year. *LaVonne Platt, Route 2, Box 209, Newton, Kansas 67114* 18 May

Thanks for Berne coverage

Thank you for the excellent coverage which you gave the Berne consultation (28 April issue). I was surprised to see an excellent spread, very attractively laid out. I also feel that your treatment of the sessions and discussions was very fair. I want to commend you for this, and I appreciate this very much.

I do hope and pray that the General Conference will be open to the suggestions made by its constituency, rather than merely being defensive or feeling that it's peripheral. Our sincere desire is to work through the church channels.

I also appreciated the reference to the Berne consultation in your editorial (12 May issue) on the subject of choices. We do need to communicate with each other and realize that there are those who hold other views sincerely and with deep convictions. Thank you again.

God bless you as you continue in a most difficult assignment as editor of *The Mennonite. Kenneth G. Bauman, Box 111, Berne, Indiana 46711.* 19 May

Christianity and humanism

The Berne consultation (28 April issue) accuses our conference of *creeping humanism*. I have to disagree. What the consultation calls creeping humanism is simply a growing awareness of authentic Christianity. The conference is simply calling its members to follow the example of Jesus to love and serve their fellowman. We need more of an awareness of this, not less. This so-called creeping humanism is none other than true authentic Christianity. I am sure Menno Simons would agree with me. He made the following statement: "True evangelical faith can not lie dormant. It clothes the naked, it feeds the hungry, it comforts the sorrowful, it shelters the destitute, it serves them that harm it, it binds up that which is wounded, it has become all things to all men" (1539). *John Martin, 40 Old 500 Road, Rural Route 1, Lively, Ontario P0M 2E0* 20 May

MEDITATION

Encounter with the Cheyenne

The best way to gain understanding of a people and culture is to go and live among the people for a time. That is what 20 youth from my congregation, the Zion Mennonite Church in Elbing, Kansas, decided to do with a week out of our summer in 1975.

A former member, Willis Busenitz, had been pastor of a church on the Cheyenne reservation in Busby, Montana, for a number of years. He had inquired about the possibility of having some church members come to Busby and help with the building of a basement an an addition to the White River Cheyenne Church.

The time in Busby was spent not only working at the church, but also fellowshiping with the Indian youth and learning more about the native American culture. We found out that even though their skin was a different color than ours and they had grown up in a different environment, we all had the same goals, the same joys, and the same struggles.

In one of the many side trips we took with Willis we also found out how their land was being threatened by strip mining for coal. We toured the reservation as he explained the history of the Cheyenne and Mennonite involvement in Montana from a different perspective than we had learned in school.

Two of the events of the week stand out in my mind. One was the Sunday morning worship service at White River Church. Most of the singing, Scripture reading, and praying was done in Cheyenne, but the spirit of the words was transmitted in a universal language. We understood what was happening because the message of Christ transcended word and culture. The other experience which made an impression on me was a late-night campfire service for both volunteers and the local youth. We felt like we were one in the Spirit.

We were only among the Cheyenne for a week, but it is a week that will remain embedded in the heart and mind of one youth from Kansas forever. Not only did we learn about the Indian culture, we learned about ourselves, about getting along with 20 other people in crowded quarters for a week (for many of us the first time away from home for an extended period of time), and about the satisfaction one gleans from service to others.

Susan Janzen

We seem to think

Saint Francis thought
that to choose to be poor
is just as good
as if one should marry
the most beautiful girl in the world.
We seem to think
that poor people
are social nuisances
and not the Ambassadors of God.
We seem to think that Lady Poverty
is an ugly girl
and not the beautiful girl
that Saint Francis of Assisi
says she is.
And because we think so,
we refuse to feed the poor
with our superfluous goods
and let the politicians
feed the poor
by going around
like pickpockets,
robbing Peter
to pay Paul,
and feeding the poor
by soaking the rich.

Peter Maurin

CONTENTS

This issue focuses specially on the Commission on Home Ministries (CHM). Stanley Bohn, Box 347, Newton, Kansas 67114, executive secretary for CHM, has provided extra help in choosing writers and materials.

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Meditation writers this week are Susan Janzen, Route 3, Box 47, Newton, Kansas 67114, and Peter Maurin, one of the founders of the Catholic Worker Movement. Maurin's poem "We Seem to Think" is reprinted by permission from *Easy Essays*, Chicago: Franciscan Herald Press, 1977.

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Like a quilt, not a melting pot

Ernst Harder

There is a tendency among us in the United States and Canada to think that we have made it. We are now truly "American" or "Canadian." We speak English without an accent. We have graduated from high school or college and many of us are recognized professionals with the highest degrees attainable in our specialties. The latest is active participation in the political processes of our countries.

Quite different from our parents or grandparents — who may have been poor immigrants or refugees — we have climbed the economic ladder, live in the best of houses, and don't have to pinch pennies.

We have long forgotten that the absence of German worship services in our churches was forced upon us by the political climate hovering around two world wars. Again, as so often in our history, we suppressed — first because of pressure, then often because we followed the path of least resistance — part of our own being, our culture, our traditions, our language (our convictions?). Almost without struggle we bought the myth of the "melting pot."

Toni Breiter, editor-in-chief of *Agenda*, a journal of Hispanic issues, contends that in reality the US has never been a melting pot. I fully agree. Canada, to my knowledge, has never claimed to be that. Both nations have been societies mostly made up of immigrants and their descendants. Native people have kept their heritage, although we hesitate to acknowledge it when it implies land and mineral rights.

There have been some pressures — by the established groups — on the newest incoming groups to do away with their distinctives and identify with the new reality. Is that what we want? There will always be *blending* and *mixing*, but *not melting*. The US and Canada reflect the best of many ethnic backgrounds — Polish, Italian, German, Swiss, Mexican, Chinese, English, Japanese, and others.

Surprisingly, more ethnic neighborhoods are intact in our large cities than in rural areas or small towns. Different cultures in the cities combine to flourish through language, restaurants, specialty grocery stores, churches where the "mother tongue" is spoken, ethnic festivals, soccer clubs, and social clubs where children learn to speak the language of their parents and grandparents and participate in their cultural heritage through a variety of the arts.

Only recently have more acculturated Mennonite groups in rural areas begun to revive some of their ethnic heritage through the organizing of "Schmeckfests," "fall festivals," and musical as well as artistic programs. That is legitimate and enjoyable. It might also prepare us to enjoy other cultural groups. Naturally, communication is enhanced if we can all communicate through one or more languages. But we dare not forget to respect the other group's culture.

The latest wave of immigrants from Asia, Cuba, and Central America, as well as new ones from Mexico, is only a story retold — the oppressed fleeing and finding in North America a new home, or the adventuresome emigrating to find riches and new opportunities.

Some of us call the Hispanics "the new immigrants." That might be true in the case of Canada; however, in the US there is nothing "new" about Hispanics. They were among the first to settle the US, colonizing *all* of the southwest and *major portions* of the south. Neither the Rio Grande nor the short trip by air (in the case of Mexicans and Puerto Ricans) has been able to separate them from their mother culture. Hispanic traditions, culture, and language are as much a part of the US as Puritanism and the English language, yet there exists a strong pressure for them to assimilate and become more Anglo-Saxon.

In Canada I was first introduced to the "quilt" or "mosaic" idea where each piece contributes to the beauty of the whole. That would support our experience in mental health; it is important for individuals to know who they are and where they come from. It also recalls the picture the Apostle Paul gave us of the church where each member serves with the gifts he or she has received.

How much pressure will we put on the new Mennonite congregations of other languages to sing, worship, talk, or think about money, work, or family ties like we do? In looking towards Hispanic and Chinese ministries in our General Conference, this issue needs to be faced if we want our Christian witness to be heard.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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READERSHIP SURVEY / 1

Who reads *The Mennonite?*

Henry Rempel, Ruth Rempel, and Leo Driedger

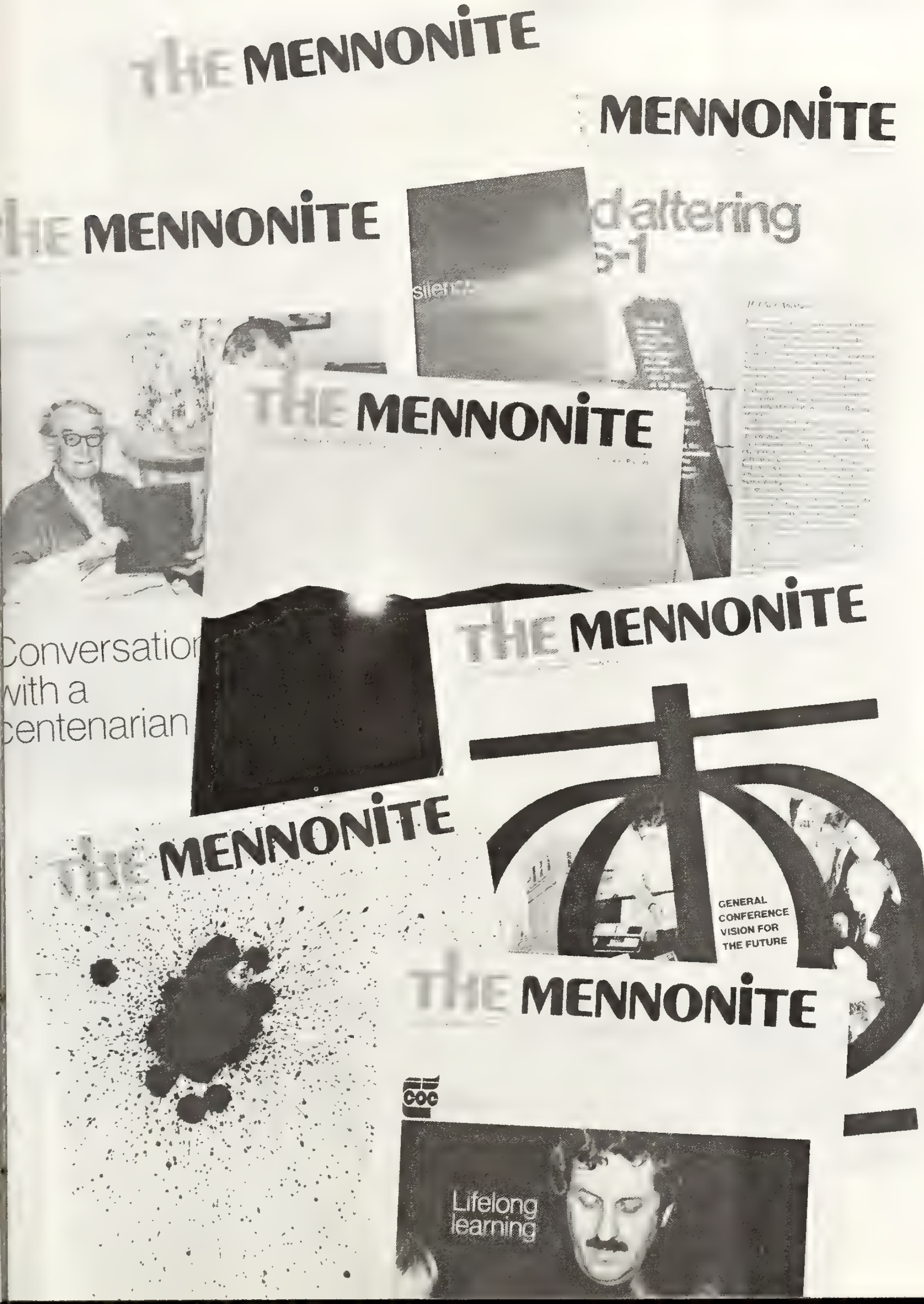
In 1980 a questionnaire was sent to a random sample of 4,620 lay readers of *The Mennonite* and to all 418 pastors in the General Conference Mennonite Church. Of these 5,038 questionnaires, 37 percent were returned in a form suitable for analysis.[1] In this article we examine some of the demographic, personal, and behavioral characteristics of the readers of *The Mennonite*.

Few readers under 25. With a few exceptions, the age distribution for both males and females is quite similar to that reported for the conference by Kauffman and Harder (1975: figure 3-1).

Minor exceptions are for the 25-34 age group and for the 65 years and older group. In both cases there are more in these age categories among the readers of *The Mennonite* than in the conference membership. The major exception is for the under-25 age group. This group represents 20 percent of the conference membership yet accounts for only 5 percent of the readers of *The Mennonite*.

These younger GCs may be reading literature such as *With* and *Forum*; they may read the printed page less; or they simply are not attracted to *The Mennonite*. Among respondents who added comments to their questionnaires, several complained that *The Mennonite* did not appeal to the teenagers in their home.

Those who produce *The Mennonite* may wish to discuss whether they should try to attract more young readers, or whether more specialized papers are doing that job. The good representation among readers in all age groups from 25 to over 65 years certainly is commendable.



Note

[1] Those interested in more detailed information on the selection of the sample, the questionnaire, methods of data gathering, statistical analysis, and comparative tables may write the editor of *The Mennonite*. More detailed reports were submitted by the authors which are available on request.

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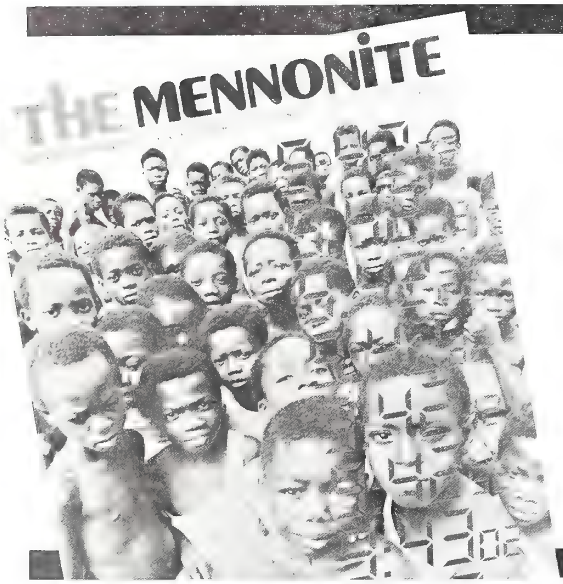
Appeals to all education levels. Roughly one third (33 percent) of the readers have completed high school or less; about one third (37 percent) have college training; and almost a third (31 percent) have at least some graduate training. The educational level of the Canadian lay readers is somewhat lower than that of the US laity. However, the major educational difference is among the pastors. Eighty-five percent of US pastors have at least some post-graduate training, while the comparable proportion for Canadian pastors is less than half.

Approximately two thirds of our sample do not have any formal religious training. Of the readers who have not been to graduate school, only one fourth have been to Bible school, almost none to seminary. One half of those with some post-graduate training have no formal religious education; 23 percent have been to seminary, 15 percent to Bible school, and 14 percent to both. Thus, *The Mennonite* is serving a majority of readers who have no formal religious training. Of those with religious training, there is a considerable range from some Bible school to the seminary graduate. A challenge for the editors of *The Mennonite* is to continue to communicate to people with such different educational backgrounds.



> *"Mennonites are becoming more educated and more urban, and these readers rely more heavily on the printed page."*

Some of the personal characteristics surveyed were for what length of time the readers had been subscribing to *The Mennonite*, and what the attitudes of the readers were to various conference institutions.

Two thirds of the sample have read *The Mennonite* for 10 years or more. US pastors and laity especially — both 70 percent — were among these long-term readers. Almost as many Canadian pastors have subscribed for 10 years or more, but less than one third of the Canadian laity are long-term readers. Almost half of the Canadian laity who are now reading *The Mennonite* became subscribers during the past four years. The promotion of the Every Home Plan in Canada, the appointment of a Canadian editor, and the opening of a Canadian office seem contributing factors.

Attitudes toward the three GC commissions, Mennonite Biblical Seminary, and Mennonite Central Committee. Readers show high regard for all, but more so for some. Almost all (92 percent) of the respondents view MCC favorably. The others were assessed favorably in the following order: COM (67 percent), seminary (60 percent), CHM (58 percent), and COE (55 percent). MCC is definitely viewed most favorably; disagreement, uncertainty, or "no opinion" about MCC was practically zero (8 percent). While almost none disagreed with how the other institutions are operated, there is a substantial amount of uncertainty and lack of opinion about them: COE (41 percent), CHM (40 percent), the seminary (36 percent), and COM (31 percent).

This uncertainty with reference to the conference institutions, relative to that for MCC, leaves room for some improvement. Can *The Mennonite* help to promote and inspire more interest in Christian education, home ministries, leadership training, and missions? *The Mennonite* is of course only one means of helping to promote these ministries of our church, but it is an important one.

Other sources of information. Just over one third (36 percent) of the subscribers to *The Mennonite* consider daily newspapers their most important source of *nonreligious information*. Another third (34 percent) look to television for such news. In both countries there is no marked difference between the pastors and lay members.

However, twice as many Canadians depend on radio as a primary source of news (28 percent versus 14 percent). A substantial number of US pastors (21 percent) depend on magazines as their main source of nonreligious news. Urban Mennonites depend somewhat more on newspapers for their news, while rural Mennonites depend more on television. The less educated watch more television, while those who have done post-graduate work depend more on newspapers and magazines for their information. This may be good news for those who promote *The Mennonite*. Mennonites are becoming more educated and more urban, and these readers rely more heavily on the printed page.

Subscriptions to other religious periodicals. For sources of religious information, two Mennonite periodicals dominate. Almost half of all readers of *The Mennonite* also subscribe to the *Mennonite Weekly Review* (*MWR*). However, these are located largely in the US. Three fourths of the US pastors and one half of the US laity read the *MWR*. The *Mennonite Reporter* (*MR*) is equally important in Canada. Amost all Canadian pastors and over half of the laity read the *MR*.

The importance of these two periodicals for their respective national constituencies is something the editors of *The Mennonite* might contemplate when they plan their content. Do they supplement? Do they duplicate and reinforce? Or do they try to do something quite different?

In addition to these Mennonite periodicals, at least one fifth of the sample reads *Decision*, *Forum*, and *Festival Quarterly*. *With*, *Christian Living*, *Sojourners*, *Mennonite Life*, *Christianity Today*, *Good News Broadcaster*, and *Christian Reader* were also read by sizable numbers. Pastors read more of these periodicals than the laity. Almost all pastors read *Forum*, one half read *Festival Quarterly*, *Christianity Today*, and *With*. Forty-six percent of the Canadian pastors read *Der Bote*. Those with seminary education were subscribing to more of the 21 periodicals listed in our questionnaire than the others in the sample.

Religious orientation of readers. Recognizing that what we read tends to reflect our religious orientation, an attempt was made to identify religious orientation groups by placing together publications with similar orientations. For this purpose, subscribers to *Campus Life*, *Decision*, *Good News Broadcaster*, and *Moody Monthly* were categorized as belonging to a "conservative" group.

Subscribers to *Christian Century*, *Festival Quarterly*, *Sojourners*, and *The Other Side* were identified as "radical." Those who were not subscribing to any of the above, but who were subscribing to *Mennonite Weekly Review*, *Mennonite Reporter*, *Menno Mirror*, and *Der Bote*, were designated as "Mennonite." Table 1 shows that roughly one fourth fell into each of the three groups mentioned above, and an additional one fourth did not subscribe to any of the above.

Table 1. Percentage distribution of the religious orientation of the readers

Religious Orientation	United States Pastors	United States Laity	Canada Pastors	Canada Laity	Foreign	Total
Conservative	20	23	33	21	20	23
Mennonite	6	22	20	36	20	23
Radical	42	18	37	18	43	21
None of the Above	3	33	1	20	17	27
Both Conservative and Radical	30	5	8	5	0	7

It is obvious that a range of readers from conservative to radical are reading *The Mennonite*. Bridge-building could be *The Mennonite*'s most important function. Only 7 percent read both conservative and radical papers, which is a relatively small group to bridge this gap. More of the US pastors — 30 percent — seem to bridge the conservative/radical gap.

The amount of education the readers have acquired also falls along these conservative/radical lines. Conservatives are not nearly as well educated as radicals. We can expect that as Mennonites become more educated and more urban, readers will increasingly turn to literature with a radical, evangelical emphasis. Does *The Mennonite* wish to follow such trends in its policies? Does it wish to hold a more conservative line? Or will it adopt a mediating role?

In summary, our profile of the readers of *The Mennonite* shows them to be over 25 years, with above average levels of formal schooling. The printed page features prominently as a primary source of news, but television is important also. The majority is receiving one or more religious magazines other than *The Mennonite*. The readers extend across the full range of religious emphases, and a third have sought some form of religious training. The vast majority are active in the local church, and most are also supportive of conference institutions. *First in a series*

MENNONITE
MENNONITE
MENNONITE
MENNONITE
As you go
As you stay
Serve

Vacation: time for focusing

(a time for the whole family to go in a common direction)

The most dangerous threat to our society, said commentator Eric Sevareid a few years ago, is the rise of leisure and the fact that those who have the most of it are least equipped to make use of it. How a nation uses its free time tells much about the texture of its society.

A corollary to his statement is that the way the members of a congregation use their leisure time also tells much about the texture of its body life.

Americans no longer eat and sleep merely to get enough strength to work so as to earn more money to buy food, writes Robert Lee in *Religion and Leisure in America*. They have time for leisure, often daily, usually for longer periods. Yet Christians can claim no theology of leisure; they don't know what difference leisure should make in their lives. Therefore, some slide into the secular view that vacation time is free time, with no work responsibilities and no moral or social obligations. "I earned my money, so I have the right to spend it as I please."

Most people, once they've established enough seniority to merit a vacation, choose one of several vacation patterns. One large group says, "Give me a change of scenery, of pace, and of activities — anything but what I'm doing now." If they live in the country, they rush to the city to jostle other tourists in museums, historical sites, and eating places. If they live in the city, hemmed in by brick and asphalt, they make a dash for nature — to mountains, parks, lakes, and forests — to pay their annual homage to this neglected aspect of their lives.

Another group prefers to stay at home for a catch-up vacation — catch up on sleep, on home repairs, yard duties, and time with the family.

Relative vacations, however, are a cold duty for some and a warm joy for others. Young people turn up their noses at them. Older people can smell and taste the reunion potluck meals miles away.

Some professionals combine work, study, and vacation. Still others never take a vacation from work. Some unconsciously accept the premise that to be unproductive is less meritorious than working. (Did Paul and Peter ever take two weeks off to loaf?) Others find the lack of a regular routine too difficult to handle; and so, after the second day away from home base, they're ready to return. A few people stay on the job because they fear they might be found dispensable if they left.

Some vacationers take their Christian commitment with them and integrate it into daily experiences away from home. Others leave it packed at the bottom of the suitcase. Many sandwich it thinly between brunch and golf or swimming. Still others, loaded with the regalia and movable temple of the sun worshiper, indulge in what someone has termed "virtuous materialism," spending more and more money to bring spiritual renewal into their lives.

What makes a good vacation — refreshing to body and spirit? The answer varies from family to family and individual to individual. The core of leisure is celebration, writes Josef Pieper in *Leisure: The Basis of Culture*. Every feast or holiday in the history of humankind had its origin in divine worship. The Sabbath, Christmas, Easter, and other holy days were originally reserved for worship.

Vacations, which are nothing more than a number of holidays clumped together, are most meaningful if they are a time of worship, an affirmation of peace with God and humanity, and a celebration of a joy of life. This can be done in a variety of settings — at home, traveling in short jaunts or long ones, with few people around or many. It's the attitude that counts. Families that expect their vacation to yield more than a tan and a light pocketbook usually return with higher dividends.

Phil and Ruth Kliewer, members of the Lombard (Illinois) Mennonite Church, traveled to South Africa to visit his parents last winter. It was their second trip overseas with two youngsters under five.

They planned for the trip about a year. "We have a number of goals in planning vacations," said Phil, a former student of mine. He enjoys his work as an airplane mechanic, but it produces its share of pressures. To escape the work routine, to strengthen their family unit, and to broaden their understanding of other cultures, they went overseas. He and Ruth admit that traveling with two lively youngsters was rough at times. He did several interviews for Mennonite publications while in Europe and could have done more without the children, but they

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direction

Katie Funk Wiebe

wanted them along.

Laverna and Jack Braun of Hillsboro, Kansas, echo the Kliewers' view that vacations build family unity. One summer they and their three young children went camping. They got up at five a.m. to look for sand dollars, wandered over the beaches, cooked out, and played together.

"Squeezed together in our little van, we talked a lot," said Laverna. "In such situations something comes up constantly which is an opportunity to teach children a spiritual lesson. But it's being together that counts." At home, knocks on the door, telephone calls, and children going in all directions pull the family apart. "On a vacation we all go in one direction at the same time."

The closest relatives of Harold and Alfrieda Dyck, also of Hillsboro, live in Canada. His work as a college professor — and hers as a nurse — mean a busy schedule. Their oldest son, Goeffrey, has been confined to a wheelchair for several years because of muscular dystrophy.

The Dycks have taken two overnight vacations at a motel in nearby Hutchinson, "so we can concentrate on one another," said Alfrieda. "Most motels are easily accessible to wheelchairs; houses aren't." At the motel they swim together a lot because swimming is one activity Goeffrey can participate in. In their motel room they read, sing, and play together. "As we draw closer together, we draw closer to God."

Some families expand the concept of family togetherness to include learning to know new people. Last summer John and Frieda Dueck of Virgil, Ontario, traveled across Canada and picked up eight hitchhikers en route, some of whom stayed with them overnight in their pickup-camper and ate with them. They had room for only one person, so were limited in whom they chose to pick up.

But Frieda, who has cared for many foster children, had only positive wrds about the experience. They made no heavy-handed attempt to "witness," she told me, but prayed that the hitchhikers would sense a difference in their lives and ask questions. Some did.

Vernon Wiebe, missions executive, and his wife, Rubena, secretary, took their entire family — of younger children at home and older children already away from home — with them on two overseas trips, one to South America for six months and a shorter one to England.

Vernon says, "We don't have many common interests as a family anymore. Our work doesn't bring us together, so we have to work at making our leisure our common interest. I call for family reunions because they are something to look forward to. They become a form of celebration — a form of unity — because we all have the same kind of experience.

"Sometimes we go to a nearby motel. Nothing exciting happens except that we talk a lot. We like to do things together." He invited the older children to come along to South America for his study sabbatical. They rearranged work and school schedules, and the younger children took their school work along, so they could go as a family.

The memories of times spent together become a gift to the family, providing a resource for later on when stepped-up routines make life rough. Vacations can also be made meaningful when they are gifts to others, say Randy and Becky Basinger, also of Hillsboro.

In 1979 they used three weeks of their vacation in the Mennonite Voluntary Service program in Philadelphia, where Randy worked at home repairs for the Crossroads Community Center, and Becky tutored Puerto Rican and black children in reading. Young two-year-old Adam became quite a novelty in the otherwise nonwhite neighborhood.

"The experience was good for us," said Becky. "We plan to do another longer VS assignment some day. It was a nice way to check out how we cope as a family as part of a VS unit." An added benefit was the opportunity to visit regular tourist attractions in Philadelphia on weekends and evenings.

David Kroeker and Duane Kliewer, both carpenters of Hillsboro, packed their tools last year and traveled south to Children's Haven, International, at Reynosa, Mexico, to visit a young girl that David has been sponsoring for about two years at this children's home. They spent several days doing repair work for the home, before moving on to tour the Gulf Coast.

The popularity of guided tours is evidenced by the large number of people who sign up each year. Anna and Esther Bartel, retired accountant and teacher, are fans of Prudent Travelers, which arranges bus tours to points in Canada and the United States.

Most of the tour members are Christians, Anna told me. They like that. Each morning begins with devotions. Tour members take turns sharing life experiences. "You rotate seats three times a day, and by the time the tour is over you feel like a family," she said. They've signed up for another tour this summer together with many other older people who find guided tours the best way to get the most out of a vacation when strength and agility are more limited.

My conclusions about vacations are brief. Should a theology of leisure be written for Mennonites, it should include two points. First, this is the first time in the history of the Mennonite church when so many people can be involved in the life of the church at so many levels, nationally and internationally. Leisure should include a goal of becoming more involved with the church at another level if the individual or family is traveling away from home.

Second, vacations become a stronger revitalizing influence when they are considered part of the pattern of life, rather than as something very different from and separate from the regular routine. Commitment to Christ and his word then easily also becomes part of the pattern. •

Encounters closer to the Anabaptist kind

Newton, Kan. — "Be it resolved that the Commission on Education (COE), through its family life committee, develop and implement Marriage Encounter (ME) throughout the General Conference. . . ."

Nearly four years have passed since 3 August 1977, when delegates to the 41st sessions of the General Conference in Bluffton, Ohio, approved this resolution. Nearly four years later, where is Mennonite Marriage Encounter (MME) in terms of program development and implementation?

As worldwide church movements go, Marriage Encounter is still relatively young. It was begun in Spain by Gabriel Calvo, a young Catholic priest, in 1952 after he was challenged by a couple to help them find ways of serving both God and man together. Calvo soon founded a group called "Marriage Teams of Pope Pius XII" through which he tried to help husbands and wives grow in their marriage relationship. Immediately after, he began devising a more comprehensive process by which couples could reflect on themselves as individuals, their relationships to each other, and God's role in their marriage.

Ten years later, in 1962, Calvo's process had been completed and was for the first time presented as a package — an *Encuentro Conyugal* — to 28 couples in Barcelona. The program was seen as successful, and it spread quickly throughout Spain and parts of Latin America. In August 1967 the first English language "Marriage Encounter" was presented at a Christian Family Movement (CFM) conference at Notre Dame (Indiana) University. The movement was introduced to Canadian groups a year later.

Marriage Encounter met with wide acceptance in North America. Many denominations and religious groups (including Jewish, Presbyterian, Lutheran, and Friends) set to the task of developing ME programs which reflected their distinct theologies.

The family of ME movements mushroomed. Encouraged by positive first- and secondhand reports about the success of the program in other denominations, and at the same time concerned about the increasing divorce and separation rates within their own fellowship, General Conference delegates called for the formulation of a Marriage Encounter program of their own in 1977.

As a first step toward realizing the goal of the Bluffton resolution, five couples representing the family life committee attended a Marriage Encounter weekend sponsored by the family life center of Friends University in Wichita that November. The weekend was sponsored by the Friends, who had developed a program of their own just several years earlier. When responses from the attending couples came back positive, the family life committee of the General Conference made an arrangement with Friends Marriage Encounter for that group's help in getting a Mennonite Marriage Encounter program off the ground.

That agreement called for Friends Marriage Encounter to train one pastor couple and three lay couples. The Friends organization would also be available for additional consultation until MME was firmly rooted.

In the summer of 1978, COE called Lois and Paul Unruh, both 1962 graduates of Bethel College, North Newton, Kansas, who had been living in Fairbanks, Alaska, to become directors of MME. The decision to accept was not an easy one for the Unruhs.

"After much hesitation and consideration, we agreed to come on staff as administrative couple in order to get the ball rolling. . . . Our initial experience at a Catholic weekend several years earlier had been a good one, but not earthshaking. So, after considering the possibility for several months, we agreed to begin the training necessary to become a team couple," said Lois.

"It was with a good bit of ambivalence that we entered into an agreement to set up the ME program under the direction of the family life committee, which had already contracted with Friends Marriage Encounter for training," added Paul. "We did, however, pledge ourselves to work within the confines of the assignment."

Friends Marriage Encounter informed the Unruhs and the conference's family life committee that, in accepting the program from the Friends, COE would need to make the same moral obligation which they had made to the Catholic church: (1) that none of the *basic* concepts of Marriage Encounter be changed; (2) that *appropriate* changes be made in the content to reflect the individual theology and experience of the Mennonite constituency; and (3) that *no* changes be made until they became possible based on

experience with Marriage Encounter in the Mennonite setting.

The Unruhs concede that it has been this implied contract regarding program changes which has subjected MME to some mixed reviews in recent years. Participants raised concerns about the "structured" format through which ME weekends were presented. Others questioned the use of language and metaphor which seemed unnecessarily "Catholic" and "sacramental" (*Mennonite Reporter*, 15 September 1980).

Paul reports that "as we began to give weekends, experience taught us rather quickly that ME was a powerful format; we were somewhat surprised by the depth and volume of movement toward each other which husbands and wives were reporting to us.

"At the same time, however, there were some who were telling us MME ought to be altered. We began to see the positive and negative feedbacks much more in relationship to each other and began reviving some of the original questions we had raised about the program and our direction for it. There seemed to be no clear consensus about what direction ought to be taken."

The need to sharpen the focus of MME and begin making some experience-based changes in format brought some family life committee members, pastors, team couples, and laypersons, to Newton for a Consultation on Mennonite Marriage Encounter 12-14 March 1981. During those three days of meetings, consultants briefly reviewed the history of MME and began aligning the format of MME weekends with Anabaptist theology.

One instrument for discussion was a compilation of results from a questionnaire circulated to couples who had participated in an MME experience in the previous years. Reactions to MME, according to the results, seemed favorable. Out of the over 360 sheets returned, 333 reported that the view of marriage presented at the MME they attended was biblical, 349 said they liked the emphasis on couple unity, while 231 responded favorably to the emphasis on feelings; 269 reported better understanding between spouses since their MME weekend; and 344 affirmed that the time for reflection and dialogue with the spouse was a useful part of the experience. Even when statements to which responses had to be given were worded negatively, as in "more time for couple reflection and dialogue would have been helpful," over 276 were either neutral or disagreed. Even though the pace of the MME weekends is rigorous and sometimes exhausting, nearly the same number were either neutral or in disagreement with the suggestion that shorter presentations would have improved the weekend program.

To the statement "the term 'sacrament' is compatible with my theology of marriage," 222 agreed, 87 were neutral, and 40 were in disagreement. The statement receiving the most negative returns was "the taped music selections 'Aldonza,' 'Dulcinea,' and 'Impossible Dream' enhanced the weekend" (116 agreed, 138 were neutral, and 105 disagreed).

Consultants to the March consultation gave affirmation to MME and its format, but did make several significant suggestions and changes. Among the foremost of these was the recommendation that the term "sacrament" be dropped from MME vocabulary. The group came to the consensus that it might be "too loaded and ambiguous in our constituency to continue using. Marriage is a *covenant relationship.*" An additional suggestion was that team couples and leaders be more sensitive to the needs of attending couples. They should be motivated to get beyond the expression of feelings to forgiveness, healing, and decision making about their future relationship.

Concerning marriage theology, there was consensus that "the state of marriage should not necessarily be viewed as being more godly than the unmarried lifestyle. . . . Celibacy and singleness have clear affirmation in the New Testament. The outline of MME should be designed to make a point and not to give the final theological word. Therefore, the team couples together with the critiquing process need to 'flesh out' sound theology through their daily relating-relationship. In 'Anabaptist theology' a measure of flexibility and openness was always maintained, requiring that persons determine specific shapes of theology in conjunction with local groups."

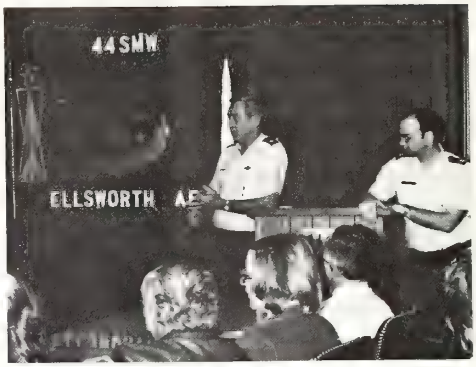
Participants at the consultation encouraged the continued use of the disciplines of silence and reflection as tools in the encounter process. Although the pace of the weekend is exhausting, it is probably not detrimental or manipulative. Yet in no event should the pace become more demanding, they concluded.

As for the future of MME, more formal cooperation with the Mennonite Church's Board of Congregational Ministries was suggested, so that by January 1982, the Mennonite Church would be making some human and financial investments in the program. Cooperation and openness to other expressions of ME, such as that being used in Winnipeg, Manitoba, by various groups, was encouraged. Consensus also held that some additional direction should be given by MME to the establishment of follow-up groups at the local level, although such a "Step 2" program should not conflict with the responsibility of local congregations.

So, nearly four years after the Bluffton resolution, MME is still in the process of "becoming." The evolutionary process has still not moved the program to the point where it can claim to be totally distinct from other ME programs, nor may that ever be the case. And even though the shape of the weekend format has now undergone some remodeling, the purpose of Marriage Encounter remains the same. "It's designed to develop the art of communicating within the marriage relationship," say Paul and Lois Unruh. "Marriage Encounter is for any couple who desires to grow. Weak marriages can be strengthened, and strong marriages can reach new heights. Yet the weekend encounter is not primarily designed to reach those who are experiencing severe difficulties or who are in need of professional counseling or therapy. MME is not a substitute for professional marriage counseling."

Although the Unruhs provide the administrative leadership for the program, MME is also served by 11 team couples from across the US, with some prospective team couples in Canada. Together, they plan encounter weekends in localities across the continent," with the hope of providing the opportunity for an ME experience to married couples throughout the General Conference. *Larry Cornies*

The peacemakers met the peacekeepers 13 March as a group from around the state of South Dakota toured Ellsworth Air Force Base near Rapid City. The ecumenical group visited the base, reported to be the largest land-based nuclear strike force in the world, to seek answers to questions arising from the increase in world tension. The visitors to the base, many of them representatives of church groups with traditional peacemaking roles in the country's history, received briefings by both the missile wing commander and the leader of the bombardment wing. Questions asked ranged from hypothetical expectations of the effects of attack on the region to technological data on the missiles currently deployed at Ellsworth to the spiritual and psychological difficulties possible in dealing with such cataclysmic force. While the missile control centers were off-limits to the visitors, the group was given a tour of the flightline, where parked B-52 bombers await the signal to arm and take to the skies. Also on the line were Air Force EC-135s, the converted Boeing 707s which have been made into airborne command posts capable of electronically launching the 150 Minuteman II missiles stored in remote areas around the base should the ground launch controls fail in an attack situation.



The missile wing commander explains missile operations and answers questions.

The World Peace Tax Fund: a reality in five years?

Elkhart, Ind. — The day when conscientious objectors in the United States are given a legal way to designate the military portion of their taxes for alternative approaches to peace may be as close as five years away, according to Frank Branchini, outgoing executive director of the National Council for a World Peace Tax Fund.

To help grassroots persons better understand and support the efforts needed for enactment of the World Peace Tax Fund (WPTF) bill, Branchini and five members of the National Council attended the organization's first regional conference held in Elkhart, Indiana, 30-31 May.

"If there's going to be a World Peace Tax Fund, persons are going to have to get their congressional representatives to sponsor it," Branchini said. He noted that the General Conference Mennonite Church has committed itself to finding 80 to 100 new sponsors over three years.

Under a new plan adopted at the council's annual meeting 1 May, regional offices are proposed for up to five locations across the country. The regional offices would "promote more work in communities as opposed to direct lobbying," Branchini said. Conscientious objectors have not been making themselves heard on the issue, congressional office staff in Washington tell Branchini.

Beginning with about 10 supporters in the Congress in 1972, the WPTF bill now has 35 sponsors. In 1977 Senator Mark Hatfield introduced similar legislation in the US Senate. Under the bill, taxpayers morally opposed to war would, by checking a box on their tax form, be able to elect to have their income, estate, or gift tax payments spent for nonmilitary purposes.

The peace portion of one's taxes, based on the percentage of the previous year's spending for military purposes, would be placed in a government trust — the World Peace Tax Fund — and used for such projects as peace research and education, retraining workers where conversion from military to civilian-based industry takes place, and support of a National Peace Academy.

The fund would be administered by an 11-member presidentially appointed board of trustees who have demonstrated a consistent commitment to world peace and international friendship and who are experienced in peaceful resolution of international conflict. The board would consider funding requests from public and private agencies and would annually recommend to Congress appropriations from the fund.

Branchini sees the prospects of greater support for the WPTF as the percentage of tax dollars for military purposes increases. The revised 1981 budget projections of the US Office of Management and Budget for fiscal year 1986 show 64.9 percent of tax revenue going for military spending, with 15.8 percent earmarked for human needs.

Many people, including some conservative Republicans, are expressing concern about the government committing itself to a politically intolerable program, Branchini said. "There'll be a backlash to such a budget shift," he said, given continuing inflation, human services cuts, and the struggling economy set over against "no real improvement in security from the increased military spending," he said.

David Bassett, one of the WPTF founders and honorary chairperson, believes passage of the bill will occur partly as a result of similar moves in countries such as Canada, Great Britain, Japan, Switzerland, Netherlands, Australia, and New Zealand. "It's unlikely the bill will pass if it's just an American bill," the Ann Arbor, Michigan, physician and University of Michigan associate professor of internal medicine said.

Bassett and others cited the "inconvenience factor" of current war tax resistance to the IRS as further incentive for change in the tax laws.

The conference attracted 35 people from Michigan and Indiana to the regular sessions and workshops, and about 100 to the Saturday evening meeting. Scheduled evening speaker Secundino Ramirez of the Human Rights Commission of El Salvador met with an auto accident en route from Chicago. With less than an hour's notice, conference coordinator Janet Reedy arranged an alternative program, using the film *War Without Winners* from the national office of CROP in Elkhart.

In the discussion which followed the film, George Alexenko, a Russian immigrant living in Goshen, Indiana, five members of his family, and a local high school civics teacher, Abraham Hoogenboom, took issue with the WPTF supporters.

Alexenko, a friendly but outspoken critic of conscientious objectors, said, "Why should we deliver America and the rest of the world to the Bolsheviks?" His son said in support, "Defense is a public good."

Atlee Beechy, professor at Goshen College, said the point of the film was that "no one wins in a nuclear war." Frank Branchini said, "We're asking to be exempt from requirements that contravene our religious beliefs."

Coordinator Janet Reedy plans to call a follow-up meeting of local people interested in the WPTF to consider how, when, and if to set up a regional office.

Persons interested in more information on the WPTF may contact the National Office, WPTF, 2111 Florida Avenue, NW, Washington, DC 20008.
John Bender

"Crime pervades every level of our society — petty theft, armed robbery, mugging, white-collar crimes, business rip-offs, income tax evasion. The normal response to crime has been 'lock up.' The idea is that if you put criminals in solitary cells, they will become penitent. Nothing could be further from the truth. . . ." Those words introduce a new audiovisual produced by Mennonite Central Committee Canada, dealing with the Victim Offender ministry program of MCC Canada. The audiovisual is available from all provincial MCC offices, the MCC Canada office, and the MCC headquarters in Akron, Pennsylvania.

Bethel Mennonite Church in Hydro, Oklahoma, is celebrating its 75th anniversary on 3-5 July. The congregation is inviting its extended family, including former ministers and friends, to join the weekend of celebration, worship, and praise. Persons needing more information should contact Wilma McKee, Box 32, Hydro, OK 73048.

Peace Section urges solidarity with victims of oppression

Toronto, Ont. (Meetinghouse) — Central America was the major focus of Mennonite Central Committee Peace Section meetings here 26-27 May. The section, with members from the United States and Canada, deals with international peace and justice issues.

The current conflict in El Salvador and Guatemala is not an ideological one, emphasized Urbane Peachey in his executive secretary's report to the Peace Section. It is not a battle between right-wing military forces and left-wing communist guerrillas, as our governments would have us believe.

Peachey, who returned from a visit to Central America the day before the meeting, characterized the struggle as "pre-ideological, prepolitical and pre-theological." It is simply "the effort of a people to address their basic needs," he said.

In El Salvador, 13 families ruthlessly control the country's land and money, maintaining power by terror and reducing the peasants to desperation.

It is a tragedy, said Peachey, that the desperate efforts of these people are seen in North America as a threat to our national security. The situation there will become more militaristic and polarized, he concluded, with little middle ground.

According to Peachey, MCC's response to this oppressive situation is complicated by the fact that serving both the poor and the church in those countries is impossible. Any community effort to help the poor is perceived as a political act, usually identified as communist. Evangelical churches there, including Mennonite, are concerned to remain with "spiritual" matters only and do not want their position jeopardized.

Peachey felt that the position of MCC and its workers might also be jeopardized by North American Mennonite activities. At present, MCC has 17 workers in Guatemala.

An elderly Salvadoran woman says the rosary during services in a San Salvador cathedral.

In its response, Peace Section urged MCC to support its workers and the church there in their efforts toward peace and justice and to encourage North Americans to find effective ways of demonstrating their solidarity with victims of oppression in Guatemala and El Salvador.

The section itself proposed: (1) to provide educational tools to aid North American understanding of the situation (an information packet is in process; other suggestions included itinerating a Central American and researching North American industry linked to Central America); (2) to register Mennonite objection to any arms shipments to that region; (3) to commission John Howard Yoder for a special peace-teaching assignment in Central America; and (4) to encourage and assist North American Mennonites "who feel called to express their solidarity with the struggle for peace and justice in Central America in more dramatic ways."

Another area to which the Peace Section spoke was the conflict in the Horn of Africa. The Eastern Africa Mennonite Council has requested that Harold Miller, now MCC director there, take on peace efforts as part of his assignment.

It was reported that Richard Steele, conscientious objector from South Africa, will be available for speaking assignments in the US later this year while he is enrolled in a peace studies program in the US.

"MCC has a qualified mandate," said Edgar Stoesz at the Tuesday evening meeting of Peace Section. "We have a basis for our relief work, our mission work, and our development work," he said, "but we have no basis for working with justice issues."

Stoesz, MCC's overseas secretary, gave a presentation on "issues and dilemmas in witness for justice."

Where does one find accurate information? he asked. Where is the line beyond which MCC cannot go (without ceasing to be helpful or getting thrown out of the country)? Many national churches in countries where MCC is involved are conservative churches, hesitant to become involved in social/political issues.

Mennonites work best on an individual, personal basis, said Stoesz, but "where evil is systemic and faceless, we tend to be more removed."

Another dilemma facing MCC was picked up by the Peace Section. The US government recently informed MCC that its request for a license to ship 250 tons of flour to Vietnam may be denied. (Reasons include the US ban on "trading with the enemy" and opposition to Vietnam's occupation of Kampuchea.)

Peace Section went on record urging MCC to pursue the matter, and if the license is denied, to ship the flour anyway. *Margaret Loewen Reimer*

The second Chinese Congress on World Evangelization (CCOWE 81) was held in Singapore 17-24 June. The purpose of the gathering, a once-in-every-five-year event, was to formulate a comprehensive "Ten-Year Projection Proposal" of evangelism for Chinese churches all over the world. CCOWE 81 attracted about 1,300 delegates and stressed the theme "Life and Ministry — Chinese Churches Confronting the 80s." Representing the Taiwan Mennonite Church were Timothy Liau, C. B. Chen, Mr. and Mrs. Joseph Hung, Robert Hwang, and Sheldon Sawatzky.

Dimensional Dynamics, an architectural firm in King-of-Prussia, Pennsylvania, is in the business of transforming old existing church buildings into energy-efficient, solar-heated places of worship. Gordon Bucy, a pastor-turned-architect who runs the firm, has modified and designed energy-saving churches throughout the US and Canada. Alterations to a recently modified church in Carlisle, Pennsylvania, included replacing the steeple with a giant solar tower. The bill for the project came to approximately $15,000, yet when all is added up, the new solar system should pay for itself in five years.

Physicians often victims of overblown expectations

Goshen, Ind. (MMA) — Willard Krabill, Goshen College physician, made the guest presentation to the Mennonite Mutual Aid board of directors during their biannual meeting on 29 May here.

"After 20 years in medical practice, I finally discovered what it was that I had been about," Krabill said in reference to a sabbatical year he spent in the School of Public Health at the University of California's Berkeley campus.

"And I discovered that it wasn't health. It was sickness, it was disease treatment, it was crisis-oriented disease care.

A critical reason for defining terms clearly has to do with the whole question of expectations. "After World War II, with the development of penicillin and polio vaccine . . . people came to expect miracles of modern medicine, and in many instances, the medical establishment fell into the trap of pretending, even believing, that it could produce just that," Krabill observed.

Adding to the problem of overblown expectations of physicians was the redefinition of health as set forth by the World Health Organization. Health was no longer defined as "just the absence of illness, but a state of complete physical, mental, and social well-being," explained Krabill.

And while the redefinition may have come closer to reality, the term health, traditionally misclassified as the realm of physician expertise, "came to be applied to the whole of the human personality and by inference the physician was expected to have expertise in all areas."

Krabill pointed out that physicians are healers, are trained for that and do it well, but society ought not to expect them to be educators, pastors, nor health professionals.

New US congressional bill links hunger to security

New York, N.Y. (BFW) — Bread for the World, a US Christian citizen's anti-hunger group, recently announced the passage by several congressional committees of major provisions of their new bill linking hunger to global security. The provisions, which deal with food-aid reforms, food embargoes, and banking regulations, will soon go to the floors of both houses for a full vote.

The Senate Agriculture Committee and the House Foreign Affairs Committee have cleared the reforms for the Food For Peace program. This provision requires nations receiving easy credit for food-aid purchases to take specific and measurable steps to benefit their needy citizens.

Another provision passed by the Senate Foreign Relations Committee would press multilateral development banks to direct at least 50 percent of their lending to the needy.

The House Foreign Affairs Committee also passed food security measures that would prohibit food embargoes that cause hunger, except in cases where national security is threatened, and that call upon other grain-exporting countries to take steps to complement the US emergency food-aid reserve.

The Hunger and Global Security Bill proposed a special fund to provide financial aid for health work in poor countries. This proposal was not approved, but increases were made in the foreign aid authorization for health. The House Foreign Affairs Committee increased the aid by $10 million; the Senate Foreign Relations Committee by $7.5 million.

Foreign policy language, which outlines the philosophical foundation for the bill, was passed by the House Foreign Affairs Committee. This stresses the link between hunger and national security.

Bread for the World takes the stand that security is intricately linked with hunger and poverty. "When opportunities to overcome hunger and poverty are denied to the poor, social unrest grows, and in some cases can lead to violent revolution," says Arthur Simon, executive director of Bread for the World.

The Hunger and Global Security Bill's policy section recommends that "the United States make the elimination of hunger a primary focus of its relationships with developing countries in the 1980s." The bill contains specific proposals on foreign aid reforms, trade reforms, and multilateral development bank-lending practices.

Besides the provisions already acted on by committees, the bill includes a trade reform section that would give the poorest developing countries certain trade advantages.

City missionary needed

Mennonite Missions Committee of Calgary is looking for a city missionary for September 1981 for a minimum two-year term.

For more information contact the committee,
c/o Calgary Mennonite Fellowship
119 Pinetown Place, NE
Calgary, Alberta T1Y 5J1
Phone 403/280-0911.

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Congregational Chairperson
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Hays, Alberta T0K 1B0
403/725-2281

New directions in Anabaptist research was the theme of a meeting of Mennonite scholars at Conrad Grebel College, Waterloo, Ontario, on 15-16 May. Participants included Walter Klaassen, John Rempel, and Cal Redekop from Conrad Grebel College; J. Denny Weaver and Arnold Snyder from Bluffton (Ohio) College; John Oyer and Leonard Gross from Goshen (Indiana) College; C. J. Dyck from Associated Mennonite Biblical Seminaries, Elkhart, Indiana; and Charles Wienkirchen from the University of Waterloo. Another gathering of Anabaptist scholars is planned for next spring.

Will Penner, former instructor in the University of Winnipeg's Collegiate, recently contributed $500 toward the establishment of a Mennonite Center Fund at the University of Winnipeg, Manitoba. The purpose of the fund is to create a physical center for the university's Chair in Mennonite Studies in the university's library.

RECORD

CALENDAR

27-30 July—American Festival of Evangelism, Kansas City, Missouri

8-11 October — Mennonite Indian Leaders Council meeting, Arizona

Canadian

4-8 July—Conference of Mennonites in Canada, Vancouver, British Columbia

17-18 July—MCC relief sale, Coaldale, Alberta

21 January 1982 — MCC Canada moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Manitoba

21-23 January 1982 — MCC Canada board meeting, Morrow Gospel Church, Winnipeg

Central

26-28 June—Mennonite Marriage Encounter, Winona Lake, Indiana

MINISTERS

Bruce Baergen has been called to be the youth pastor at First Church, Calgary, Alberta. He graduated from Canadian Mennonite Bible College, Winnipeg, Manitoba, this spring.

John Braun will become pastor of Grace Church, Steinbach, Manitoba, in January 1982. He is a graduate of Conrad Grebel College, Waterloo, Ontario, and will complete his studies at Mennonite Biblical Seminary, Elkhart, Indiana, in December.

Albert Duerksen will become pastor of Springstein (Manitoba) Church this summer. He came from Argentina and is a graduate of Mennonite Brethren Bible College, Winnipeg, Manitoba.

Edwin Epp will serve as pastor of Faith Church, Leamington, Ontario, beginning in September. He has been pastor of Hague (Saskatchewan) Church for the past nine years, and was pastor at North Battleford (Saskatchewan) Church prior to that. Epp is a graduate of Mennonite Biblical Seminary, Elkhart, Indiana.

Winslow

Gary Giesbrecht, pastor of Laird (Saskatchewan) Church for the past three years, has resigned effective later this year. Gary and his wife, Edith, have been accepted as missionary candidates with the Commission on Overseas Mission.

Glenn Nickerson has been called to the pastorate at Nordheim Church, Winnipegosis, Manitoba. He served as youth pastor at Eden Church, Chilliwack, British Columbia, the past two years.

Peter G. Sawatzky will serve as pastor of Waterloo-Kitchener (Ontario) Church beginning in September. He has been pastor of Grace Church, Steinbach, Manitoba, since 1971. Prior to that he pastored the Mayfair Church, Saskatoon, Saskatchewan, for 18 years.

Dave Tiessen will begin this summer as assistant pastor at Bethel Church, Winnipeg, Manitoba. He is a graduate of the University of Waterloo (Ontario) and has been involved in youth work in the Ontario conference for several years.

Mark Winslow, associate pastor of Grace Community Church, Chicago, Illinois, was ordained 31 May. He also serves as youth leader, hospital chaplain, and district coordinator for Bread for the World.

WORKERS

Joan Blatz, Lowe Farm (Manitoba) Bergthaler Church, has been appointed to a half-time position at Elim Bible Institute, Altona, Manitoba, effective 1 September. She will teach Bible and counsel. She attended the University of Manitoba.

Ed Franz, Whitewater Church, Boissevain, Manitoba, has beed hired at Elim Bible Institute, Altona, Manitoba, in maintenance and counseling, a full-time position effective 1 September. He previously served in a voluntary service position at Camp Assiniboia.

Weyburn Groff, registrar at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, begins a service leave 1 August to be followed by a sabbatical for a total of one year. Groff and his wife, Thelma, will be interim pastors at Albany (Oregon) Mennonite Church for nine months, followed by theological studies at the University of Cambridge, England.

Wally Kroeker, editor of the *Christian Leader*, the US Mennonite Brethren periodical, has resigned as editor of *Rejoice*, the inter-Mennonite devotional magazine produced by the Mennonite Brethren Publishing House, Hillsboro, Kansas.

Richard Mojonnier has resigned as director of Student and Young Adult Services of Mennonite Board of Missions, Elkhart, Indiana, effective in September.

Try adult Christian education

Walter Klaassen

Adult education is turning out to be a major community industry throughout North America. The universities and colleges are having to respond to ever increasing adult enrollments. People go back to school for a variety of reasons, all related to a sense of acquiring some help in keeping abreast of changes in society. A recent issue of the *Bethel College Bulletin* documented aspects of this trend. It has been going on for some time at the University of Waterloo. The people who are going back to school are telling us that education in childhood, adolescence, and even early adulthood is not sufficient. It is a continuing process.

I believe it is time we become much more conscious of the need for adult education in the church. The model which assumes that we enter the Sunday school at the primary level, advance through the intermediate, junior, and senior levels to the adult class, *and then stop* is still all too prevalent. I well remember my father complaining 20 years ago that when we advance to the adult class it means repeating the same stuff over and over again with little or no increase in perception.

We have beautifully graded materials for all the levels, including the adult. But there is only one adult lesson book. Why not 20, or even 40 or 50? Do we stop learning at 25? How is it that we invest large resources of personnel and money primarily in child and adolescent materials for a span of perhaps 15 years, but only a fraction of that for a span of perhaps 60 years? I do not have the answers to these questions, and any guesses I have would be just that and not worth your reading time.

But the lack of clear answers does not prevent me from proposing some changes. I am not advocating that we do away with what we have. But we should take seriously the New Testament teaching that Christians should *grow* in understanding and in the ability to discern. The adult education movement in our communities ought to be a sign to us that many adults want to learn. They want to sharpen their faculties and improve their abilities and understandings.

I am not advocating that we do away with what we have. But we should take seriously the New Testament teaching that all *Christians should* grow *in understanding and in the ability to discern.*

My concern centers not only on the adults. I am concerned about the children, the succeeding generations, who are heading into a world in which they will desperately need spiritual survival skills. I am not convinced that our Sunday schools, with their high investment in personnel and materials, are adequately doing the job of preparation.

One way of doing it better is to concentrate our energies and our resources on adult education in the church. It would mean starting seriously where we now tend to conclude. The training at the lower levels — which should continue — is only a basis for the more serious work to come after age 18. Advanced training, which would be done with the seriousness and thoroughness now lavished on the children, would help adults — and especially parents — to understand the world in which they live. It would involve training in the ability to interpret political, social, scientific/technological, and religious phenomena. It would involve, for example, a thorough study of the media, especially TV, learning how it works and how it affects people.

All of this would be done in constant conversation with the Bible and the Christian tradition. The best resources the church can muster would be needed to prepare courses of study and study materials across a broad range of topics. It would also cost a lot more than preparing one adult quarterly lesson book.

Regular and concentrated Bible study is absolutely essential to help overcome the functional biblical illiteracy of a large percentage of our people. The amount of resource material available today for Bible study is phenomenal. What we need is the vision of its importance and the will to reorder our priorities.

Once we have parents who have overcome their illiteracy — who have developed some sophistication in interpreting the world about them — then the Christian education of children will take place primarily in the home. The church — not the corroding norms of secular culture — will shape the thinking and value orientation of the parents. Then the Sunday school will be supplemental to what happens in the home; not the other way around. We would then also develop well-trained teachers to teach our children in Sunday school instead of the ill-prepared, coerced volunteers we so often employ.

"The children of this age are wiser in their generation than the children of light," said Jesus on one occasion. That could be said to be true in the area of adult education, and one can easily imagine Jesus saying that with tongue in cheek and a sly smile.

As one who serves

James R. Engle

"Let the greatest among you become as the youngest," jumped off the pages as we recently read Luke 22:24-27 around the dinner table in a family setting. Our preteen children are still in the process of learning that teenagers are more nearly adults and therefore may have some liberty to help themselves to snacks, to use sharp tools, and to make demands on younger brothers. We tell the little kids that the words of their older brothers and sisters carry authority, especially when Mom and Dad are away. The youngest then find themselves at the bottom of the hierarchy doing the wishes of their elders and unable to call many of their own shots.

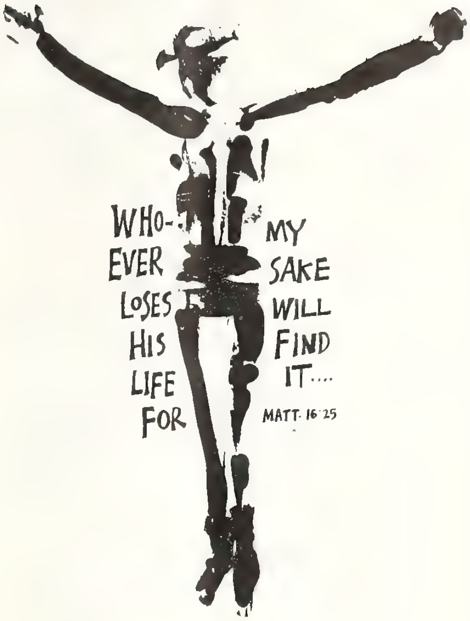
Jesus reverses our expectations and says, "Become as the youngest."

It was a season of school banquets and recruitment of student waiters when we read this passage from Luke. So again the words leaped out, "For which is greater, one who sits at table, or one who serves?" Jesus challenges established patterns of thinking and jolts us with the simple statement, "I am among you as one who serves."

The servanthood theme is part of all four Gospels. Matthew and Mark have parallels to Luke 22:24-27. In Luke the discussion is associated with the Last Supper. At the Last Supper (John 13) Jesus acts out a lesson of servanthood by washing the disciples' feet. Mark 10:45 seems to make servanthood a central aspect of the ministry of Jesus: "For the Son of Man also came not to be served, but to serve, and to give his life a ransom for many."

Paradox of servant-messiah

The servant theme surfaced again in our Old Testament class. Over 500 years before Christ, Isaiah's poetry elevated the role of the Lord's Servant. Isaiah 53 is the best known of these Suffering Servant songs: "despised and rejected by men . . . wounded for our transgressions . . . like a lamb that is led to the slaughter." Today it is difficult for a Christian to read this passage without thinking of Jesus Christ.


WHO-EVER LOSES HIS LIFE FOR MY SAKE WILL FIND IT....
MATT. 16·25

But for the Jews to link this idea of a Suffering Servant with their hope for a Messiah was as contradictory as saying, "To be great become as the youngest, or serve table, or wash feet." The longing for the Anointed One (Messiah) is developed in 2 Samuel 7 as the offspring of David whose throne the Lord would establish forever. The idea of a political deliverer is heightened by other Scriptures, as Isaiah 9:6, 7, "For to us a child is born . . . the government shall be upon his shoulder . . . of the increase of this government . . . there shall be no end . . . upon the throne of David and over his kingdom to establish it . . . for evermore." B. W. Anderson writes, "Jewish thought did not usually identify the Messiah with the Suffering Servant" (*Understanding the Old Testament*, page 469). Small wonder that the Jews expecting a glorious king failed to see their Messiah in Jesus, the humble and humiliated servant.

Power of servanthood

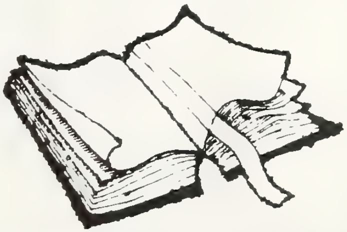
The servanthood theme bobbed up again in ethics class, thanks to Mennonite theologian John Howard Yoder (*Post American*, April 1974, pages 21-25), who raises it to the level of a respectable option to the normal use of power, be it political, economic, or whatever. Yoder advocates servanthood as an alternative mode of power, a way to make things happen, not by coercion, but by persuasion. Servanthood need not be a position of nonpower or weakness; it is not a retreat, but an end run. This servanthood power is potentially greater than the power of the sword. Consider the power of integrity that accepts hardship rather than compromise with evil, or the power of the attraction of an alternative vision.

Servanthood on campus

How does servanthood apply "where the rubber hits the road" or "where the water leaves the shower nozzle"? To whom do you yield on a narrow sidewalk? Some concerns of this nature were raised in chapel earlier this school year. Is there a difference in atmosphere at a Christian school than at a secular one? Is it a sign of weakness for a senior to break the pecking order and allow a freshman to share his locker? What about initiation practices at a Christian school? Shouldn't they have a reverse twist where the *upper*classmen volunteer to carry books or do some menial task? How does one teach in a servant style, as one who serves?

Jesus speaks of a yielding posture which is difficult, perhaps impossible, for the weak and immature. It includes the self-restraint which considers the needs, fears, and wishes of the other person.

James R. Engle is associate professor of Bible and religion at Freeman Junior College, Freeman, South Dakota 57029.



open your bible

LETTERS

Injustices, Caesar, and gospel

I write in response to "Parables, Justice, and Caesar" ("Letters," 21 April issue). I empathize that we should not do anything to sow seeds of rebellion into our children, and that we should lift our government officials up in prayer, but these things become difficult to do when I see the things that President Reagan is doing. His current proposals are a 26-billion-dollar increase in military spending, a 1.8-billion-dollar decrease in food stamps, a 1.6-billion-dollar decrease in child nutrition, a 1-billion-dollar decrease in student assistance, 4.9-billion-dollar decrease in subsidized housing, 677-million-dollar decrease in energy conservation, and many more cuts in social programs.

Considering former president Carter's 15 percent (26.4-billion-dollar) increase in 1981 and President Reagan's 30 percent (26-billion-dollar) proposed increase this year leaves little doubt where our leader's priorities are. Also of great concern now is the Reagan-Haig military package for El Salvador. This includes an initial package of 25 million dollars (20 million in lethal aid; 5 million in reprogrammed fiscal year 1981 foreign military sales credits) and 20 more military advisors, which will bring the total to 55-57 military personnel in El Salvador. How does one justify this military assistance to the El Salvador National Guard so that they can continue to repress and kill their own brothers?

Would God approve of Reagan's military spending increases and the numerous social program cutbacks — aimed mostly at the poor of this country — for our own economic stability and safety?

When Jesus said, "Give unto Caesar those things that are Caesar's," surely there are underlying implications to the meaning. There are limits to what we should allow our government to do. If there are limits, isn't it up to us to see that they do not overstep their boundaries? We cannot continue to justify our government's actions so that our consciences can be free from guilt. We are responsible and accountable for putting this man in office. Would our heavenly Father claim this man as one of his agents? When someone says, "We have a man of God in office as our president now, let's not blow it," does that mean it's too late? Let's find a better way.

I believe the need for change was expressed best by Alfred North Whitehead: "To grow you must be open to new ideas, new thoughts, new people, new experiences. There is a danger, some may hurt you, but to gain new insight you must take the chance." The world's greatest teacher said, "He who saves his life to protect himself against that growth may lose his life, he who loses his life for the sake of love, growth, and understanding, shall save it." *James L. Neufeld, Box 406, Moundridge, Kansas 67107* 22 May

19 May issue is beautiful

The 19 May issue is truly beautiful and pleasing. And the fine editorial on the back page is a gem.

The grace and peace of our Lord Jesus Christ be with you. *Vernon R. Wiebe, general secretary, Mennonite Brethren Missions/Services, 315 South Lincoln, Hillsboro, Kansas 67063* 25 May

Grace College of the Bible

The 183rd session of the Eastern District Conference of the General Conference Mennonite Church was held at East Swamp Mennonite Church of Quakertown, Pennsylvania, 30 April - 3 May. Though Grace College of the Bible was not mentioned at the conference, this particular session was profoundly influenced by the college.

The host church is pastored by Norman Schmidt, president of the board of directors of Grace. The president of Eastern District Conference who gave the keynote address and directed the business sessions is David Hillegas, a member of the advisory council of Grace. The three other featured speakers, Angela Rempel and Erwin Rempel, missionaries to Brazil, and Robert Gerhart, former pastor and missionary to Africa, are all graduates of Grace.

The theme of the conference was "New Faces of Missions." In the years to come Grace College of the Bible will continue to be used of God to fill the gap and provide many new faces for missions. *Norman J. Schmidt, 25 East Swamp Road, Quakertown, Pennsylvania 18951* 27 May

On use of "humanism"

The term "humanism" seems to be gaining in popular usage among us. It is being used as a negative term to denote those whose theology is suspect — not quite loyal to Christ and the Bible. To make sure we catch the negative connotations, the adjective "secular" is sometimes added, even though it is our own church people who are being described.

I find this usage disturbing for two reasons: (1) it implies the speaker is the model for orthodoxy; and (2) it is a name-calling technique used to detract from the worth of the one so labelled, thus rendering the person's position indefensible.

Humanism came into being in the Middle Ages in Europe as a reaction to a church and society which was vigorously pro-God and orthodox, but blatantly anti-people. The church did not care that people lived in ignorance and misery. It collected taxes by any and every means to make sure that the church leaders could live like princes, and it built giant cathedrals while people starved. The church had become brutal; it went to war against the "infidel" Moslems, and tortured and killed saints like Savanarola and John Hus because they were declared to be "heretics." Humanism said that people are important. Humanists challenged the church to help alleviate suffering instead of inflicting it. Humanism did not reject God; it rejected the insensitivity to human ignorance and suffering as practiced by the existing orthodoxy. Humanism was a good word.

Name-calling is a technique to silence and discredit opponents. The 16th-century church called the Anabaptists "Swarmers" — making it a duty to God to hunt them to death. When Jesus began healing people, he was accused of being in league with the Devil, and thus dangerous. Scripture tells us to honor one another. So, as we use labels or titles for each other, let them be honorable.

I enjoy being called "brother Paul" or some such good word. I become angry and offended when called by some demeaning epithet. I would suggest that we be slow to impugn our fellow church members' loyalty to Christ, even though we do not all stress the same items of faith and practice. Let us continue to speak to each other about the things we feel deeply about. And let us learn to listen more respectfully to each other. *Brother Paul I. Dyck, 10499 Augsburger Road, Bluffton, Ohio 45817* 2 June

MEDITATION

The first role of fathers

No wonder men die younger than women, and by 8-10 years. What we expect of males would cause anyone to expire early. Though males mature more slowly than females, they are often found in slow reading groups and special education classes. Very early they are expected to endure — "Boys don't cry." And they'd better be careful; most accidental deaths in the US and Canada involve males.

Once a man becomes a father, he takes on another set of expectations. He is to "provide" for his family, which probably means much more than daily bread. Rarely do we distinguish between needs and wants.

Father is expected to discipline the children, though the offense may occur while he is at work and may be forgotten by the offender when Dad gets home.

Dad is expected to fix anything that breaks, regardless of his mechanical skills. And father is regarded as the family *decision maker*, even though it means mediating quarrels between family members. The designation of decision maker assigns blame to him in case anything goes wrong.

All too often we forget that Dad is first of all a human being with feelings and needs of his own. Dad has physical and psychological needs which his wife and family members help to supply. Obedience and respect from his children answer some of Dad's esteem needs. Father needs to worship, as do the rest of us. And Dad shares with us the task of using his talents, of becoming the best person he can become.

It helps when all family members work together as a caring unit while allowing each individual to grow according to their own talents and interests.

The role or expectation of father which is most often ignored is the role emphasized in the Bible. Father is to lead the family to worship. He is to point the way to God.

When father leads family worship, children associate him with biblical love and authority. His voice is heard in prayer. The same voice is heard by his children when they are in distress. The father who has a comfortable relationship with the Lord makes a comforting environment at home. When fathers exercise a leadership role in family worship, the other roles or expectations seem to fall in place.

Remember, the key decision made by any that we call father is, "But as for me and my house, we will serve the Lord" (Joshua 24:15, NAS). Then the challenge is to order priorities. Father leads in putting first things first. "For a man's life does not consist in the abundance of his possessions" (Luke 12:15).

Much has been written about father as head of the house, or boss. Many would prefer to be known as human beings who love God and their families. These fathers would exercise their prime responsibility to family by leading them to worship. Thus, a love relationship is insured that will outlast time itself.

Pat and Bill Bouchillon

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EDITORIAL

To me it's a puzzle

There are about 63,000 members in our General Conference (GC), representing 324 congregations. Together we support significant programs of home missions (Indian, Hispanic, Chinese, inner-city, new fellowships), foreign missions (Mexico, Germany, Colombia, Paraguay, Brazil, Zaire, India, Japan, Taiwan, Hong Kong, Uruguay, Bolivia, Botswana, Costa Rica, Lesotho, Upper Volta), Christian education (elementary and high schools, colleges, Bible institutes, seminaries, curriculum material, worship resources, hymnals, devotion books, radio and television resources), service opportunities (MCC, MVS, MDS), and other ways to witness of God's love in Jesus Christ.

Our conference was a voluntary association from its beginning. No one coerced us to join.

General Conference church polity recognizes the autonomy of each local congregation. The conference can make suggestions and requests; but only the local body of believers can choose to respond.

This makes the GC a fairly "loose" family. But nevertheless, we are a spiritual family — a corporate body of Christ. And we are that by choice.

In our conference — to which we are voluntary partners — some members do not read the GC periodicals (*The Mennonite*, *Der Bote*) or related ones like *Forum*, *Mennonite Reporter*, *Mennonite Weekly Review*, *Festival Quarterly*. There seems to be a fear we may learn something we don't like in our GC family. Some people feel better being ignorant about such parts of our family. To me that's a puzzle.

I am father to four adolescents, ages 15-23. They try some things I can't approve. But I thank the Lord each time they feel free to tell me such things. By knowing "where they are at," it helps me learn how to better be a Christian father. It feels hopeful when I *know* their challenges. God's Spirit gives grace for such times.

But how can I be an effective parent — or brother — or son — to people and behavior I know nothing about? God sees in secret hearts, I don't.

How can we be caring brothers and sisters — partners in God's spiritual family — unless we keep in touch?

Take a good look at the readership survey articles in this and the next issues. Our readers overwhelmingly support the GC and *The Mennonite* (as one way of keeping in touch with the whole GC family). No, not all things are "rosy" in the GC family. That's why we need the best understanding and guidance from each member.

If you are puzzled why our GC family dimension isn't more obvious, the answer could be here. We don't know each other and don't keep in touch.

How about each person who reads this making sure your GC brothers and sisters are also reading *The Mennonite*? A word of encouragement could make a big difference for our GC family. *Bernie Wiebe*

Tell me it's not true

A fellow GC and I were having a cup of coffee. He had attended a meeting that I missed. Maybe it is for the better. I might have lost my "cool" at that one.

He reported one of our longstanding conference leaders making the statement, "There are some deep convictions about the General Conference that I will speak out on *after my term is up*."

Can you believe that? What do we elect and appoint leaders for? Isn't it essential that leaders "speak out" and "lead out" while they are in office? Have we as a conference got our leaders so intimidated that it is impossible for them to lead?

I know we live in an anti-leadership climate. World leaders have to daily fear for their lives. *But in the Mennonite church*?

It burns me to think of it. Was I appointed editor of *The Mennonite* to be "Mr. nice-guy"? or because the constituency was satisfied I would write only "nice words"?

What about you? Are you holding back your deepest convictions? Will you speak out only once it's "safe"?

God forbid. Once I feel my convictions compromised, that day my letter of resignation will be filed. And I have no intention to write and print only pleasantries.

I don't want to come down unjustly hard on the conference or this one leader. Jesus said he would have liked to teach his disciples more truths than he did.

My understanding is that Jesus held back because his disciples were not ready. He did not hold back so he could keep his position and then "sock it to them" after his term was up.

Lord, have mercy on us all. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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READERSHIP SURVEY / 2

How readers assess *The Mennonite*

Henry Rempel, *Ruth Rempel*, and *Leo Driedger*

There are two ways to measure how readers assess a magazine: Ask them whether they read it, and ask them how they feel about the magazine. *The Mennonite* readership survey asked both questions in several forms.

Do subscribers read The Mennonite? Ten percent reported reading *The Mennonite* regularly cover to cover; a little more than one third read most of it; and another one fourth read about half of each issue. This leaves 27 percent who read less than half of the magazine.

The differences between those from various education groups are small. Those readers with only primary education read proportionately more of each issue; the tendency to read very little of any one issue is highest among those with an undergraduate degree. US pastors read more of each issue than do the rest of the sample: 61 percent read

Table 1. Percentage distribution of the reading frequency for each section of *The Mennonite*

Section of *The Mennonite*	Always	Usually	Sometimes	Never	Do not recall	Total
Workers	41	34	23	2	0	100
Editorials	35	37	25	2	1	100
Brief news items	32	44	22	1	1	100
Major news items	28	46	24	1	1	100
Feature articles	16	50	32	1	1	100
Letters to the editor	31	37	28	3	1	100
Meditation	29	36	28	4	3	100
Speaking out	17	36	35	2	10	100
Open your Bible	13	29	38	9	11	100
Movie reviews	10	19	38	17	16	100
Book reviews	9	18	53	17	3	100
Average	24	35	32	5	4	100

(Reading frequency: Always, Usually, Sometimes, Never, Do not recall, Total)

most or all of it. In general, Canadians read more of each issue than do US subscribers. Those readers we defined as "radical" or as "Mennonite"[1] also read more of each issue. Readers who do not subscribe to other religious periodicals read proportionately less of each issue of *The Mennonite*. Perhaps they rely on sources other than the printed page for news or inspiration.

The extent to which *The Mennonite* was read was further determined by asking how often each section was read. The results are provided in table 1.

The most popular parts of *The Mennonite* are brief news items, the workers section, major news items, and the editorial page. At the other extreme are the book and movie reviews.

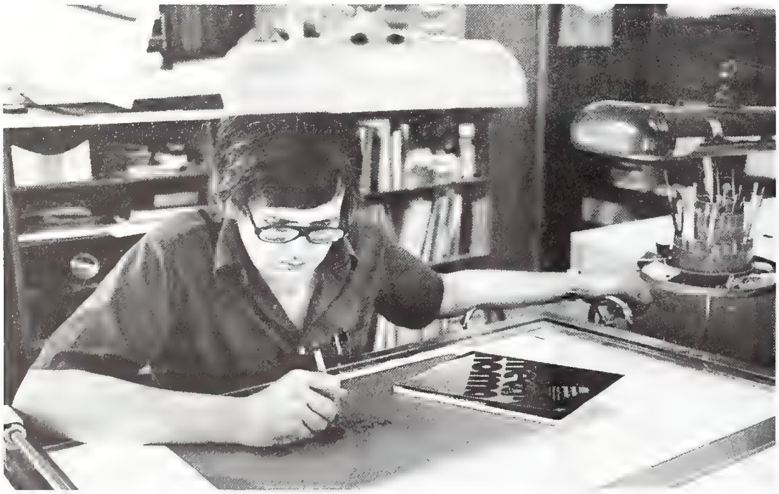
Summarizing the results obtained from these two questions, we observe that 10 percent of those surveyed do not seem to consider reading *The Mennonite* worth the time and effort involved. Another third of the readers only occasionally make use of *The Mennonite*. In an attempt to discover why readers do or do not read *The Mennonite* regularly, we look at those questions which asked the readers how they felt about *The Mennonite*.

How readers assess The Mennonite. The responses to the eight categories listed in the questionnaire are provided in table 2.

The appearance of *The Mennonite* rates well. More than 80 percent provided good or excellent evaluations for accuracy of information, ease of reading, balance of space, and overall appearance. A slightly lower rating was given to the amount of news and the balance between news and other articles. Although the direction of this dissatisfaction is not given, we expect it represents a call for more news. As indicated in table 1, it is the brief news

Table 2. The percentage distribution of the overall assessment of *The Mennonite*

	Excellent	Good	Fair	Poor	Total
Accuracy of information	13	73	12	2	100
Ease of reading	19	68	12	1	100
Balance of space use	13	68	17	2	100
Overall appearance	16	67	15	2	100
Amount of news	7	64	26	3	100
Balance of news and other articles	10	62	25	3	100
Appeal to my attention	7	57	31	5	100
Items of interest to me	7	56	31	6	100
Average	9	66	22	3	100



Responses to the survey indicate strong support from the readers that *The Mennonite* should give space to airing controversial issues so we together can seek the leading of God's Spirit.

and the workers sections that are read most often. One third of the respondents, though, assessed *The Mennonite* low in its ability to hold the attention and interest of the reader.

A brief summary of who provides the various assessments of the overall image indicated — in general — the more educated the reader, the more positive the assessment. It is the readers with relatively less education who are requesting that more space be devoted to news items.

With reference to religious orientation, it is the "conservative" group that consistently provides a lower than average assessment. Those readers who do not receive other religious periodicals reflect, with few exceptions, the sample average. It is those readers we have designated as "radical" and "Mennonite" who read more of *The Mennonite* and who provide the most positive assessment on the overall image.

Some of these general issues were probed further where survey respondents were asked to express their opinion on a series of statements (see table 3). It is noteworthy that from 12 to 34 percent chose not to express an opinion. From comments attached to the answer to this question, we observe that some feel that they do not read enough of *The Mennonite* to express an opinion.

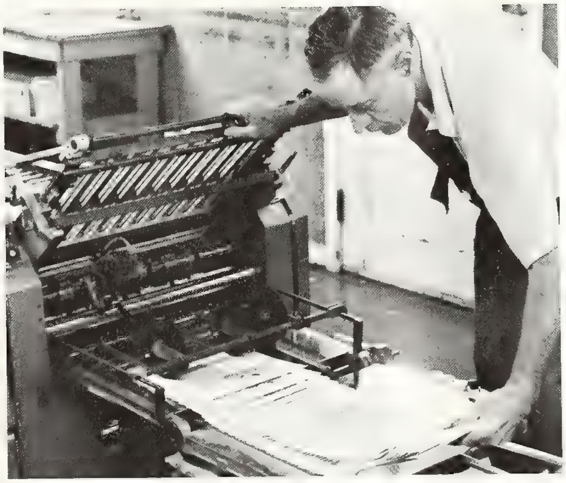
Table 3. Percentage distribution of opinions expressed on various statements about *The Mennonite*

	Mostly agree	Mostly disagree	No opinion
The editorial practice of *The Mennonite* is fair and balanced	76	6	19
The Mennonite helps me understand issues facing our church	76	9	13
The Mennonite provides adequate help in promoting and practicing peacemaking	66	15	19
I get a spiritual uplift from most issues of *The Mennonite*	64	19	17
The Mennonite should give less space to controversial issues	19	69	12
The Mennonite gives me a sense of satisfaction about belonging to the General Conference	68	13	19
The Mennonite is bland and unexciting	15	69	17
The Mennonite does not use enough contemporary drawings and other artwork	13	61	26
The visual elements in *The Mennonite* are appropriate to our theology	56	11	34
The articles in *The Mennonite* are often too short	8	62	30
I think I'd read more of *The Mennonite* if it came out less often	29	53	18
Average	45	35	20

Editorials are perceived positively, and respondents agree that *The Mennonite* serves well in promoting understanding of issues. Both its promotion of member involvement in church action and its provision of spiritual uplift receive the support of many. Such support is more evident from those readers with lower levels of formal schooling. Also, it is the "radical" and the "Mennonite" readers who agree to the above more often than the "conservatives."

The response to the fifth statement — *The Mennonite* should give less space to controversial issues — indicates fairly strong support for the use of *The Mennonite* as a forum for discussing issues. The comments attached to the responses on this question indicate that those who disagreed, in part, objected to the discussion of particular issues: withholding of war taxes, homosexual behavior, abortion, premarital sex, and the Equal Rights Amendment. A number of those who took the time to

"Some readers feel that the truth on many issues is evident and the role of *The Mennonite* is to present such truth forcefully. Others see *The Mennonite* as a forum which should serve as a means to discover the truth for our time."



Aside from the editorial process, each issue of The Mennonite *must be (left to right) designed, typeset, photographed, printed and folded, and labeled for mailing.*

write comments question whether there are really two sides to these issues. The Bible is seen to have a clear position on such topics, and this biblical position should be put forth in *The Mennonite.* To allow alternative positions on any one issue makes *The Mennonite* appear to be "wishy-washy," and such articles tear down rather than build up the church. To publish the positions of our church leaders on these subjects was proposed as one method for using the discussion of issues as a means for building up the church. Among the comments there were also many expressions of support for the courageous attempt to address controversial issues.

The balance and fairness of the editorial practice does not seem to be in question (76 percent agree). However, one reader thought, "It is bland and too noncontroversial. I expect the editorials to stretch my understanding of the Christian faith. The editor should stick his neck out; even at the risk of being considered unfair and not fully balanced." Another reader stated a similar view in the form of encouragement: "Please don't hesitate to confront controversial issues . . . or *The Mennonite* will become bland and unexciting."

On the issue of the use of artwork and other visual elements, considerable uncertainty is evident: 26 and 34 percent, respectively, have no opinion. Only 13 percent favor using more contemporary artwork, while 56 percent agree that the visual elements presently used are appropriate to our theology.

Turning to more specific qualities, question 6 asked for a yes or no response to 16 different aspects of *The Mennonite.* Table 4 indicates the percentage that answered yes.

Table 4: The percentage who listed Yes on various qualities of *The Mennonite*

Qualities listed in the questionnaire	Percent
Adequate number of photographs	92
Photographs enhance content	94
Adequate number of illustrations	91
Illustrations enhance content	89
Layout is appealing	91
Too much advertising	8
Advertising is in good taste	90
Headlines and titles stimulate interest	92
Print is easy to read	97
Writing generally communicates	93
Writing level is too low	9
Should be more biblical studies	41
Should be more biblical references in articles	36
Speaks adequately to Christian living in contemporary society	78
Too much emphasis on the inner spiritual life	6
Anabaptist/Mennonite emphases are clearly shared	87

There was strong affirmation for most of the qualities of *The Mennonite.* The two exceptions were proposals for more biblical studies and more biblical references. The pastors, especially US pastors, call for more biblical material. Among the laity, the call for more biblical studies and references comes primarily from those with less formal schooling and also from those readers we have identified as "conservative."

The survey clearly indicates that the writing communicates (93 percent), while 91 percent disagree with the claim that writing level is too low. This does not vary by educational level.

The readers also agree with the present orientation and emphases of *The Mennonite.* On the issue of "it speaks to Christian living" the "conservative" readers express the most disagreement, while the strongest affirmation comes from those designated as "Mennonite." Readers who bridge the "conservative-radical" gap and those readers who have primary education only provide the strongest affirmation for the Anabaptist/Mennonite emphases shared in *The Mennonite.* There was little variation among these various subgroups in the proportions who disagreed with the statement that *The Mennonite* placed too much emphasis on the inner spiritual life.

The survey also asked readers for an assessment of the coverage of the various conference institutions provided by *The Mennonite* (see table 5). The results obtained are quite similar to the attitudes the readers have toward these institutions, as reported in our first article. Again, some 40 percent have no opinion or are uncertain; approximately half agree that adequate coverage is provided. The assessment of the adequacy of *The Mennonite*'s coverage of MCC is not as positive as was the attitude of the readers toward MCC (71 percent versus 92 percent agree or strongly agree).

Summary. *The Mennonite* appears to have more difficulty attracting and holding readers than it does satisfying those who receive it and who choose to read it. In part, this problem is an effect of the Every Home Plan; some receive *The Mennonite* whether they want it or not.

Further, the readership is quite diverse, and it is difficult to please everyone. A significant proportion are receiving other religious literature, and *The Mennonite* is constantly compared to such alternatives. Some readers feel that the truth on many issues is evident, and the role of *The Mennonite* is to present such truth forcefully. Others see *The Mennonite* as a forum which should serve as a means to discover the truth for our time. Can *The Mennonite* do both? The task is a challenge. It is encouraging to see that the readers we have identified as "Mennonite" are the most consistent in their affirmation of the ministry of *The Mennonite. Second article in a series*

Table 5. The percentage distribution of the opinions expressed on the statement "*The Mennonite* gives adequate coverage of given church agency."

Church agency	Opinion expressed Adequate coverage	Insufficient coverage	Uncertain or no opinion
Commission on Overseas Mission	58	5	37
Commission on Home Ministries	52	4	44
Commission on Education	49	4	47
Mennonite Biblical Seminary	51	6	43
Mennonite Central Committee	71	7	22
Average	56	5	39

Footnote

[1] These religious types were defined in terms of what other religious periodicals were received by the survey respondents. For a discussion of our definition of religous types see table 1 and the preceding discussion in the first article, "Who Reads *The Mennonite?*" *The Mennonite*, 23 June issue.

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Katie Funk Wiebe

Camping and prejudices

"Each summer I use the camp notices as a time to check up on the condition of my current prejudices."

Each summer when the church camp notices appear, my mind automatically recalls my first and only such experience. My parents had agreed to send me to the only camp in the area — Camp Wakonda, a CGIT (Canadian Girls in Training) camp of the United Church of Canada. My older sister had attended the year before and came back with glowing reports. Now it was my turn — and my younger sister's.

Of that glorious 10 days I have two distinct impressions. Each evening we sang "Taps," the song my older sister had told us the whole camp sang as the sun was setting, while sitting on the top of the hill: "Day is done, gone the sun, from the lake, from the hills, from the skies; all is well, safely rest, God is nigh." Singing that song was a rite of passage — like throwing a log onto the campfire to symbolize commitment. It was to experience the mystery of the harmony of God, self, and nature.

I also recall that a dark-skinned young university student from the Philippines spoke to us several times. She taught us her name: Wilma Samlallsing. She had us repeat it over and over until we caught the rhythm of the liquid sounds. She also taught us her definition of prejudice: "Being down on what you're not up on." Maybe I was intrigued by her daring rejection of the grammar rule which condemns prepositions at the end of a sentence. I don't know. But I remember her words.

Part of learning that definition was becoming aware of feeling down during those 10 days towards my homesick younger sister, who wanted to drag her bedding into the big girls' tent. It was either that or sleeping with her in the little girls' tent — and losing out on the late-night high school chatter. That decision almost downed me.

Each summer since then I use the camp notices as a time to check up on the condition of my current prejudices. Let it be known that I am no longer prejudiced against my younger sister. She can come sleep at my place any time.

Another former prejudice is almost gone. I grew up quite down on people who spoke with a different accent. I poked fun at classmates in our immigrant community in northern Saskatchewan who spoke with a broad Slavic accent. My friends and I looked down on anyone who spoke with what we considered "broken English." We were educated. We knew how to speak good English. We were on top. They were down and therefore out!

Then in the early 60s our family moved from Canada to Kansas, and suddenly new acquaintances were commenting on my "quaint" Canadian accent with its high rounded vowels. They "enjoyed" my strange vocabulary as I spoke of cutlery, serviettes, chesterfields, and dining room suites (pronounced *sweets*, not *suits*). They tittered when I carried my groceries home in a bag instead of a sack. I, in turn, was amused by their vowels which sounded as if they had bottomed out in the trough of an ocean wave instead of a Kansas watering tank.

I got over that prejudice when I learned in university classes that everyone speaks with an accent — when they're away from home. No dialect is better than another. Even Black English, sometimes considered substandard, follows a well-structured pattern. Those who think their "aunt" and "tomato" are better than their neighbor's "ahnt" and "tomahto" are kidding only themselves.

So, like my prejudice against homesick sisters when I am having a good time, that one can be crossed off my list.

But it troubles me that a new crop of prejudices shows up almost every year. I get itchy uncomfortable with people who can't jog unless they're wearing a $49.50 red or blue jogging outfit with stripes down the side, and $25 jogging shoes, and look down on my $3.98 discount house sneakers as they pass.

I'll also admit to being down on people who paint their houses hot pink or electric blue. My bile churns bright green whenever I see someone slapping paint on a house in either of these two colors. We just never did it that way.

Those aren't even real colors, and I know my colors; I learned them in grade school. Each student used to have one of those big 48-color paint boxes with each little square of pigment well marked: ochre, ultramarine, vermillion, burnt umber, and so forth. No hot pink or electric blue.

Also on my list to work on getting up on this year are the people who stand in the front line of the crowd whenever Jesus is going by. They resist any group efforts to buy ladders for short people like Zacchaeus, who haven't got a tree to climb but would like to invite Jesus to their homes.

If you ask these broad-shouldered heavyweights for a contribution, they say, "We've never had any problem getting close to Jesus. Why don't those people feel free to move to the front lines like we do? If they're intimidated, it's their fault. Jesus' love is free to everyone; he said so himself."

These no-ladders-for-others people keep me prejudiced, so maybe it's their fault and not mine. I know I don't want them in my tent any more than I wanted a homesick kid sister in it a couple of decades ago. And I also know I don't want to be in theirs. I'll admit to problems being down on those in the front row who don't see the little tykes squeezed behind them.

So Wilma Samlallsing, wherever you are, thanks for the lesson. The learning process is slow — but I am learning. ●

Mennonites set to tackle Houston

North Newton, Kan. — Representatives of five Mennonite and related groups decided at a meeting here on 9 June to undertake a coordinated church planting effort in Houston, Texas, the fastest growing city in the US.

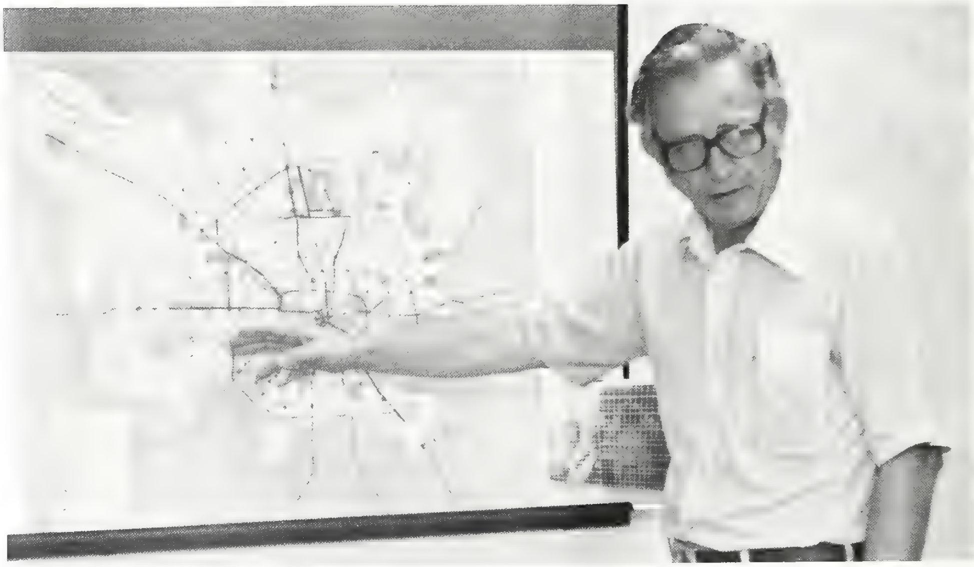
Committee and staff persons representing the General Conference, Mennonite Church, Mennonite Brethren, Church of the Brethren, and Brethren in Christ heard a report from a group which they had commissioned last January to travel to Houston to study the possibilities of joint church-planting efforts there (see 16 January 1981 issue of GC News Service). The study team included David Habegger, church planter for the Western District of the General Conference and church planting consultant for the South Central Conference of the Mennonite Church; Ken Gardner, Mennonite Brethren pastor from Garden City, Kansas; Henry Landis, Brethren in Christ representative from Abilene, Kansas; Raymer Cox, Church of the Brethren, Cushing, Oklahoma; and John Heyerly, pastor of the Houston Mennonite Church.

Although the inter-Mennonite group at the 9 June meeting stopped short of full-scale cooperation in their approach to the Houston area, efforts by each of the five denominations will be reported to a central committee which will monitor the activity of the groups as they begin church planting work in the city.

The General Conference's Western District seemed the most anxious of the five bodies to get involved in what the group feels is a new, rapidly expanding mission field. Norma Wiens, member of the conference's home missions committee, indicated that "the Western District is willing to go into Houston with a substantial budget commitment in the next year."

Ken Gardner, speaking for the Southern District of the Mennonite Brethren Church, asserted that "1982 is a strong possibility in terms of our entrance into a Houston ministry, but first we would need to search for the right kind of church planter. We'd also have an interest in the Dallas/Fort Worth area."

Speaking for the regional Brethren in Christ conference, Henry Landis agreed that 1982 presented a "strong possibility." His conference had some questions, however, regarding the wisdom of going so far (geographically) to engage in church planting.



David Habegger maps out the Mennonite game plan for Houston.

Paul Brunner of the Mennonite Church's South Central Conference stated that the denomination he represented was also willing to join the effort. "We are interested, provided we can find resources and personnel. We want to proceed as we can." Ray Horst, vice-president for home ministries, Mennonite Board of Missions, agreed with Brunner's more cautious approach. "Let's get people trained, and then get established congregations to sponsor new churches in Houston," said Horst.

Merle Crouse suggested that district and national Church of the Brethren conferences "are also willing to undertake church planting in Houston, in cooperation with other groups." Crouse is church extension and development/evangelism staff person for Parish Ministries Commission of the Church of the Brethren.

Attending on behalf of the Houston Mennonite Church, which currently holds membership in both the General Conference and the Mennonite Church, Roxie Voran expressed some reservations concerning the method by which the group entered into a church planting ministry in his city. "Although we're interested in a degree of cooperation, some members of our fellowship are concerned that the new activity not stand in the way of our own growth and the achievement of our own goals," said Voran. "We have no interest in becoming the springboard for the total ministry in Houston."

Consultants agreed that denominational entrees into the city would need to be carried out carefully and somewhat independently of the existing church there, although contact with the local group concerning information about new efforts would be desirable.

Gardner, one of those who traveled to Houston to participate in the study, described some of the current efforts under way in the city.

Landis expressed the need for each group to be able to exercise a certain freedom in their work. "We need some flexibility to minister as we see best. Let's not get tied up in the coordination of things," he urged.

The denominational representatives agreed that a loose cooperation might work best, and concurred that the study group might also serve as the coordinating committee. The group would have no veto over the action of any denomination, but would exist to simply be the body to which new ventures or experiences could be reported. Habegger agreed to chair the new coordinating committee. *Larry Cornies*

COM fills new post, sends record number of missionaries

Newton, Kan. (GCNS) — The General Conference's Commission on Overseas Mission (COM) has appointed Meribeth Sprunger of Newton, Kansas, to the position of secretary of mission communications (formerly director of mission services), for a three-year term effective 20 August 1981.

Sprunger

Sprunger, 26, was born in Taiwan and is the daughter of Hugh and Janet Sprunger, now COM missionaries to Hong Kong. She is a 1977 graduate of Taylor University in Upland, Indiana, and is currently employed by Bethel College, North Newton, Kansas, as assistant director of admissions. She is an active member of the Bethel College Mennonite Church.

In her new position, Sprunger's responsibilities will include coordination of itineration and speaking engagements for missionaries on furlough, preparation of COM's promotional and informational materials, representation of COM's missions program within the General Conference churches/constituency, and supplying churches with mission resource materials.

Sprunger replaces Tina Block Ediger, who has been director of mission services since 1971, and has served the General Conference's missions program for the past 26 years.

The summer of 1981 will also see the largest number of missionary commissionings for any three-month period within the last 10 years, according to Howard Habegger, executive secretary for COM.

Seventeen missionaries and overseas mission volunteers (OMVs) will be commissioned for overseas service in June, July, and August. Fifteen of these are longer-term missionaries, while two are OMVs. Their average age is 32. Eight will be sent to Africa, two to Latin America, and seven to mission fields in Asia.

Habegger notes that all 17 have been invited to their various assignments by national churches or other agencies abroad.

Long-term missionaries are as follows:

John and Sarah Arn of Bethlehem Mennonite Church in Bloomfield, Montana, will undertake an evangelism/church planting assignment in Taiwan.

Ron and Marlene Daku have been assigned to Brazil also in evangelism/church planting. They are members of Gospel Mennonite Fellowship in Kelowna, British Columbia.

Jonathan and Mary Kay Larson will undertake Bible teaching and training in Botswana. They are being commissioned at Faith Mennonite Church in Minneapolis, Minnesota.

Fremont and Sara Regier of Faith Mennonite Church, Newton, Kansas, have also been assigned to Botswana, and will serve as mission/service program coordinators for that country.

Arnold and Marjorie Thompson will be commissioned as medical missionaries to Taiwan. They are being commissioned at Foothills Mennonite Church in Calgary, Alberta.

Tim and Suanne Sprunger will undertake evangelism/church ministries in Hong Kong. The Sprungers are members of First Mennonite Church, Berne, Indiana.

Gail Wiebe of Emmaus Mennonite Church in Whitewater, Kansas, has been assigned to Bible translation work in Upper Volta.

Jim and Cheryl Campbell will begin agricultural development work in Zaire. They are members of Mennonite Fellowship in Lansing, Michigan.

Overseas mission volunteers are as follows:

Kent Sprunger II of First Mennonite Church, Berne, Indiana, has been assigned to Taiwan, while *Charles Buller* of Silver Street Mennonite Church in Goshen, Indiana, will go to Zaire. Both will be involved in church-related ministries in their respective countries.

Habegger notes that salaries, benefits, and travel expenses for the 17 new workers, not including field budgets, will add another $200,000 a year to COM's total budget, although a proportionate amount of that figure is already part of the 1981 budget. Strong support from COM's constituency will be required for continued support of these workers in the coming years, says Habegger.

Seminary grads exhorted to "let the Bible take hold"

Elkhart, Ind. (AMBS) — "Let the Bible take hold of you. That will take care of professional rhetoric and dull sermons," Emma Richards, copastor of Lombard (Illinois) Mennonite Church, said in the commencement address at Associated Mennonite Biblical Seminaries (AMBS) here on 29 May.

"Communicate the good news to all of your listeners, both male and female," she told graduates under the theme "Serving Jesus at Work in Yourself and in Others." She counseled the 39-member class of 1981 to "be quick to hear and slow to forget."

Seeing Jesus at work involves acknowledging "faith in him as Lord and Savior. See Christ in you, not just you," Richards said. The encounter includes a clear sense of call and mission, and a "strong liking for the work," in addition to becoming "serious communicators of the word."

Seeing Jesus at work in others means to "care enough to listen," to "strive to be people builders," to resist becoming judgmental (hold your stone of accusation), and to "possess a shepherd's heart." "God is looking for women and men to whom he can entrust his world," she concluded.

The service included a charge to the graduates by LeRoy Friesen, associate professor and director of peace studies and worship in Scripture and song by the AMBS men's quartet and choir. Acting dean Willard Swartley presented the candidates for degrees which were conferred by Goshen Biblical Seminary acting president Joseph Hertzler and Mennonite Biblical Seminary president Henry Poettcker.

Eight graduates completed the Certificate in Theological Studies, a one-year program designed to equip people for stronger participation in the life of the church and to serve those who desire a better understanding of the Christian faith, an effective ministry of the church in the world, and an awareness of the Anabaptist-Mennonite commitment in faith and work.

Five graduates received the Master of Arts in Peace Studies, a two-year program whose purpose is to provide for reflection and action in the area of the church's ministries of peace, justice, and reconciliation.

Two graduates received the Master of Arts in Christian Education, a two-year program designed to prepare persons for ministries in Christian education in congregations and schools.

Twenty-four graduates received the Master of Divinity degree. This three-year program seeks to equip candidates for effective participation in the various ministries of the church at home and around the world, including pastoral ministry, Christian education, pastoral counseling, overseas ministries, church planting, and evangelism.

The Summer Institute of Linguistics, field arm of Wycliffe Bible Translators, has been banned from carrying out further activities in Ecuador. Some hint of the reasons behind the move were contained in a brief government communique: "Wide sections of Ecuador's society have noted problems in how the institute conducted its affairs . . . regarding matters of national sovereignty and the preservation of aboriginal groups." The institute's chief work is to translate the Bible into native dialects in many Third World countries.

Acting Archbishop Arturo Rivera y Damas of El Salvador voiced satisfaction over the arrests of six military men in connection with the 2 December murders there of three American nuns and a lay Catholic social worker. Rivera, who took office a year ago after the assassination of Archbishop Oscar Romero, said the arrests meant "justice is beginning" in El Salvador. The arrests came after a joint investigation by US and Salvadorian authorities.

Cooperation discussed by Canadian Mennonites and Baptists

Edmonton, Alta. (MCC) — Baptists and Mennonites are attracted to each other, but they are having some difficulties in finding ways of developing and strengthening the ties between them.

Representatives of the Baptist Federation of Canada (BFC) and Mennonite Central Committee (Canada) held another in a series of informal discussions in Edmonton on 23 May in connection with a BFC council meeting. A dozen persons participated in the dialogue; eight from BFC and four from MCC (Canada).

Earlier meetings of representatives of these two groups took place at the Believers Church Conference in Winnipeg in 1978, which was attended mostly by members of BFC and Mennonite churches, and at a meeting similar to the one in Edmonton held in Regina in 1979.

The Regina meeting recommended regional Baptist/Mennonite discussions and joint activities in areas where there are concentrations of both groups. Very little happened locally during the past two years. The persons at the Edmonton meeting agreed that another effort should be made to encourage Baptist and Mennonite schools in Ontario and in the Fraser Valley of British Columbia to sponsor joint symposiums in their areas on topics of mutual interest and concern. The peace issue and church/state relations were seen as possible topics.

One endeavor on which there has been progress is a study guide for a series of classes based on topics covered in the book of findings and presentations which was published after the 1978 Believers' Church Conference. Copies of the first chapter of this guide were distributed by the Baptists at the Edmonton meeting.

The suggestion was made that Baptist/Mennonite relations somehow need to be given continuity, but without adding to either group's structures. Jarold K. Zeman, BFC president and the convenor of the meeting, indicated that his dream was that a "third force" in the Canadian family of churches might eventually emerge. It would be based on the believers' church tradition.

The chief staff persons of MCC (Canada) and BFC, J. M. Klassen and Michael Steeves, respectively, were asked to work at ways of pursuing some of the ideas for building up Baptist/Mennonite ties.

It was hoped by some at the meeting that the newspapers and magazines published by the two groups would begin to carry more news about each other, and that the congregations, conferences, and other agencies would use each other's resource persons and speakers more. The Baptists were particularly interested in learning more about the Mennonites' work with the electronic media.

In a special afternoon session the BFC's relief and development committee and MCC (Canada) shared notes on their international ministries. MCC (Canada)'s food bank was explained, and the Baptist group was invited to become part of this agency.

The BFC representatives at the Edmonton meeting were Jarold K. Zeman, Shirley Bentall, Maurice C. Boillat, John Dickenson, Bruce W. Neal, Neil Price, Michael Steeves, and Ron Watts.

The MCC (Canada) persons were Ross Nigh, Merle Hartzler, Larry Kehler, and J. M. Klassen.

Mozambique Christians see restrictions ease

Maputo, Mozambique (MCC) — The Mozambique government has eased restrictions on Christians in recent months, but numerous churches remain closed, according to Mennonite Central Committee Swaziland country representative Ron Mathies, who visited here 13-17 April.

"It continues to be inspiring to see the Mozambique Christians counting the cost and continuing to speak and act their Christianity," said Mathies after his third visit to this southern Africa country.

He and his wife, Gudrun, of Elmira, Ontario, were in Mozambique to meet with church leaders and government officials and check on the use of maize sent by MCC for drought and flood-stricken areas.

Twenty-eight Anglican and two United Methodist churches are among those still closed six years after President Somora Moisés Machel took power with the pledge to transform Mozambique into "the first truly Marxist state in Africa." Machel's "Frelimo" (Front for the Liberation of Mozambique) party, which drove out the Portuguese in 1975 after 500 years of colonial rule, looked upon the church — the Catholic church in particular — as a relic of colonial rule and severely restricted its activities.

Protestant pastors in some areas have recently regained the right to conduct weddings and funerals, pray for the sick in hospitals, and even work in cooperation with the government in some assistance programs. "We no longer hear the old slogan 'Down with religion — God does not exist,'" said I. D. Mahlalela, general secretary of the Christian Council of Mozambique.

As Mahlalela went with the Mathies couple to various government offices, he explained to officials that one of the roles of the church is to work at relief and development.

OVERSEAS MISSION EDITION OF THE MENNONITE

ENCOMPASS

JUNE 1981

Gifted with Life and Love

Hilda Epp

In this year when we are particularly made aware of the status of disabled people around us, it is well for us to have the opportunity of catching the response of the child to these people. Taiwan's moderately disabled are helped to fit into the stream of society and hold down many jobs independently or in cooperation with a family business. There still remain, as in every country, some individuals whose disability is such that they need constant care.

Last summer the Daily Vacation Bible School (DVBS) children and teachers of the Meilun Mennonite Church made a visit to one such institution. Following the visit, the children were encouraged to write their observations in a report, which was carefully checked and graded. The "reward" for the top three was to present their reports to the congregation on a Sunday morning! Here is one of the reports, written by a twelve-year-old, which was later translated by Helen Willms. Helen, a nurse at Mennonite Christian Hospital, has over the years of her term here caught many an opportunity to love and care for needy children, and in her active interest in the Meilun Church, has also taught many an eager Sunday school pupil.

In her report, Li Ya-ling says her heart was deeply moved. My heart was also deeply moved when I heard her report. May we all continue to be deeply moved by the lives of all whom our kind Heavenly Father, in His wisdom, has gifted with life and love.

Visit to the Baby Home and Home for Handicapped

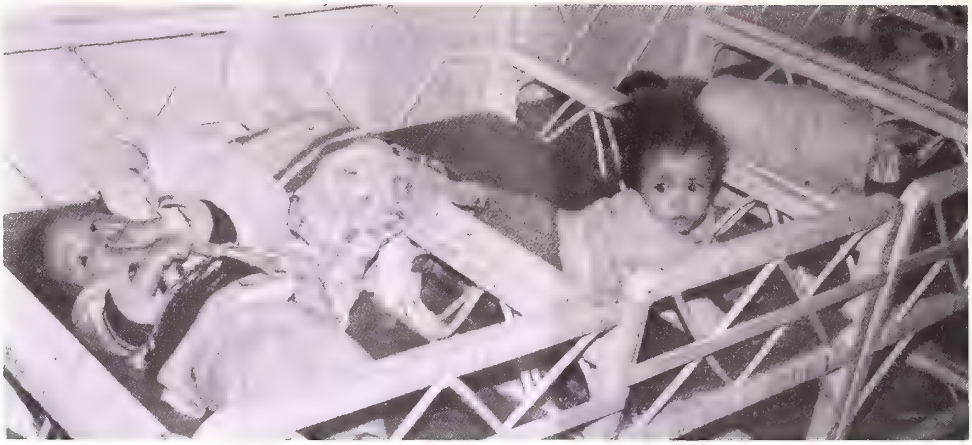
Li Ya-ling

On Saturday our Sunday school teacher took us to see the Mustard Seed's institution at Beipu to see the children that are living there.

When we arrived, the pastor took us to see the children. First we went to see the little ones, of whom there were about seventeen. They all seemed active and loveable. There were none over five years old. Some were sitting on red rocking chairs, some were just standing, and others were on tricycles. Every child looked at us with big eyes, and soon some started to cry. We tried to comfort them, but it took a while for them to be quiet. Miss Wu, our teacher, asked us to put the gifts we had brought for them on a bed, and then the things were divided into two portions. We took one portion when we went to see the older children. We said goodbye to those taking care of the little children.

Miss Bi told us the children in the second group were disabled. She warned us not to laugh at them if they seemed overly friendly, but to show patience. We all promised. When we came to the door, a girl opened the door. She laughed and jumped, clapped her hands and said, "Welcome! Welcome!" I noticed one of her hands and one foot were crippled, and one eye was blind, but she was so happy! My heart was moved, and I couldn't help but admire her.

Inside were seven or eight beds, with someone lying on each bed. We gave the gifts to a lady who was caring for them, then Miss Bi had us shake hands with each one and talk to them. Each one was badly crippled, but still each was smiling and friendly. My heart was deeply moved, for they didn't seem to feel inferior. We sang for them, and some of them had tears in their eyes. I couldn't help but marvel at God's watching care over us!



On my way home I prayed, "Dear God, after seeing those children I know You are truly great. Even though they have so many problems, yet You are with them. There are people who are willing to take care of them. Please bless them and help them to trust You. May they in faith accept eternal life. I am a child, praying in Jesus' name. Amen."

What's It Like to Be an MK?

Are the lives of missionary "kids" radically different from those of their friends in America? How do they feel about living in a foreign country? Mary Kauffman, missionary to Taiwan, conducted an interview with the fifteen children of missionaries in that country concerning these questions. The children ranged in age from "not quite four," whose main love is cars and trucks, to eighteen, a senior with a calendar full of activities. Two of the children are in boarding school, and the rest live with their families. Five are eligible to wear the "made in Taiwan" label.

What do you like about being an MK or living in Taiwan?

—Meeting new friends
—Many other nice kids
—Learning to know different kinds of people
—Meeting people from all over the world
—Finding things in common with other people
—Most of the people here are nice to foreigners
—The chance to travel
—The school is a lot more fun than public school
—Fun to learn new things
—The weather is nice
—My dog
—Sunday
—Riding in taxis
—Being in a different culture makes for a new outlook on life
—Many American high school kids don't have the chance to visit other countries and experience other cultures and for this opportunity I am thankful

What don't you like?

—I miss my relatives
—Half of them I don't even know well
—I miss my sister (half of the children are separated by an ocean from at least one sibling)
—Needing to pull up roots
—Going to a place and then leaving
—Giving up friends here and in America and needing to make new friends
—The dirt-noise-traffic pollution
—The housing of city life
—It's sometimes too hot to play outside in summer
—The difficulty in learning a new language
—I miss what normal Americans would see and do every day
—Answering questions for surveys

What do you think of when you hear the word "Home"?

—America (or specific places in United States or Canada)
—Taiwan (or specific places here)
—Where I live now
—Home is wherever my parents are living
—"Back home" means America

Front row: Matthew Sawatzky, John Vandenberg, Jim Kauffman, Michelle Friesen, Kevin Epp; middle row: visiting friend, Kim Leuz, Susan Vandenberg, Josiah Friesen, Tim Kauffman, Keith Brown, David Epp; back row: Laura Leuz, Ruth Sawatzky, Rachel Sawatzky, Weldon Epp

Do you think you would ever want to be a missionary? Why or why not?

—No, because of the language
—No, because of the children
—No, I would not move high school students
—Seven emphatically said "Yes!"
—Four "are leaving the decision in God's hands," and indicate a wish to follow His leading in their lives.

A New Thrust

Helen Ens

The clinic at Nuevo Namiquipa, Chihuahua, Mexico, has served both Mexicans and Mennonites in that isolated area for the last fifteen years. With at least a two-hour ride on a bumpy road separating the people from a medical centre, many were happy to get medical care at the clinic. Many babies have been delivered, many diseases treated, and much emergency care has been administered by the nurses at the clinic.

In September of 1980 four girls, three from the Mexican ranch and one from a Mennonite village, enrolled in the nurses' aid course. Tina Fehr, R.N., and Margaret Dyck, R.N., taught them some nursing arts, anatomy and physiology, and Christian ethics. Although the students have only a limited formal education, they learned eagerly and applied their new-found knowledge as they helped in the clinic.

Day students at the Centro de Capacitacion Cristiana

On December 21, 1980, the clinic staff, Peter and Sara Krahn, the administrator couple, and nurses Tina and Margaret, invited the parents of the girls, the president of the Ejido Nuevo Namiquipa, and Doctor Daniel Guizar of Cuauhtemoc for a simple celebration where the girls were given recognition for their studies and practical work. Tina Fehr pointed out in her talk, based on the Good Samaritan, how important self-sacrifice and love are in the service of the sick. Dr. Guizar commended the girls for their efforts and encouraged them to follow the example and teachings of their instructors.

Two girls continued in their studies and practical work, especially in the area of midwifery. In January two more girls, this time from the Mennonite Colony at Los Jagueyes joined them. The *Kleingemeinde* at Los Jagueyes also operates a small clinic and the practical nurses were anxious to learn more about midwifery. The nurses at the clinic were happy to be of service to the *Kleingemeinde* in this area. The course has been completed, new relations established, and new doors of service opened for more people.

Students involved in the practical work of teaching Sunday school

Mothers in Spanish class

Margaret Dyck and Tina Fehr (back row) with nurse aide students Martha Ayala, Adela Miramontes, Guillermina Salazar, and Maria Giesbrecht

Tina Fehr also gave some lectures on hygiene and prenatal and postnatal care at the Christian Adult Education Centre at km. 17, while Lora Dyck, R.N., gave some illustrated talks at the Centre and at Burwalde on nutrition, emphasizing a simple yet balanced diet. Sara Ens spoke to interested parents on child training. Many mothers have been anxious to learn some Spanish. Maria Reimer, teacher at the Alvaro Obregon School at Quinta Lupita and Margarita Letkeman, bilingual secretary at Instituto Nacional de Investigaciones Agricolas, have helped in this area.

On April 2 the Centro de Capacitacion Cristiana finished its second semester of day and evening courses. Some seventy adults have participated in Bible, Language, Music, Mennonite History, Sunday School Methods, and Nutrition courses. Nine persons were involved as instructors. We trust that God will continue to bless this area of Kingdom building.

An Official Visit and Herbal Medication

Belva Unruh

An unexpected "first" happened to us recently. It was on a sunny, spring-like day early in February. Chinese Lunar New Year festivities were in the air. This is a holiday of great importance in the life of Taiwan — a time of family celebration. It is important for all to visit their parental home sometime during the several days of the holiday.

Verney and I had begun working with the Fu-An Church of Hualien six months earlier. One difficulty we had encountered in visiting the homes of the church members was that we never seemed to be able to find all the members of a given family home at the same time. In some cases, we still weren't sure which children belonged to which parents! We hoped that this time of family celebration would offer more opportunities of finding families together. So on this day Verney and I were out on our little 80 cc cycle making calls at several homes in the country.

It was then that what we sometimes feared might happen, did. We were hit from the rear by a speeding cycle. Fortunately, Verney and the two young fellows on the other cycle received only minor abrasions and cuts. The cycles were practically undamaged. I ended up with a fractured forearm and some painful bruises. The resulting cast and general discomfort necessitated some changes in my daily activities for the next several weeks and Verney had to adjust his schedule to include some housekeeping jobs.

But the significant thing that happened was the new feeling of belonging that came to us. The outpouring of love and concern from many, many friends was almost overwhelming. It has helped establish a close bond of fellowship with our Taiwanese friends and especially with the people at Fu-An Church.

Even before we left the hospital that Sunday afternoon, a group from the church came to see us. That evening another group came. The next day and the next and the next they kept coming, bringing encouragement, help, food, and prayers. The young people from church came one morning, bringing with them their exuberant youthfulness and inquisitiveness. They thoroughly enjoyed leisurely examining the things in this foreigner's home. It was a refreshing opportunity to learn to know each other a bit more.

The Gospel Team from the hospital came one day with gifts of song, prayer, and a beautiful box of fruit. We received so many apples imported from the United States (a special gift here) that we had to start sharing them with others. Several groups of nurses from the hospital called. Groups from the two other Mennonite churches came. Pastor Wen, chairman of the church conference, came all the way from Taipei on a four-hour train ride, with his personal good wishes and encouragement and as the official representative of the Mennonite churches in Taiwan.

One evening a young man and his wife from church came with all the ingredients for the preparation of a herbal medication said to be especially effective for mending bones. Before we could gracefully and tactfully decline, they very explicitly showed us how to prepare it and then left a five-days' supply. Although we could not wholeheartedly accept this gift, it never-the-less touched our hearts as much as any other.

Two ladies took the jacket that Verney had worn at the time of the accident and beautifully cleaned and mended the blood-stained tear on the sleeve.

These many, many experiences of kindness and concern in a time of need have helped us feel a oneness with our friends here and an acceptance from them which encourages and strengthens us. Had we had a choice we surely would have chosen not to have had the accident. But God used this experience to show His love to us through many people here and to make us aware of our need to depend on others sometimes. We have experienced again that "In everything God works for good with those who love Him." We pray that we may be able to show His love to others more effectively because of this.

Loma Plata Hospital Gets New Program

Evelyn Dalke, recently assigned as a mission partner to Loma Plata Hospital in Asuncion, Paraguay, describes her work there:

"I've slowly found my niche at work. For the first three months I worked on the wards trying to orient myself to the system here, the disease conditions, and the people. It was very enlightening and at times difficult. For example, some mornings I had six patients, so I ran to the kitchen to get all the warm water for bathing; then collected the linen 'down the hall' and brought the dirty linen 'down the hall'; then prepared the medications which I needed to find first of all in the huge disorganized medication cupboard; then ran to the kitchen again for ice water. . . .

"I was promoted to a teaching position soon after my arrival. I worked with the students on the wards, teaching them at the bedsides. I was also given the opportunity to teach some formal classes in spite of my limited German. Of course, I've made many errors. I remember the day I exchanged the words, *Zaehen* and *Zaehnen*—'You begin wrapping the tensor bandages from the *Zaehnen* to the groin . . .' I'm taking three hours of German lessons per week, so slowly the situation is improving."

Since the middle of January Evelyn had been formulating objectives for the nursing program which began in April. The new surgeon from Germany brought the nursing program from that country and two new textbooks from there also arrived. "With these limited resources I'm trying to write a program which would be suitable here. The work is very satisfying, however, at times overwhelming," writes Dalke.

Prelude to Paving

Aaron J Epp

Cuauhtemoc, Chihuahua, Mexico—We live on a street where several blocks are not paved, including the one in front of our house. We were never quite sure whether or not we wanted our street paved, for, if paved, it would serve as a thoroughfare for buses and trucks.

But the time came—the street was surveyed, the bulldozer came and cut off a layer in preparation for hard surfacing, and with it pulled out our water line. Unfortunately, we were gone at the time, so the water kept bubbling up until by the time we came home it had formed a lake on our street.

The neighbor excitedly asked us to call the Water Department to shut off the water and plug the main line. We did and the flow was shut off.

Two days later we realized nothing more would happen unless we did something personally. At the Public Works Department Anna Letkeman and I were told that the materials were bought and the Water Department would fix the line. We went to the Water Department and were informed that it had no materials. So we went back to the Public Works Department to make our progress report. After a warrant had been made out, I had to order the materials. So now we thought we were all set, and Anna returned to her home.

I proceeded back to the Water Department, with the information that the material was on hand but was told that digging the water lines was our job. So I went back to the Public Works Department and there was clearly informed that we did indeed have to do the digging since the line was to be laid deeper. By two o'clock a worker was to be on the job digging, but he didn't come until the next morning at ten. In the meantime, Marvin Dueck had figured out a way to connect our hose to the neighbor's water line, and suddenly we had running water.

Thursday evening the Water Department sent a crew to hook up the water. However, Marvin had to direct the men, otherwise they would have broken our sidewalk. We ended up paying for the hookup which the Water Department said was its responsibility in the first place.

Now we know how the system works, but we don't know when the street will be paved.

Botswana

Botswana became a nation on September 30, 1966, after eighty-one years of British rule. This landlocked South African nation is mostly desert country (rainfall averages eighteen inches annually), where cattle raising is the chief industry of the 799,000 inhabitants. Beef and asbestos are exported. Diamond mining has also become important in recent years. Victoria Falls, 1700 meters across, thunders out 545 million litres of water per minute. Game parks, in which civil war and poaching have decimated the animal population, abound with birds of innumerable variety and colors. Among the chief cities are Gaberones, the capital, Kanye, Molepolole, Francistown, Serowe, and Maun.

Typical Botswanan way of women serving men

Little girl under a bundle of thatch for roof repair

Children of all ages are able to carry water on their heads.

Lois Dyck at Francistown market

Women collecting water

In Response to the Invitation

"Optimism and rejoicing surge forth in (the) conviction that God invites Living with a capital L *wherever He places us in His beautiful world."*

—B. Harry Dyck

In 1972 COM expanded its work into Botswana. The main thrust of this new mission venture was to respond to the invitation to teach Bible to the African Independent Churches. The mission program in southern Africa includes Bible teaching, leadership training, radio ministries, and agricultural development.

B. Harry and Lois Dyck, with their children Theodore and Heidi, have been in Botswana since 1975.

The Dyck family

Some of the church leaders and pastors with whom the Dycks work:

Choir group of the Revelation Blessed Peace Church

Rev. J. Ndelele of Peace Ever Apostolic Church

Bishop B. Monyatsi of the Eleven Apostles Healing Spirit Church and chairman of Botswana Spiritual Christian Churches

Harry teaches Bible and trains leaders for the African Independent Spiritual Churches. Here he is prepared for take-off to a Bible class at Mosetse.

Peter Matakule of the Holy Gahha Apostolic Church in Zion and Timothy Moyo of Botswana Festival Church

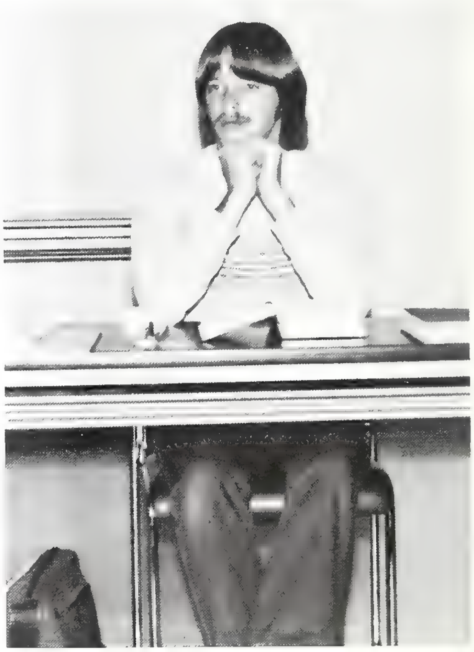
Ronald Ranoto of Spiritual Healing Church

Printed in U.S.A

Cut to the Core

Bill Derksen

Today was one of the longest days of my life. I was bored and didn't know what to do with myself. This afternoon I just walked aimlessly around the river for about an hour and watched half a baseball game. I thought, how nice it would be in Wheaton where there is something to do all the time, even if that something is papers.



That was a journal entry in September 1980. Several months earlier I had graduated from college, eagerly awaiting my first return trip to Japan in four years. Three objectives propelled me homeward: to enjoy my family, envision my future, and serve in my home congregation.

How the church in Oita was planning to use this fresh graduate I did not know. Being a "foreigner" didn't matter. I was born and raised here and during the months following my arrival the ties grew stronger.

After I had settled in, each day stretched into a thousand years and I began feeling unsure of my third purpose. "Things" were different; I soon realized "things" meant structure. School had been the enveloping structure in life and now I was accountable for outlining the course of my ministry.

I agreed most readily with Moses' prayer, "Establish the work of our hands for us" (Ps. 90:17). Yes, that would motivate me. It's easy following directions! But God didn't give me a map. Neither did my church.

Rather than shifting into action I allowed questions to boggle my mind. How should I allot the abundance of free hours that have suddenly eclipsed my scheduled lifestyle? Am I too worried about accomplishing something God doesn't even want me to accomplish? Guilt often tripped me.

During the six months of discipline that followed, Wisdom taught me that the Christian life is one of tension, not merely balance. Answers are not always required, especially when they detract from a much more important responsibility—to be holy. Realizing that life will be full of tension, I am spending more time knowing God. And He has increasingly blessed the few responsibilities I faithfully work at. A concrete indication was when one Christian brother returned to English Bible study after several years absence from church; that evening we were discussing the Resurrection and Mr. Fujibuchi sat there as evidence of Christ's new life.

Does my third objective still create uncertainty as I seek its fulfillment? If the above example and accompanying encouragements reflect the answer, then definitely no. God has certainly established the work of my hands for me. His peace and a measure of patience accentuate this fact.

Indeed I have experienced a drastic cut in responsibilities from college years. But God chopped them off to teach me life's prime concern to be holy. No longer do I long to fill my days writing term papers. And how the months fly!

Postal costs of nonprofit mailers are expected to double in October when the US Postal Service slashes $289 million in subsidies. The postal service had begun a 16-year process in the early 70s to phase out aid to nonprofit groups, including most religious magazines. But the Reagan administration's budget cuts attempt to eliminate subsidies seven years ahead of schedule. A survey has shown that 10 percent of religious magazines would cease publication. Others would reduce pages, frequency, or paper quality, and raise subscription rates.

Annie Neufeld, a nurse at Winnipeg's Grace Hospital and member of Sargent Avenue Mennonite Church is adding a new wrinkle to voluntary service. She is remaining on her job, but signing over her check to MCC in exchange for a VS allowance. This releases about two-thirds of her income for other MCC projects. Annie was not to be outdone by someone else within her congregation, who sent her own income for the month — an Old Age Security and a Canada Pension check — directly to MCC. It seems that service in God's kingdom is directly proportional to the vision of obedience!

Hugh and Janet Sprunger, missionaries to Hong Kong, have changed their address recently, and report that some mail is still coming to their old address. The couple's new address is P.O. Box 89283, Kowloon City Post Office, Kowloon, Hong Kong.

MCC assisting West Bank villagers with development

Beit Inan, West Bank (MCC) — Just over a mile from the traditional site of Emmaus, where Jesus appeared to two of the disciples after the resurrection, is the present-day Palestinian village of Beit Inan. Many of its 2,000 inhabitants are refugees, having lost land around Lydda in 1948 when the state of Israel was formed. Lydda is near the Israeli International Airport today.

One of the Beit Inan farmers, Mohammad Mustafa El Souss, does not have enough land to support his nine children and his invalid brother who lives with him. He takes a bus to Jerusalem every day to work in the kitchen of the Ambassador Hotel, located directly across the street from the Mennonite Central Committee office.

MCC helped this farmer with a grapevine trellising project so the grapevines he does have will produce a better yield. MCC purchased used pipes and used them in a framework to get the grapevines five feet above the ground.

MCC is involved in helping the people in this village in various other ways. The village is located on a rocky hillside, and many farmers cannot cultivate all their land because of very large stones. MCC pays up to half the cost of hiring a bulldozer to clear the large stones from the land. The farmer finishes clearing the smaller stones from the land and builds retaining walls on the hillsides. The land is then ready for either trees or vegetables or grain.

MCC has also distributed olive seedlings to some of the needy farmers in the village at a 25 percent subsidy. Olive trees grow very well in this area. Olives and olive oil are important ingredients in the diet of the village people.

MCC worker Jan Siemens assists teacher Majida Ibrahim Khamis and students at a West Bank kindergarten.

MCC is best known throughout the village for its assistance in setting up three kindergarten classes in October 1980. The village arranged for the classrooms and the teachers. MCC helped buy furniture made by a local vocational school and provided some teaching materials distributed during training sessions set up to help the teachers.

Volunteer Jan Siemens of Sacramento, California, coordinated the six training sessions for the teachers and visited the classrooms for follow-up suggestions. The MCC staff was asked to be involved in a party honoring the mothers of the kindergarten children. There are plans for more involvement with the mothers in the future.

While visiting in the village, Siemens met a widow, Su'ad Hamad, who has six children. Three of these children are suffering from muscular dystrophy and are unable to walk by themselves. During this International Year of the Disabled, MCC responded by arranging for the 14- and 16-year-old girls to be admitted to a Crippled Children's Hospital on the Mount of Olives.

The girls received a month of diagnosis and treatment with physiotherapy. When they returned home, MCC supplied them with rollators which they had learned to use at the hospital. The 20-year-old son was too old to be admitted to the hospital but was examined, and MCC provided a wheelchair for him.

Three armchairs were supplied for the two-room house so the disabled can sit and support their arms while using their hands. MCC also helped with the cost of some ramps so the wheelchairs can easily be moved outside the home.

Bernhard H. and Marie (Regier) Janzen (right) were honored with a reception by members of the Bethel College Mennonite Church on Sunday, 14 June. The reception recognized the contributions made by B. H. and Marie in mission work in Mexico, China, Paraguay, Taiwan, and North America. B. H. served in the pastorate for 65 years in three districts of the General Conference. He also spent several years of service among the Mennonites in Cuauhtemoc, Mexico. Marie was involved in mission work (in China and other countries) for 55 years. The Janzens live in North Newton, Kansas.

Katherine Loewen (left) of Winnipeg, Manitoba, is handicapped with crippling arthritis. Yet Katherine's days are full of activities she loves. With poor health curtailing activities outside her home, sewing for the MCC Watt Street Thrift Shop keeps her busy. Besides sewing, Katherine does other work for the thrift shop, such as coordinating recruitment of volunteers to work at the shop. She says, "I find the work very interesting, and I've made many friends. . . . Even if I could not understand God's ways, I have learned to trust Him who makes no mistakes."

Brazilian Mennonites request help with church planting

Akron, Pa. (MCC) — Mennonite Central Committee has often been described as a "forerunner of missions." But at the request of Mennonites in Brazil, the MCC program there is becoming directly involved with them in church planting.

Working in the northeast region — one of Brazil's poorest — MCC volunteers have in a conscious though scattered way sought to verbally witness to the faith that motivates their "deeds" — work in community development and organization, health, agriculture, and housing and water resources.

In 1980 the Brazilian Mennonites' Association for Social Assistance (AMAS) suggested that MCC support and administer a Brazilian church worker, partly because present Mennonite churches and administrative offices are distant. MCC Brazil is closely affiliated with AMAS.

MCC agreed, so long as it would be clear, said secretary for Latin America Herman Bontrager, "that it is not primarily an MCC program, but rather a Mennonite church outreach."

Former AMAS volunteers Rodolfo and Traudie Ens are now in Recife, the major city in the northeast where MCC has its headquarters. Rodolfo Ens is dividing his time between study at Recife's Baptist seminary and work with three home Bible study groups.

Also contributing to MCC Brazil's efforts at a more coordinated outreach is John Hess-Yoder of McMinnville, Oregon, who is a pastor to volunteers and a part-time teacher of ethics and Anabaptism at the Baptist seminary. Part of his task is to help volunteers integrate their assignments with evangelism and social action. Hess-Yoder serves on the administrative committee that guides the Enses' work.

In working toward the church planting effort, country representative Lloyd Kuhns of Arthur, Illinois, and some volunteers saw MCC's work leading to what one missionary in the south called "the natural step . . . of gospel proclamation that focuses on the formation of Christian fellowships."

Other volunteers had misgivings. A number of Protestant denominations have done mission work in the northeast, sometimes in a competitive and divisive spirit, according to MCC workers. Mennonites might only contribute to that denominational confusion. Furthermore, MCC programs have had ties with the socially active Catholic church of the region and some volunteers have participated in Catholic renewal groups. Mission work might alienate Catholics.

Yet a strong reason for Mennonite church building is that no church option in the region seems to adequately integrate social involvement with encouraging personal commitment and relationship to God. Concerned with ministering the gospel to "the whole person," almost all MCC workers have been frustrated with having to choose between participating in Catholic and evangelical churches.

Worker reports easing of tensions in war-torn Chad

Maiduguri, Nigeria (MCC) — Just over a year after civil war forced Mennonite Central Committee country representatives Verna and Eric Olfert and their son Jonathan to leave Chad, Eric Olfert returned in April to find some semblance of order restored to the country.

"The south is militarily much calmer and less suspicious than it was the last time I traveled there," reports Olfert, who with his wife now has a teaching assignment with MCC at Maiduguri, in northeastern Nigeria. "The southern economy is still in disarray, although increasing confidence is leading to better-stocked shops and lowered prices, and some outside assistance is coming in."

The Olferts, of Winnipeg, Manitoba, had fled to Nigeria in March 1980 after fighting broke out in N'Djamena, Chad's capital city. Rival Moslem forces using tanks, artillery, and rockets killed hundreds of soldiers and civilians in several weeks of intense fighting.

The fighting also brought to a halt much of the development work initiated by MCC and other organizations, although some projects continue. Olfert found that a project to construct 13 rural dispensaries begun with the help of MCC is making good progress. Members of local churches had just recently laid the foundation of the last dispensary, and had finished the walls of the first up to door level.

Olfert learned that the former MCC warehouse and other mission buildings in N'Djamena had apparently suffered little or no damage during the hostilities in 1980, but they were looted of all their goods. Fighting did destroy all the buildings on the main business street, including the bank.

Most of the hostilities ended in late 1980, after troops loyal to President Goukouni Oueddi overpowered the opposing forces with the assistance of several thousand Soviet-armed troops from Libya, most of whom remain in the country.

Olfert hopes to use his proximity to the Chadian border at Maiduguri to continue monitoring the situation.

Conrad Grebel College has established a new lecture series, named after Benjamin Eby, a Mennonite pioneer in Waterloo County. The annual lecture was established to make available to students and constituency the research results of the college faculty. Dr. Walter Klaassen presented the first Benjamin Eby Lecture, and spoke on "The University: The Temple of Intellect Past and Present." Copies of the published lecture may be obtained from Conrad Grebel College, Waterloo, Ontario N2L 3G6, upon request.

Captain N. T. Wood, coordinator of the Navy's strategic command control program, in an interview with the *Milwaukee Sentinel*, said, "In the aftermath of warfare, 'with people blown up by nuclear bombs all over the place,' the survivors would attempt to maintain continuity of government, first determining through the civilian and military chain of command the highest level public official still alive. 'In a nuclear war, that might be the dogcatcher in Cudahy,' he said."

High Country News reports that a solar-powered electric chair has been developed, though the $5,000 price tag "might seem a little steep, especially for smaller states."

"Words and deeds" important parts of Teesdale ministry

Winnipeg, Man. (MCC) — As we approach 40 Teesdale Place in Toronto, Don Hildebrand remarks, "About twelve hundred people live here, in two square blocks — about as many people as a small rural town!"

Teesdale Place is a public housing high-rise community across the ravine west of the Warden Woods Church and Community Centre. The community centre is on the main floor of one of the apartment buildings, and has been in operation for about five years. The focus of the community work has been service to the senior citizens and handicapped persons, as well as programs for all ages as they have emerged. Much of the direction and leadership has come from many of the 1,200 residents.

Don Hildebrand, coordinator of Teesdale Community Centre, who grew up in rural southern Manitoba, began his work in Toronto as a volunteer with the Mennonite Central Committee (MCC). "I had a very good voluntary service experience, and through it began to realize that Christians are the salt of the earth. However, the salt is piled quite high in some areas, and in other areas there is great need."

Hildebrand saw many needs at Teesdale. Numerous seniors in the community have no relatives or friends. Relationships have broken down. About their response to friendship he says, "They've chosen to maintain independence but need support, and when they receive it, it blows their minds."

Don Hildebrand, Teesdale coordinator

The Teesdale community integrates all ages which keeps seniors in touch with children and teens. It can also present problems. Don remarks, "We're working at building bridges, at facilitating positive interaction. The challenge is to build a Christ-centered, caring community even though the physical setting does not lend itself readily to that."

To Hildebrand, his own presence there means learning the situation of people and trying seriously to live the way they live. To identify with them provides an avenue of presenting Christ to them.

He adds, "Words and deeds need very much to match up. When you're surrounded by poverty, your lifestyle has to take some trimming if you want to relate."

In the last two years a volunteer from MCC has facilitated expanded programs at Teesdale Community Centre. Brenda Barg, from Scarborough, Ontario, has many friends at Teesdale. She says, "The interaction with people has made my assignment very worthwhile."

The challenge for Brenda Barg and Don Hildebrand remains one of how best to serve a community and how to tap the many strengths that are present. *Robb Nickel*

Brenda Barg, MCC volunteer at Teesdale Community Centre, helps disabled persons with table activities.

Richard Wiens: student, educator, and leader

I remember him wheeling into class, books neatly stacked on his lap as he squeezed down the narrow aisle between wooden desks to the overhead projector at the front of the room.

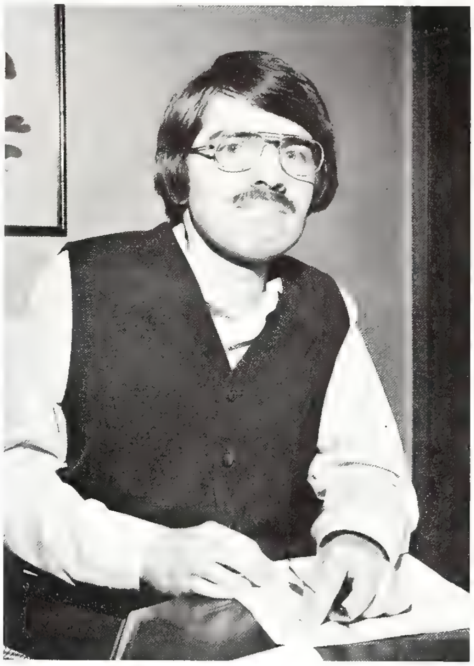
He swung his chair around, one wheel stationary on the floor, and began to teach. When the small transparency on which he was writing became filled, he went on to another, neatly collecting the acetate sheets in a thin pile on his desk. When he finished his lesson, he carefully displayed the transparencies in sequence once more, reviewing as he went, and then assigned our homework. When I raised my hand to ask a question about a problem on which I was working, he patiently maneuvered to the space beside my desk, answered my query, and moved on to the next student.

Yet I best remember the small green and white sticker he affixed years later to his wheelchair just below the armrest: "I may look slow, but watch me go."

Richard Wiens went. Despite his 29-year-long battle with muscular dystrophy (MD), a hereditary disease characterized by a progressive degeneration of the muscles, Wiens graduated from university, taught in a secondary school, served on church and civic committees and organizations, traveled widely, and became one of southwestern Ontario's leading activists for better accessibility to the handicapped of public facilities.

Wiens was born in 1944 and was diagnosed as having MD at the age of seven, just shortly after he began first grade at Mount Carmel Public School in Leamington, Ontario. At that time doctors warned his parents, Peter and Edna Ruth, that their son would probably not live beyond the age of 12, since few victims of the disease live into their later teens.

By the time he graduated from high school in 1962, doctors had given up on their predictions. Graduation from Leamington's United Mennonite Educational Institute (UMEI) also marked the point in Wiens' life when he became permanently confined to a wheelchair. Undaunted by what he considered to be a growing inconvenience, he completed Grade 13 at the town's District Secondary School and then enrolled in a Bachelor of Arts in mathematics program at the University of Windsor (Ontario).



At his graduation from university four years later, Wiens was asked about the difficulties and practicality of attempting post-secondary study in a wheelchair. "It's only a handicap if you let it be," he said. "I was determined not to let it be."

Stop there? Not Wiens. After a year of post-graduate study in Windsor, Althouse Teachers College in London, Ontario, seemed to provide his next challenge. Attaining a provincial teaching certificate, the 24-year-old accepted a position at UMEI, his alma mater.

And so Rick Wiens became my teacher. The young man that I had seen and heard about often, and spoken to on a couple of occasions, now sat at the head of the classroom, wielding his red marking pen at my test papers along with the best of them.

I was 15 years old at the time, and Wiens forced me to undertake the first revision of my concept of the term "handicapped."

He arrived at school at around 8:20 each morning in his specially modified Buick, and waited in his parking space just outside the staff entrance until two or three of us came out to first help him into his wheelchair and then carry him inside. The school building was already 23 years old in 1968, and some of its many staircases were creaky, others were narrow and steep. To complicate matters, our school assemblies were held in the basement, while classes were conducted on the first and second floors. It was (and is) not a building designed for "handicap accessbility."

In any case, time took its toll on Wiens. The slow progression of his disease and the daily rigors of the classroom (we spared him none of the challenges and frustrations which we handed other teachers) drained his energy. He resigned from the UMEI faculty in 1970, although he continued tutoring students in mathematics.

Yet the end of his teaching career also marked the beginning of extensive church and community involvements. Rick Wiens was baptized and joined the Leamington United Mennonite Church in 1963, and served on the Leamington Mennonite Home building committee for several years after 1973. He was a member of the church council from 1978 to 1980.

His most public accomplishments, however, were in the areas of organizing groups for community action on behalf of the disabled, and service to certain charitable organizations.

In early 1979, Wiens called together a number of handicapped persons in the Leamington area to form the South Essex Action Group for the Physically Handicapped (SEAGPH), an organization which made substantial progress in improving access to buildings and having curbing modified for the handicapped.

Between church and community commitments, Wiens traveled to places such as Hawaii, British Columbia, California, and Mennonite World Conference in Wichita.

Shortly after his last trip to Florida in November of 1980, Wiens developed respiratory problems and was hospitalized. His body, weakened by the disease he had faced for nearly three decades, could not shake off the strain. He died on 17 December 1980.

Although Rick Wiens has passed away, SEAGPH members say that the work he initiated will go on. *Larry Cornies*

CHRISTIANS AND WORLD EVENTS

Martyr or suicide?

William Keeney

Bobby Sands died after 66 days of fasting. His death from a self-imposed fast raises several questions. Some call it suicide by starvation. Others consider it an act of political courage arising from deep conviction about the justice of his cause.

Jesus fasted 40 days in the wilderness at the beginning of his ministry. He later took the road to Jerusalem when the reports say that he knew it would lead to the way of the cross. If he knew it would lead to crucifixion and did not heed the admonitions of Peter to avoid that consequence, some would call it suicide.

Gandhi in his struggle with the British — for independence of India — used fasting more than once. He was imprisoned by the British for his opposition; the same government that imprisoned Bobby Sands and others who are fasting in protest. Gandhi also used fasting both as self-purification and to purify his followers when they turned from nonviolence to violence in their fight for freedom.

The British resisted Gandhi and his followers for decades. They used violence against the Indians in suppression of the move for independence. But finally the British relented and gave India its independence. Gandhi's nonviolence — including his fasts — resulted in success.

Corbett Bishop was a conscientious objector in World War II. He decided he could not conscientiously continue in alternative service under a program of conscription. He was against involuntary servitude as well as against war. He walked out of the Civilian Public Service (CPS) camp where he was assigned.

Bishop was arrested, tried, and sentenced to four years in prison for violation of the Selective Service Act. He told the court it had taken responsibility for him; and he would no longer take any responsibility for himself as long as they held him in custody.

The police had to carry Bishop from the court. Prison officials had to clothe him, feed him, and carry him. He did nothing voluntarily. In less than a year the state found a way to release him extralegally. Only after he was carried out of the prison — and left on his own again — did he assume responsibility for himself.

Bobby Sands used violence. He was jailed for criminal actions in resistance to the British. He fasted with the full knowledge and intent that his death would lead to a wave of violence, leading to the loss of more life than he alone could bring about otherwise. It was a deliberate violent threat for political ends.

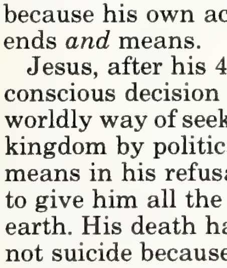
A difference between Sands' fasting and Gandhi's was that Sands allowed the British to justify their violence and to refuse his demands because he used violence and threatened more violence. The British had to respect and finally accept Gandhi because his cause was just and his methods were just.

The United States government gave in to the insistence of Bishop that he be allowed to be responsible for himself because his own actions were moral in ends *and* means.

Jesus, after his 40-day fast, made a conscious decision not to go the usual worldly way of seeking to bring in God's kingdom by political and military means in his refusal of the Devil's offer to give him all the kingdoms of the earth. His death had meaning that was not suicide because he was pursuing purposes of redemption and not destruction of the adversaries. His fasting was out of caring and compassion, even for those who would be his enemies.

It is tragic that both Bobby Sands and the British are committed to violence in the conflict over who controls and is responsible for Northern Ireland. The injustices are longstanding.

The day after Bobby Sands' death, Mairead Corrigan appeared on TV's "Today" show. She is a leader of the Peace People and received the Nobel Peace Prize jointly with others for her efforts several years ago. She continues in her nonviolent efforts to find a solution to the conflict.



William Keeney is visiting assistant professor of integrative change in the Center for Peace Studies, Kent State University, Kent, Ohio 44242.

Corrigan said that she and the Peace People have urged the British for three years to modify the prison system. They do not ask that persons such as Bobby Sands be considered political prisoners, but that they be treated as emergency prisoners. Normal conditions do not prevail in Northern Ireland. The situation calls for some abnormal law. The Peace People had predicted that a tragedy such as the death of Bobby Sands and its violent aftermath would come if the British did not make some changes in the whole prison system.

Bobby Sands apparently had deep convictions and political courage that led to his death. The question remains as to whether his fast was suicide and whether his faith in violence was falsely placed. His death also raises the question of whether a society that justifies the taking of life by capital punishment and war does not justify such individual acts of violence against self and society. Do Gandhi, Bishop, and Jesus not point to a superior way of dealing with conflict even with the means of fasting?

Northern Ireland is in the throes of a conflict that is generally identified with Christians — Protestants and Roman Catholics against each other. Christianity suffers by the failure of most people on both sides who have refused to go the way of Jesus and the cross; not in suicide or in killing, but in caring and compassion: not imposing their will on others by violence, but suffering willingly for the well-being and just treatment of others.

It is the spirit of Christ that is needed to find a way through the violence, injustices, and oppression of Northern Ireland. The violence of killing others or oneself in fasting unto death only adds to the problems of an already overburdened people, both Protestant and Roman Catholic, both Irish and British.

"'All these I will give you, if you will fall down and worship me.' Then Jesus said to him, 'Begone, Satan! for it is written, "You shall worship the Lord your God and him only shall you serve"'" (Matthew 4:9-10).

LETTERS

On women's ordination

I wish that N. B. and Silas Grubb and I had been able to attend the recent Eastern District Conference. It might have been interesting, and we liberal conservatives (may our tribe increase!) might have been able to add a touch of balance on the ordination question.

I recall how in my home church in the Eastern District some of the more conservative people retained the customs they brought with them from their background — like the husbands and boys sitting on one side of the church (I'm sure it must have been the *right* side) and the women and girls sitting on the side that was left. One fellow tended to sleep in church. His wife watched from her side and coughed when her husband's head began to droop; whereupon the boy poked Dad in the ribs with his elbow and Dad's head went up for another point in the sermon. Think what I would have missed if the lady had sat beside her husband.

This segregation comes from the Hebrew part of our Judeo-Christian tradition. They even had a separate "court" or place for the women in the temple.

Paul was a "Hebrew of the Hebrews" and never got over it — good man though he was.

And yet, if it had not been for the women, I doubt that Paul's church planting (I bet he would have disliked that term) would never have gotten off the ground. Check the lists of people who helped Paul in the churches he started, and note how many were ladies (Philippians 4:2, 3; Acts 16:14, 40). One place the church actually got its start in a women's prayer meeting by a river.

Paul, good man though he was, was *only a man* — and he must have been wrong once or twice. I'm not sure he'd feel comfortable with some of our modern Mennonite pacifists (I've been one all my life). No self-respecting Christian can accept Paul's actions regarding slavery (Philemon).

My son was a deacon in our church for three years. If I read Paul correctly (1 Timothy 3:8-13) he would not qualify — for he was a bachelor. Same goes for bachelor bishops — fully ordained pastors in the Mennonite church.

Last evening I met a friend of mine — the lay leader of the local Jewish fellowship (Reformed Jew). For professional service, the Temple gets the help of a student of a seminary in the Bay area. At least one of the recent rabbis in training was a charming lady. Even the Jews, where Paul got his idea, are easing up on the old segregation, not only in seating at worship, but in ministerial leadership.

I was pastor at Fairfield when Reverend Mrs. Shutt was in the youth group. Like her whole family, she was a loyal supporter of the congregation, the district, General Conference, and their projects. If my ministry helped contribute anything to her vision as a servant of Jesus Christ, I'm proud and happy. The Fairfield people can hardly be classed as rebels. They came from Lancaster Mennonite background. During the Second World War, Fairfield Church and Zion Church, Souderton, at times contributed half of the Eastern District's share of CPS support. All the other churches *together* gave the other half. A careful check of the record will back this up.

People in Joyce's family (while some of them did not agree with me on quite a few points) supported me, the church, and the conference very well — some giving their tithe as diligently as the law of the Medes and the Persians. Some even went beyond at times to 15 percent. At least one sister gave a year or two to TAP in Tanzania.

Several weeks ago I attended an installation service for a minister in a church in our association (roughly like a GC District) of the United Church of Christ. One person involved was a lady who attended Hartford Seminary when I did. She did the best job of anyone involved in the service, and she was the only ordained lady there.

I'm sure my wife and I would have difficulty adjusting at our age to a lady minister in the pulpit every Sunday, but it might be good for us. *George S. Stoneback, 3057 South Higuera, 69, San Luis Obispo, California 93401*

1 June

Associated Mennonite Biblical Seminaries
Bible and Law Symposium
24-26 July
for

Lawyers, Educators,
Pastors, Politicians,
Human Service Workers,
Farmers, Students,
Business people.

Registration: $25
Lodging, nightly
Single: $4.00
Family: $10.00
Apartment: $10.00

An opportunity to discuss an important current issue with biblical scholars, ethicists, lawyers, and people working with law in varied settings. For program, write or call:

Willard Swartley, AMBS
3003 Benham Ave.
Elkhart, IN 46517
(219) 295-3726

Course for 2-3
semester hours
on same subject
runs 23 July - 6 August.

Warehouse supervisor

A warehouse supervisor (shipper, receiver, packer) is needed 1 September for Mennonite Central Committee material aid center, North Newton, Kansas.

Write to Griselda Shelly, Box 235, North Newton, KS 67117; or phone (316) 283-2720; evenings, (316) 283-0518.

Youth worker wanted

Inquiries are being received for the position of minister of youth, with responsibilities in the areas of junior and senior high, and college and career youth.

Persons interested in the position are invited to send inquiries and resume to:
Norman Bartel
Mayfair Mennonite Church
1339 Ave. D. North
Saskatoon, Saskatchewan
S7L 1P2
Telephone (306) 652-1255

MEDITATION

Sing praises unto the Lord

Although to the Greeks music had been a popular form of entertainment, it was taboo in the earliest Christian churches until it was realized that singing is so natural to us that it cannot be suppressed. The alternative adopted was that of leading it into a different channel in order to make it a part of the regular religious service.

Jewish converts composed the majority of the early Christian communities, and a great many of their customs and ceremonies were carried over into the newer forms of worship, including the reciting of the Psalms of David in sing-song fashion. In their synagogues the priests read or sang a few lines of the Psalms, and the congregation responded in the same way. The Christians at first followed this example, but soon afterwards were compelled to divide the congregation into two groups who responded to each other antiphonally (like we used to sing "Three Blind Mice"). That proved the easiest method of teaching new converts the parts of the service with which they were not familiar.

The early churches had a host of enemies, however, and in an effort to survive their onslaught this original democratic character gradually became replaced by stricter discipline. The clergy became farther removed from the congregation and took over that part of the antiphonal singing which one-half of the audience had done, and the total audience responded to the chanting of the one officiating priest.

In order to emphasize the elevated position of the clergy still further, their appearance before the altar was greeted with special hymns. But as it proved a risky business to let such solemn moments depend entirely upon the well-intended but often inexperienced efforts of an audience of amateur singers, the custom changed to that of selecting the best from among the worshipers and uniting them into a regular choir. From there on it was only a step to exclude the congregation completely and have the responses sung exclusively by the priest and official choir.

What and how they sang is not definitely known, but it is believed that this part of the service was arranged by each group fairly much as it pleased. Not until late in the fourth century did Ambrose, the famous bishop of Milan, initiate some order into church music. Two centuries later, under the influence of a large number of local choirmasters, there was again so much disunity that under Gregory the Great a definite form of music was prescribed for use by all. Modern critics have cast some doubt upon the claim that Gregory was actually the founder of this new form of music, but the name "Gregorian chant" generally has been accepted.

In spite of these attempts on the part of Ambrose and Gregory, however, chaos again threatened to engulf medieval music until a music teacher by the name of Guido hit upon the idea of placing notes upon four parallel lines to which we have since added a fifth, and which he called a ladder or scale. Those notes higher on the scale were to be sung in a higher tone of voice than those lower on the scale. As soon as one knew the height at which the first note was to be sung, the rest followed automatically, and the same tune would be sung at the same pitch at every church.

The next development was polyphony — as opposed to monophony. Whereas monophony had been a melody for a single voice, polyphony was a piece of music arranged for a number of voices. Instruments were not yet in use — having been popular in ancient Rome — but when the church authorities recognized the value of the organ as a mass instrument, it became accepted as accompaniment for the singers.

From this disorderly beginning, over the centuries church music has advanced to become one of the most beautiful and inspirational parts of our services and one which today offers opportunities for participation by both choirs and congregations.

"Sing to the Lord a new song, his praise in the assembly of the faithful" (Psalm 149:1).

Juliana Lewis

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The day our sun darkened

Glen was born 27 February 1958. It took 10 days in the hospital to get him up to five pounds (the required weight to go home).

His parents were proud of their firstborn.

He was a precocious child. His brilliant mind designed homemade toy games and Tinkertoy models even before he started school. Any creative activities at Sunday school were a great pleasure for him.

Early in life he said he wanted to follow Jesus. His money was carefully tithed.

In almost all things he was an idealist and a perfectionist. He expected much of everybody else, but most of himself.

Neither others nor he could live up to such standards. That became an unresolved source of irritation and frustration.

During his high school years he began to suffer bouts of severe depression, even to the point of wanting to give up his life. He said he felt worthless to the world and to himself. To his family he felt himself a burden.

The family — including one sister and two brothers — resisted and countered his feelings of worthlessness. At times he also found help from friends, relatives, counselors, and psychiatrists. Glen was no easy quitter — he fought desperately hard.

After high school he began a university program. When it did not seem to have satisfying content, he dropped out and went to work.

But his mind was not challenged at simple labor. In the fall of 1980 he enrolled in engineering at the University of Manitoba.

About the beginning of June, Glen said he wasn't feeling well and he was getting bogged down. Once again his spirit was sagging.

Tuesday 9 June the police were at our door. They had found Glen in his car with a hose from exhaust to rear window. He had given up his life.

Glen was our eldest son. We loved him dearly. He had moved out of the home only for his summer job. His plans were to continue in engineering this fall.

We buried Glen's ashes on Saturday 13 June at Winkler. Our love for him will never die.

But, in these days, I have gained a new appreciation for Matthew 24. On Tuesday 9 June "great tribulation, such as has not been from the beginning . . . until now. . ." (24:21) came upon our family. Torrents of questions, remorseful tears, guilt feelings, and protestations have gone out even toward God and for Glen. Answers have not yet come. Maybe they never will before Jesus comes.

Our sun seems darkened, the moon will not give light, the stars look pale, and our heavens are shaken (24:29).

We believe in a God of love and justice. One day all of us will give account before God. Glen will have to do the same.

Somehow in God's incomprehensible mercy and forgiving grace, we dare to trust Glen into God's presence. We hope to see him again.

We pray that Glen's life, a too-short 23 years, will continue as a reminder for all of us. Let us build our spiritual resources deeply and firmly. We must make our peace secure in Jesus Christ. The tribulation will surely come again.

Because of God's Son, we can hope for our son. Because of his Son's appearance, we know that the darkened sun will — eventually — again become brighter.

Please pray for us. *Bernie Wiebe*

In keeping with our summer fortnightly schedule, the next issue of *The Mennonite* will be dated 14 July.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST 96:27 14 JULY 1981

READERSHIP SURVEY / 3

The future of *The Mennonite*

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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The readership survey is one ongoing effort to evaluate *The Mennonite* and to plot its course for the future. In this last report we summarize what the readers had to say.

The readers were asked how often *The Mennonite* should be published. Secondly, we sought to measure the readers' recall of particular articles and to evaluate how meaningful these articles were. Thirdly, we listed a series of topics and asked whether the readers were interested in future treatment of these subjects. Finally, the readers were asked whether they would like to see more or less space devoted to 11 different sections of *The Mennonite*.

In evaluating responses we look at the differences between rural and urban readers. We expect that the membership of the General Conference is becoming more educated and more urban. If differences exist between rural and urban readers and/or among different levels of education, this can provide some indication of the interests of

THE MENNONITE
inside this issue
editorial

. . . the majority want The Mennonite *to remain as it is. . . . A minority*

readers in the future. We also compare US and Canadian readers, which is of concern to a paper which serves two nations primarily.

Two thirds of the readers like a weekly paper, and one third think it is issued "too often." The differences between pastors and the laity, US and Canadians, and rural or urban readers do not vary significantly. Readers who have not completed high school are less likely to think it appears "too often" (23 percent). Readers with some degrees or some college education were more prone to say that it appeared "too often" (37 percent).

Some readers added personal comments. Several favored a fortnightly publication while others suggested a monthly magazine. Twice as many preferred a fortnightly magazine as preferred a monthly magazine. While not all comments showed an awareness of the implications of publishing less often, a number did. They recognized that the current news section could be less relevant, *The Mennonite* could have more pages and hence discuss issues in greater depth, and thus it might serve to carry more inspirational type articles. Some listed cost reductions as a reason why *The Mennonite* should be published less often, but the most common reason was that they did not have enough time to keep up with all the reading.

To measure the impact of *The Mennonite,* we asked readers whether they could recall three articles which were identified by title and a one-phrase statement on their content. Article A, "General Board Leadership and Canada-US Structures Dominate Meeting," was less than a page in length and appeared as a major news item. Article B, "Choose Among Faiths," observed that most people at Harvard University were also sustained by faith even though few confessed to a traditional religious faith. It appeared as a meditation and was approximately one third of a page in length. Article C was a feature article on stages of grieving: "When Grown Men Cry." It was two pages in length and was accompanied by a picture. These three articles appeared 1, 8, and 29 January respectively, all some two months prior to the survey.

Table 1. The percentage distribution of the ability to recall three articles

	Ability to recall			
	Do not recall	Recall somewhat	Recall clearly	Total
Article A "Canada-US Structures"	44	41	15	100
Article B "Choose Among Faiths"	56	38	6	100
Article C "When Grown Men Cry"	21	41	38	100

Article C was remembered by the largest number of people. This may reflect that it was the most recent of the three articles, but more likely this impact is the result of the article's content. The frequency with which these sections were read did not seem to be an important factor as major news items are read more often than feature articles or meditations.

The differences in the ability to recall does not depend on when *The Mennonite* is read. The recall pattern of those who read it within a few days of its arrival does not differ significantly from the recall pattern of those who wait a week or more before reading a particular issue. The largest variation among groups within the sample is the ability of pastors to recall article A. Discussion of changing conference structures appears to catch the attention of pastors more than the laity. Differences between US and Canadian readers were insignificant. Readers with more education appear to have slightly better recall although the differences were not great.

Table 2 shows how meaningful the readers found these articles. Clearly, article C had a more positive and a more lasting impact than either of the other two. Although the ability to recall was lowest for article B, the impression it created was slightly more positive than that created by article A.

Table 2. Percentage distribution of how meaningful the contents of the three articles were for those readers who were able to recall the articles

	Meaningfulness				
	Very meaningful	Somewhat meaningful	Not too meaningful	Did not read	Total
Article A	15	50	18	16	100
Article B	18	54	10	18	100
Article C	44	44	5	7	100

A more direct measure of what the readers would like to see in *The Mennonite* in the future is obtained from the responses to the question "How interested are you in reading about the following subjects in *The Mennonite*?" These responses are ranked in table 3.

Issues of faith and how they relate to the contemporary world clearly rank at the top. Interest in the activities of the church followed. Interest in district or provincial conferences, or US-Canadian relations, ranks at the bottom.

Differences between urban and rural readers are quite small. In general, the urban (urban centers larger than 25,000) are a little more outward looking — as seen in a greater interest in analysis of world needs, Canadian/US issues, and nonresistance and its implications — than the rural readers. Issues such as personal evangelism, growth in personal faith, activities of congregations, women's activities in the conference, and how financial contributions are utilized are of greater interest to rural readers. In general, town residents (urban centers of 1,000 to 25,000) identify more with rural than urban readers. The one exception is their interest in the analysis of world needs.

A similar pattern exists among education levels. Those readers who have completed a college education have more interest in the analysis of world needs, in nonresistance and its implications, and in conference positions on current issues. Conversely, they have less interest in personal evangelism, growth in personal faith, women's activities in the conference, and how financial contributions are utilized.

Comparison by country does not show any of these 15 issues to be primarily of interest to the citizens of one country. Teachings of Christian faith, General Conference activities in the US and Canada, and Canada/US issues, are of relatively greater interest to the Canadian readers. In addition, Canadians show a disproportionately low interest in how financial contributions are utilized.

The differences between pastors and laity in both countries tend to be larger than between the two countries as a whole. Pastoral interest exceeds that of the laity — by a sizable margin — for General Conference activities overseas, *d like* The Mennonite *to appear less often in a magazine format. . . .*

Table 3. The percentage distribution of interest in reading about the following subjects in *The Mennonite*

Subjects	Extent of the interest Very Interested	Somewhat Interested	Not Interested
Growth in personal faith	68	29	3
The basic teachings of the Christian faith	65	31	4
Conference positions on current issues	64	31	5
Nonresistance and its implications	61	32	7
Analysis of world needs and issues	57	39	4
What congregations are doing	53	43	4
What the General Conference is doing overseas	48	48	4
Christian education at all levels	45	50	5
How financial contributions are used	41	52	7
Focus on personal evangelism	38	48	14
What the General Conference is doing in Canada and the US	37	57	6
Women's activities in the General Conference	36	53	11
Focus on leadership persons	31	58	11
Activities of US districts, Canadian, and provincial conferences	28	59	13
Canadian/US issues	26	59	15
Total	47	46	

the activities of district and provincial conferences, and a focus on personal evangelism. Canadian pastors, though, are less interested than the US in the analysis of world needs and issues and in nonresistance and its implications. Two issues in which the pastors have less interest than the laity are Christian education and women's activities. The latter may well reflect the dominance of males in our conference pastorates.

Finally, on the use of space, the readers were asked whether each of 11 sections of *The Mennonite* should be given more or less space in future issues of *The Mennonite*. Their responses are provided in table 4.

The observed pattern of preference for more space or for keeping the space as it is correlates to the frequency with which these sections are read. The demand for more space is strongest in the Workers and News sections, followed by the Letters, Meditation, and Open Your Bible sections. More than any other section, respondents want editorials and feature articles to remain as they are. Movie reviews and to a lesser extent book reviews show divided opinion. For movie reviews, 14 percent want more space, 17 percent want less space, and 28 percent have no opinion. Feeling on both sides appears strong. For example, according to one respondent, "Movie reviews (are) a waste of space; belong in *TV Guide.*"

Table 4. The percentage distribution of the readers' requests for space use changes for the 11 sections of *The Mennonite*

Sections of *The Mennonite*	Space which should be allocated given sections More	Same	Less	No Opinion	Total
Workers	17	65	3	15	100
Editorials	7	79	3	11	100
Brief news items	17	65	4	14	100
Major news items	15	66	4	15	100
Feature articles	9	74	3	14	100
Letters to the editor	12	71	5	12	100
Meditation	13	70	4	13	100
Speaking Out	9	64	4	23	100
Open Your Bible	14	60	4	22	100
Movie reviews	14	41	17	28	100
Book reviews	7	56	14	23	100
Total	12	65	6	17	100

Urban and rural readers differ on movie reviews; it is the city residents who want more movie reviews. Urban readers request more space for feature articles and news items while the rural readers show more interest in the Workers and Meditation sections.

The differences between US and Canadian readers are not significant. The one exception is that a higher proportion of Canadian readers wanted the Open Your Bible section to stay as it is. Readers with primary education only wished more space for Open Your Bible, Speaking Out, and editorials. Readers with a maximum of high school education requested more space for the Letters, Meditation, and Workers sections. The college educated readers, on the other hand, want the feature articles, book reviews, and Letters sections to remain the same.

In conclusion, the majority wants *The Mennonite* to remain as it is, a weekly with a significant emphasis on church news, reporting of workers, letters, and a decisive, relevant editorial. A minority would like *The Mennonite* to appear less often in a magazine format, focusing more on in-depth discussions of issues and inspirational articles. In part, this division follows educational lines. As time passes and the average conference member becomes more educated, the desire for a fortnightly magazine may well increase.

One proposal put forward by several readers is that more joint ventures with the *Gospel Herald,* such as the "Meetinghouse" issues, be considered. One reader suggested alternating between the *Gospel Herald* and *The Mennonite* on a fortnightly basis.

Differences in interest between US and Canadian readers appear occasionally but are not substantial. Similarly, rural-urban differences are not pronounced. The urban readers are slightly more outward looking in their interests and are relatively more interested in a discussion of issues. The greatest differences were between pastors and the laity. Possibly the pastors are expressing what they feel is desirable for their churches. If so, this survey shows us both where the laity are today and where pastors would like the laity to be in the future. *Last article in a series of three* •

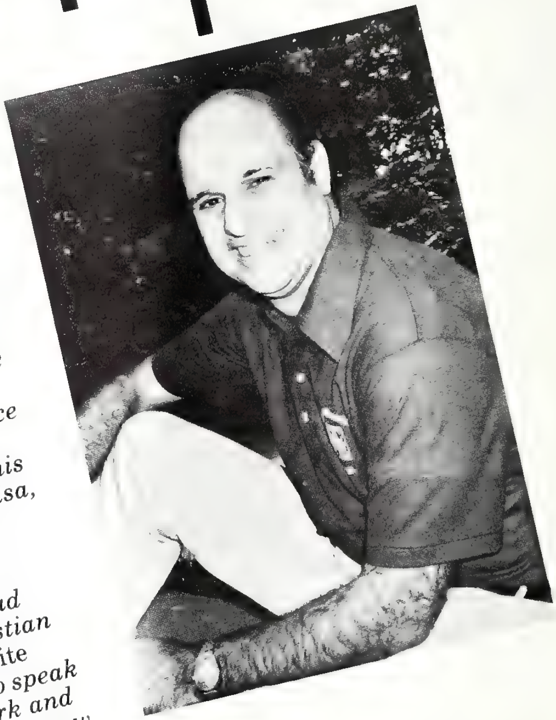
Interview with Tony Campolo

Tony Campolo is professor of sociology at Eastern College in St. Davids, Pennsylvania, where he has taught since 1965. An ordained Baptist minister, Campolo is a former vice-president of the American Baptist Convention. He is a popular speaker to many Christian conferences. His involvement includes numerous humanitarian organizations.

Many GCs will remember him as the keynote, colorful, and controversial speaker at the 1980 General Conference sessions in Estes Park, Colorado.

Campolo lives in St. Davids with his wife, Margaret, and their children, Lisa, 20, and Bart, 17. The Campolos are active in an urban interracial West Philadelphia congregation.

At Estes Park Tony Campolo had some strong challenges to a Christian lifestyle for the 80s. The Mennonite recently asked Robert V. Peters to speak with Tony a year after Estes Park and to hear what Tony would say to us now.



Robert V. Peters: *How did you come to your convictions that a Christian should be socially concerned?*

Tony Campolo: I can never remember a time when I didn't see Christianity as a force in history that was supposed to change the kind of world in which we live. From the moment I began reading the New Testament it seemed clear to me that Jesus was concerned about eliminating poverty and injustice, in delivering the captives, and in creating a new social order. I've always felt that God calls his followers to become his agents in the world.

Peters: *What were some of the people and experiences that influenced you?*

Campolo: John Howard Yoder and Ron Sider have had a great influence on me. However, it was Walter Rauschenbush (American Baptist minister and founder of the social gospel movement) who had the most decisive influence on my life. My involvements as a pastor in an interracial community and within the civil rights movement during the 60s forced me to theologize in fresh ways. I soon became convinced that a Christian has to work for justice.

Peters: *What do you see as God's will for US and Canadian Christians?*

Campolo: Whether or not this continent survives depends on whether . . . we will choose to live responsibly within the "global village." By "responsibly" I mean that we cannot continue consuming such vast amounts of the earth's resources. (Note: While US and Canada only make up 6 percent of the global population, they consume over 40 percent of the available resources.) We must quit our waste of finite resources on armaments and other nonbeneficial products. Our basic lifestyle must change. Either we will—out of love for others—adopt a sacrificial lifestyle that is responsible, or we will be dragged into a simpler lifestyle out of economic necessity. I assure you that in the next 20 years US and Canadian people will be living with less. The question is in what spirit.

Peters: *How do the Campolos live simply?*

Campolo: Very poorly. We believe in the gospel call to simple living. However, we are far from living as simply as we should be. As a family we're trying to find a consensus on how best to simplify our lives.

Peters: *What challenges do you see before the Mennonite church?*

Campolo: I believe the primary challenge before Mennonites is to respond to the openness and receptivity of non-Anabaptist groups to the radical Sermon on the Mount commitment that Mennonites claim to be living by. There is a growing awareness that North American Christianity is primarily an expression of cultural traits instead of an expression of biblical teachings. Mennonites can assist other groups in returning to the radical message of the gospel, providing that Mennonites are faithful to their own radical heritage.

Peters: *Your impressions of Mennonites?*

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Campolo: I notice a great pluralism among Mennonites. On the one hand I find some Mennonites who seem to be committed to living out the radical demands . . . of the gospel, to the message of the Sermon on the Mount, to nonviolence, to an antimaterialistic lifestyle, to the creation of Christian communities that will stand over against the culture as testimony to what the kingdom of God is about. On the other hand my impression is that a majority of Mennonites have been seduced by the dominant values of US and Canadian culture. Many seem to have abandoned their historic peace convictions out of a concern to preserve the way of life which they seem to be enjoying to the full. Many Mennonites have become part of the Christian mainstream. It's hard to see how they are a people set apart anymore.

Peters: *How can Christians resist the dominant culture?*

Campolo: To begin with, I don't think that an individual Christian can survive the culture's pressures to conform. The answer lies in the creation of Christian community in order that through this community we might find the strength to maintain our values in resistance to the ways of the world. Within an intense Christian community, values are kept alive, they're revitalized and reinforced. The members are strengthened and encouraged in their position. The community establishes a we/they relationship with the culture, and thus helps the individual Christian within the community see the ways in which the people of God are contrasted — in values and lifestyle — from secular society.

Peters: *What do you see as the church's responsibility in the world?*

Campolo: I think that there are two main tasks for the church. The church should be a living demonstration to the world of what the kingdom of God is about; namely — in the relationships that exist among the Christians within the community — people should get some glimpse of what God intends for all people. Our economic, political, family, recreational, educational styles of living should all reflect the values of God's kingdom . . . so that the whole world can see and proclaim, "So this is what the kingdom of God is about." We are proclaimers of the gospel in the way that we demonstrate the gospel. The church can be a living social demonstration of what God wills for all of the people.

Secondly, the church is an agent of social change. If the church is true to itself it stands over against the world, judging it and calling it to repentance. All political, social, and economic institutions are to be transformed by God into what he wills for them to be. The church becomes the primary agent for bringing this about as it acts as a leaven within society. Evangelism is not saving people so they get to heaven when they die, but rather it's a process whereby we recruit people into a movement, the purpose of which is to bring all of creation into conformity with the will of our Savior and Lord.

Peters: *How should Christians redeem the powers?*

Campolo: How does one effect change in a social system if one refuses to utilize power and force as a means? I don't think that Jesus wants us to use power to effect his will in the world, but rather, sacrificial love. Such love draws people; it doesn't force people. Political systems do not determine what happens in a society, economic systems do. Political systems simply reflect the vested interests of those who control the economic systems. I believe that Christians must attempt to redeem the world through creating new economic structures that foster justice and create economic well-being for all people. Christian businesspersons can help create this new order by assisting in the development of co-ops, appropriate technology, etc. By working at change from the bottom up we can in time change unjust systems nonviolently.

Peters: *What can the church do in the inner city?*

Campolo: There is a general assumption that the inner cities have become . . . irreligious. Nothing can be further from the truth. What is true is that white middle-class Christians have abandoned the inner city. However, a host of indigenous storefront churches have emerged to serve the inner-city residents. The wealthy and powerful suburban/rural church should make its resources available to help the mission of these storefront churches. And I believe that the leadership of these ministries should be in local hands.

Peters: *What about your use of "vulgar" language?*

Campolo: I apologize if I offended anyone at Estes Park. However, I feel Mennonites need to be aware that not all of us come from Newton or Souderton. Some of us speak out of different cultural backgrounds and to a degree we differ in our definition of vulgarity. Mennonites may find my use of "crap" to be vulgar, but what about the Mennonites who I heard use "nigger" or some of the descriptions I heard pious Mennonites use for homosexuals?

Peters: *What do you think of war tax resistance?*

Campolo: I think war tax resistance is a viable means for Christians to express their opposition to a system that is requiring unchristian behavior. The Anabaptist tradition calls us to noncooperation if the state asks us to support something that we believe is contrary to the will of God.

Peters: *What gives you hope?*

Campolo: What God is doing in the Third World. We really need to learn about the wholistic gospel from Third World Christians. I'm also encouraged with the growing emphasis within the US and Canadian Evangelical churches on social justice. •

One of the most significant scenes and reminders at Estes Park: missionary Erwin Rempel — in the midst of all the Estes Park proceedings — obviously communicates deeply with their young baby. Between them you can see Angela Rempel also.

In this kind of scene probably lies the foundation — symbolically — and meaning of our conference.

Pacific District: "God's Spirit out of control"

Reedley, Calif. — In his conference message at the beginning of this year's Pacific District Conference (PDC), president Alfred Heer proclaimed that the 1981 sessions would one day be seen as "historic" for his district. He might have been right.

Hosted by First Mennonite Church in Reedley, from 11-14 June, the PDC sessions were an exercise in upbeat enthusiasm about new work and unconditional optimism concerning involvement in new programs. "It's as if God's Spirit has gone out of our control," said Heer. "Let's welcome the new challenges it has brought us."

Four new groups were welcomed into the conference: Bethel Community Church in Santa Fe Springs, California (actually being readmitted to PDC after a two-year withdrawal), with John Melendrez as pastor; a Korean fellowship under the leadership of Jae Chang Lin, currently meeting in the facilities of the United Mennonite Church in Atwater, California; San Francisco (California) Chinese Mennonite Church, pastored by Joshua So; and the Haight-Ashbury Mennonite Fellowship, also in San Francisco, represented at the PDC sessions by Lois Janzen.

FIRST MENNONITE CHURCH
SUNDAY SCHOOL 9:45 A.M.
WORSHIP 11:00 A.M.
WELCOME!
DISTRICT CONFERENCE

Janzen

Lin

Melendrez

So

The confidence and exuberance which oozed from Heer's podium was matched only by the unanimous (!) approval delegates gave the 1982 budget, even though it contained a 49.2 percent increase over 1981. Of the accepted $115,535 budget, however, $71,135 is the direct responsibility of PDC. The balance is subsidized by the General Conference's Commission on Home Ministries (CHM).

"We are extremely grateful for the investment and trust which CHM and the General Conference have placed in our district over the years," said Heer. "They have seen our district as an opportunity for church planting. It's time that we invest in that vision as well."

In addition to line items for each of the new fellowships in the conference, the home missions committee budget included a $6,000 contribution toward the development of a Taiwanese congregation in Santa Clara, California, currently under the leadership of Adam Liu, a Taiwanese pastor now living in the US. Altogether, subsidies for the four new conference members plus the Taiwanese group totaled $37,000, the bulk of the 1981-82 budget increase. The 1980-81 budget, however, had been underspent by $10,968.

Various conference committees reported to delegates on work which was either under way or projected for the coming year. Tim Mierau, chairperson of the Christian service, peace, and social concerns committee, described efforts by his group to compile a "peacemaking bookshelf" with the hope that each PDC church will purchase the prescribed materials and make them available to church members. Jim Amstutz of MCC Peace Section gave delegates an update on the inter-Mennonite agency's efforts in the area of conscription and the alternative service program.

Wendell Rempel, chairperson of the ministerial committee, noted that three persons had been licensed for ministry in the previous year: John Eby, Calvary Mennonite Church, Aurora, Oregon; Joshua So, San Francisco Chinese Mennonite Church; and James Hollywood, Glendale Mennonite Church, Lynden, Washington. Chris Arney of the Warden (Washington) Mennonite Church was ordained to the ministry in November of 1980.

Reporting as conference minister for the northern area of the district, Elmer Friesen expressed the hope that the coming year would see more stability in terms of pastoral leadership in conference churches. Friesen reported that his area had experienced a 70 percent turnover in ministers in the past three years. Floyd Quenzer, meanwhile, has resigned his position as conference minister for the southern area of the PDC, and that region is currently searching for a replacement.

Myron Augsburger, former president of Eastern Mennonite College in Harrisonburg, Virginia, and presently involved in a new church-planting project in Washington, DC, addressed delegates five times during the last three days of the conference. Using texts from the Gospel of Matthew, Augsburger spoke of the need of "interfacing word and deed" in the expression of faith.

"It is time for the Mennonite churches to together become the focus for a newer, broader interpretation of the gospel for the world," said Augsburger in referring to the 450-year-old peace emphasis of the Anabaptist tradition.

The tone of cooperation and partnership between Mennonite denominations was also sounded at the beginning and the end of the conference. In his executive committee report, Al Heer noted that "this year has seen some positive movements toward more cooperation with the Mennonite conferences, especially the Southwest Conference. . . . We now have five churches with dual membership, and I will go out on a limb and predict that within a year over one half of our California and Arizona churches will be dual membership churches."

At the close of the conference, delegates passed a resolution calling for a communication to be sent to the Southwest and Pacific Coast conferences, suggesting more cooperation and dialogue, and that some joint sessions be considered for future years. *Larry Cornies*

Northern District: accent on worship and witness

Freeman, SD — It has become a tradition to hold up a peace pipe to open the Northern District Conference (NDC). President Willis Busenitz did so again this year to open the 88th session held 18-21 June. The peace pipe was presented to the conference in 1973 by the Northern Cheyenne Indian churches.

The Salem-Zion Mennonite Church of Freeman hosted the conference, which had as its theme "God's People Worship."

In his opening sermon Busenitz carried through the theme. He based his message, "Worship and Witness," on Acts 1. In three points he described what a witness must know, say, and be.

Orlando Schmidt, professor of music and worship at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, spoke twice, using the topics "Gifts from the Past" and "Resources for the Present."

In the first talk Schmidt brought out the church's biblical tradition: separation of priest and laity, how the prescribed liturgies and such things as the rosary developed, and the use of confession.

In his second message, he gave some background on the Anabaptist worship practices. He stressed that the New Testament became a guide for them. Worshiping in hiding affected their style.

Schmidt went on to describe how they desacralized certain things. They made sacred all of life, requiring obedience. Adult baptism became a public witness to faith. They replaced nuns and priests with the priesthood of all believers and had a strong sense of witness and mission for everyone. "We shouldn't separate the sacred and secular," Schmidt said, "so that we're not someone else on Sunday than we are through the week."

On the first evening of the conference Busenitz announced that Ernest Neufeld, now pastor of the Bethany Mennonite Church in Freeman, would be available to serve as conference minister for the Northern District beginning 1 June 1982 or sooner if details could be worked out. "My purpose as a candidate for conference minister is to continue to share the claims of Jesus Christ in the Northern District Conference," Neufeld said. Later in the proceedings a short service of affirmation was held.

God's People
Worship

Willis Busenitz addresses the Northern District Conference.

On Thursday evening the Mankato (Minnesota) Mennonite Church was welcomed into the NDC.

Workshops were held both Friday and Saturday afternoons. Participants had a choice of three: "The Congregation Plans for Worship" by Orlando Schmidt; "Auxiliary Groups Plan for Worship" by Commission on Education executive secretary John Gaeddert; and "Drama in Worship" by Gene Caskey, drama professor at Bluffton (Ohio) College.

In addition, tours were available to Swan Lake Christian Camp, to Freeman Junior College campus and Heritage Hall museum, and to the Et Cetera Shoppe and book depot for bookrack evangelism.

Discussion during the presentation of various business items and reports was low-key, except that of the peace and social concerns committee. After a report on ecumenical peace activities, some objections were raised.

An unusual feature of the business sessions was "spot reports" from the churches. These were spontaneous accounts of happenings and included such items as a church scholarship fund for General Conference colleges, a new Mennonite Central Committee shop in Henderson, Nebraska, and a new voluntary service unit proposed by the Sioux Falls, South Dakota, churches.

On Friday night the play "Chasing the Wind," originally produced for the triennial General Conference sessions in St. Catharines, Ontario, in 1974, was given. The musical based on Corinthians and Ecclesiastes was written by Lauren Friesen, originally of Henderson, Nebraska, and Lyle Preheim of Freeman.

Among new officers, Busenitz was reelected as president. The Mankato church gave an invitation for the conference to be held in their area 17-20 June 1982. *Marion Keeney Preheim*

Peasants in the drama Chasing the Wind *discuss their difficulties with the king.*

Yavatmal, India—In October 1980 construction began on the new campus at Pune for Union Biblical Seminary, Yavatmal, Maharashtra, India. In March 1981 S. Paul Miller, director of relocation, reported to the seminary board that nine buildings were under construction, but one was completed. They included two men's hostels, two double-story faculty duplexes (shown at right), several staff quarters, a line of married students' houses, and a workshop. The complete plans call for 35 buildings, including two for classrooms, one for administration, a library, and an auditorium-chapel.

Wheat heads to Ethiopia; decision on Vietnam reversed

Akron, Pa. (MCC)—A Canadian Food Bank shipment of 3,000 metric tons of wheat sailed out of Montreal on 12 June to help feed people in food-short areas of southeastern Ethiopia.

The shipment, valued at over $1 million, is expected to arrive at the Ethiopian port of Assab around 5 July. Once there, the Ethiopian Meserete Kristos Church (MKC) will coordinate its transport and distribution in cooperation with local communities and the Relief and Rehabilitation Commission of the Ethiopian government. The Food Bank included a supply of marked bags with the shipment to expedite unloading of the bulk wheat at Assab.

"The people are now desperate for food," wrote Mennonite Central Committee Ethiopia country representative Herb Kraybill of Elizabethtown, Pennsylvania, after a May visit to an area suffering the aftereffects of a three-year drought. MCC together with the Eastern Mennonite Board, the International Mennonite Organization (European), and Dutch Interchurch Aid are paying half of the estimated $300,000 inland transportation costs once the wheat arrives in the country. World Vision is paying the remaining $150,000 in exchange for 750 tons of wheat for its own program in Ethiopia.

On 19 June, meanwhile, MCC received a license to export 250 tons of wheat flour to food-short Vietnam. That licensing is a reversal of an earlier US government decision refusing MCC permission to send food aid to Vietnam.

About a dozen senators and congressmen had contacted the US commerce department, urging a reversal of the decision and supporting MCC's efforts to send aid.

Both media and congressional representatives pointed out the irony in refusing aid to Vietnam at a time when the United States is lifting its grain embargo on the Soviet Union.

The wheat flour, valued at $75,000, will be shipped within four weeks.

Axworthy extends immigration agreement with MCC (Canada)

Winnipeg, Man. — Canada's minister of employment and immigration, Lloyd Axworthy, visited the MCC (Canada) offices on 3 June to sign an extension to an earlier agreement between MCC (Canada) and the Canadian government concerning the sponsorship of refugees.

MCC (Canada) staff took this opportunity to challenge the Canadian government about its tough restrictions toward people with certain diseases. Larry Kehler, interim overseas associate director, indicated Canada is known by some countries as ready to "skim off the top" of refugee groups and to refuse hard cases.

Axworthy expressed empathy to such concerns and assured MCC that discussions and negotiations are under way to do more and to streamline acceptance policies. Axworthy also said Canada has taken some "heat" from the US by accepting El Salvadorean refugees currently being refused by the US.

Axworthy had also been alerted by letter that MCC staff wanted to discuss issues relating to Central America.

Lloyd Axworthy (left) and J. M. Klassen complete the extension of the immigration agreement.

A telex from Edgar Stoesz and Urbane Peachey, together with personal testimony by George Reimer, MCC worker recently returned from Central America, challenged Canada to separate itself from the US policy which seems to support the oppressors. The MCC research reflects that Central Americans have high respect for Canada. "Canada should not pass up this opportunity to aggressively pursue peace, bridge-building, and giving access to El Salvadorean people in their own government process."

At the least, Canada should resist all shipments of arms to Central America.

The Canadian cabinet minister expressed gratitude for this concern and invited Mennonites to continue sharing firsthand experiences and relate same to his staff. His major concern was to develop some strategy which Canada would actually be able to "follow through on." *Bernie Wiebe*

Youth pastor needed

Bergthaler Mennonite Church of Morden needs a youth pastor. Bible college (Bible school) training preferred. Choir conducting ability an asset sought but not essential. Inquiries invited.

Write: Box 997, Morden, Manitoba R0G 1J0, or call Bill Block at 204/822-5067.

A shipment of 20,000 Vietnamese Bibles has reached Hanoi for use by the Protestant churches there, according to the American Bible Society. The shipment was arranged by the United Bible Societies, and production was financed by the Federation of Protestant Churches in the German Democratic Republic (East Germany). The Bibles came at the request of a delegation of Vietnamese church leaders who met with Bible Society officials in Stuttgart, West Germany, earlier this year.

Church Alive 81, a regional Mennonite renewal conference, will be held 7-9 August at the College of Wooster (Ohio). A leadership seminar will be held 10 August. "Equipped for Service" will be the theme. Speakers include John I. Smucker, Arthur McPhee, Norman and Betty Charles, Glen Egli, Ken Stoltzfus, and Steve Shank. No registration fee is asked, expenses being covered by offerings. Preregistration is required for on-campus meals and lodging. Brochures and registration forms may be obtained from Church Alive Ministries, 4269 Kidron Road, Kidron, OH 44636; phone 216/857-7686.

Mendelssohn's "Elijah" was performed 31 May by the 65-voice choir of Sargent Avenue Mennonite Church and 30 members of the Mennonite Community Orchestra of Winnipeg, Manitoba. The choir and orchestra were led by Bernie Neufeld; the soloists were Henrietta Schellenberg, Carol Nowell, John Martens, and Len Ratzlaff.

RECORD

CALENDAR

27-30 July—American Festival of Evangelism, Kansas City, Missouri

8-11 October — Mennonite Indian Leaders Council meeting, Arizona

Canadian

17-18 July—MCC relief sale, Coaldale, Alberta

21 January 1982 — MCC Canada moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Manitoba

21-23 January 1982 — MCC Canada board meeting, Morrow Gospel Church, Winnipeg

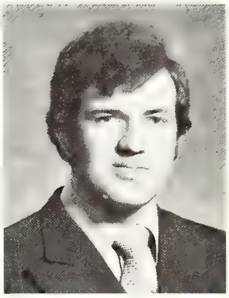
WORKERS

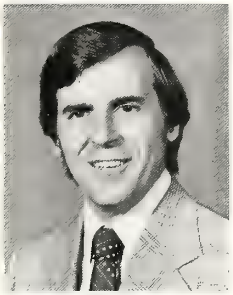
Roland Bixler and *William Snyder* were awarded Bluffton (Ohio) College's highest honor, the Doctor of Humane Letters, during graduation exercises 24 May. Bixler, a 1935 Bluffton graduate, is a leader in the electronics industry, politics, finance and banking, and has directed the formation of the University of New Haven (Connecticut). Snyder, a 1940 graduate, has been a leader in the Mennonite Central Committee for almost four decades.

Leona Cressman, Stirling Avenue Church, Kitchener, Ontario, missionary to India since 1947, returned to Canada in June. She taught bookkeeping and typing and served as registrar at Woodstock School for 26 years.

Marvin Hamm, Altona (Manitoba) Bergthaler Church, has been appointed to a half-time position at Elim Bible Institute, Altona, teaching Bible and theology. He has attended Canadian Mennonite Bible College, Winnipeg, Manitoba, and completed a two-year term with Mennonite Voluntary Service in Kansas City.

Cressman


V. Hamm


Newswanger

Snyder

Viktor Hamm became director of the Russian department of Mennonite Brethren Communications 1 May. He is responsible for Russian Gospel Light Hour and Echo of Youth, the two programs in the Russian language that MB Communications produces for broadcast into the Soviet Union via shortwave missionary radio stations.

Peter Harder, Vineland (Ontario) United Mennonite Church, has been appointed to the position of executive secretary to Joe Clark, Canada's former prime minister and currently leader of the opposition in the House of Commons.

Larry Newswanger, Landisville, Pennsylvania, will begin a new appointment as director of church relations and services for Mennonite Mutual Aid in Goshen, Indiana, 1 August. He has served as MMA's eastern regional manager for the last two years. He will supervise the work of 10 area representatives throughout the United States.

MINISTERS

Dotty Janzen was ordained 28 June at Trinity Church, Hillsboro, Kansas. She and her husband, Heinz, are co-pastors. Janzen is a graduate of Beaver College, Philadelphia, Pennsylvania, and Biblical Seminary in New York, and she completed a unit of clinical pastoral education at Wesley Medical Center in Wichita, Kansas. She was a Bible instructor at Hesston (Kansas) College from 1974-80 and presently teaches part time at Tabor College, Hillsboro.

Peter Wiebe, pastor of Oak Grove Church, Smithville, Ohio, has been granted a 10-month study leave by the church for continued education at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana. Walter Dyck, retired pastor from Normal, Illinois, plans to serve as interim pastor during Wiebe's absence.

Secretary needed

Canadian Mennonite Bible College invites applications for the position of secretary. **Typing, filing, correspondence** are required skills. Experience desirable. Twelve- or ten-month contracts (July and August free) are possible. Starting date **1 August**.

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Mennonite Mutual Aid Retirement Services / Box M
1110 North Main Street Post Office Box 483 Goshen, IN 46526

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Inquiries are being received for the position of minister of youth, with responsibilities in the areas of junior and senior high, and college and career youth.

Persons interested in the position are invited to send inquiries and resume to:

Norman Bartel
Mayfair Mennonite Church
1339 Ave. D. North
Saskatoon, Saskatchewan
S7L 1P2
Telephone (306) 652-1255

Church worker needed

General Conference Mennonite Church is accepting applications for the position of news service director and assistant editor of *The Mennonite.* Minimum qualifications: baccalaureate degree with some religious studies, three years full- or part-time experience in journalism and editing, black and white darkroom skills, previous employment with a church agency or institution, and acquaintance with congregations and institutions of the General Conference Mennonite Church in Canada and the United States. Willingness to travel. Salary $1,500 per month. Submit resume by 31 July 1981 to the General Secretary, 722 Main Street, Newton, KS 67114.

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CHRISTIANS AND WORLD EVENTS

Stopping the spread of the bomb

Ted Koontz

For over 20 years the specter of nuclear proliferation seemed less real than many experts had expected right after World War II. The nightmare of many sets of hostile states rattling nuclear swords seemed avoidable. But recent developments, especially in Pakistan, India, South Africa, and Iraq, have changed all that, at least in the minds of many specialists in the area. And the Israeli raid on Iraq's nuclear facility finally brought the issue into the headlines.

Why is it bad for more nations to have nuclear weapons? On one level the answer is obvious. It is bad for anyone to have any weapons, and doubly bad for more nations to have more destructive weapons. But on another level the answer is not so clear. Is it fair for some nations to have them and seek to deny them to others? Is war more likely if more nations have them? In our world, in which both nuclear weapons and national enmities exist, the least dangerous situation may be one in which both sides in a conflict possess nuclear weapons. Inequality, it can be argued, invites aggression. Possession of nuclear weapons on both sides might force restraint and avoid wars which would otherwise be fought because of fear of mutual annihilation. Superpower restraint since World War II provides substantial evidence for this view.

Nevertheless, this is hardly a comforting perspective. Even if mutual fear may have restrained the superpowers, it is not clear that it would restrain other nations or groups. Superpowers, by definition, have a lot to lose in a nuclear war. Other actors may have less to lose or be willing to take great risks because they are engaged in conflicts which pose much more direct threats to their well-being — or their survival. (This was Israel's central justification for its attack.) And, technologically, superpower arsenals have been and are impossible to eliminate in a dramatic preemptive strike. This would not be the case as nuclear arsenals are developed in additional countries. As the Israeli raid confirms, this technical fact can lead to considerable temptation to preempt — perhaps using nuclear weapons instead of the conventional weapons used by the Israelis. Finally, and most importantly, *if* nuclear deterrence would fail, the ensuing war would be far worse than it would be if fought with conventional weapons.

But what can be done to stop nuclear proliferation? There are two basic options, each with several variants.

One technical approach would be to refuse to sell any nuclear materials. The problems are that if one country does not sell, another probably will (there are big profits to be made), that there are serious political costs involved in refusing to sell such materials, and there are moral questions about denying access to technology which many poorer countries want to help solve energy problems. Another technical approach is to provide only technologies which can be used for generating power, not making bombs, and to monitor nuclear installations for misuse of materials. This can help. But the basic problem is that there is no clear technical "fix" which can absolutely separate technology for nuclear power from technology for bombs.

Another approach which seeks to deny the capability to make bombs was dramatically illustrated by the Israeli raid. Although it might conceivably work if practiced ruthlessly, it is fraught with enormous dangers and can hardly be recommended as an optimal policy.

The political approach seeks to eliminate the will, rather than the ability, to make nuclear weapons. Because the motivations for wanting nuclear weapons are various, a variety of specific tactics fall within this category. Many countries would consider getting nuclear weapons mainly in order to deter a nuclear attack (or threat) on themselves. In these cases a nuclear "umbrella" provided by a friendly superpower which promises nuclear retaliation for any nuclear attack has been an effective means of checking proliferation. Some countries may want nuclear weapons as a simple way to protect themselves from non-nuclear military threats. Offering such countries a defensive alliance or providing them with conventional military equipment are common means of discouraging proliferation which may be useful, despite other obvious drawbacks. Other countries may desire nuclear weapons because they are seen as symbolizing great power status. Reducing the significance of nuclear weapons, both real and symbolic, is the obvious counter to this motivation.

Still other countries may want bombs for aggressive reasons. They might wish to win concessions from — or eliminate — a rival. Making sure that such countries know they won't be allowed to get away with it by providing a credible threat of retaliation is the most immediate, although unpleasant answer to this motivation. Pressing for diplomatic resolution is both a better and harder course. Finally, some countries (e.g. Israel, South Africa, Taiwan) may feel under seige from much of the world and believe that holding a nuclear trump card can ward off attacks which would otherwise aim at their destruction. Ending the psychological isolation of such countries may be the best nonproliferation strategy, but it needs to be weighed against other policy goals.

It should be clear that dealing with the "political" part of proliferation is no simpler than dealing with the "technical" part. And the nonproliferation goal often conflicts with other foreign policy goals. There is no single answer to the proliferation problem. Perhaps, short of a transformation of the world system, there is no answer at all. But there are steps, already suggested, which can help. Knowing which ones to take requires careful analysis. Taking them requires strong political commitment. Pressing our leaders to take the proliferation problem seriously is important. So is working for a world order which transcends the national rivalries and fears which fuel the proliferation fire.

19 June

Ted Koontz is assistant professor of political science and peace studies at Goshen College, Goshen, Indiana 46526.

LETTERS

Challenge to letter writer

Thus far the name "Staufer" has always given me the impression of reasonable people, but the letter of 9 June changes that impression a bit of at least one by that name.

I agree that Peter Ediger's flag demonstration was not the wisest thing to do, though I do not believe that the flag belongs in the church. I love my country and respect it as far as possible, but I don't think that patriotism should be made equivalent with worshiping God. That is what the US and Christian flags in the church symbolize to me. In fact I understand that in the case of two flags, the US flag is placed on the right side, which makes it seem superior.

As far as Peter Ediger is concerned, I think Staufer is too hard on him. I worked with the Edigers in Chicago for a year, and he has many good qualities. We need people who push the rest of us a bit. And as far as our paying for his trips, I know that his trip to the peace conference in Japan was paid not by us, but by the organization which invited him.

Another point, do you, Milton, feel justified in your criticism of the editor? Think again. I did like the editor's quiet, humble response. *Marie J. Janzen, Box 205, North Newton, Kansas 67117* 15 June

Did he omit one word?

Milton Staufer writes in the "Letters" section (9 June issue) that "there is no country that has done as much for humankind as the US has." Mr. Staufer evidently inadvertently left out a word, for the sentence should correctly read, "There is no country that has done as much for *arming* humankind as the US has." *Tim Schrag, Route 1, Box 163, Moundridge, Kansas 67107* 15 June

New joint offices opened

An office for the South Central Conference of the Mennonite Church opened on 1 June. Located at the corner of 24th Street and College Avenue in North Newton, Kansas, facilities will be shared with the office of the Western District of the General Conference. The new office will be staffed by Laban Peachey, conference minister, and Lois Yoder, secretary. The mailing address is: South Central Conference Minister, Box 306, North Newton, KS 67117. The telephone number is 316/283-6300.

The purpose of the office is to serve and facilitate the work of the executive committee and the three commissions as they relate to the 48 congregations of the South Central Conference, other conferences, and church agencies.

The decision to set up a central office for the South Central Conference has been two years in conversation, and was made following a joint meeting of the executive committees of the South Central Conference and the Western District. The two conferences are already working together in a number of ways, and the sharing of office space will facilitate and enhance communication and ministry. *Jerry Quiring, secretary, South Central Mennonite Conference, Hesston, Kansas 67062* 15 June

Yes — to Revelation series

At last! An interpretation of the Book of Revelation that pacifists can accept. The *Lamb* rather than the *Lion*. The battle of Armageddon — but there is no battle. God's new creation is beginning now. This is the message for the church for any day, as long as history lasts.

Hopefully, Phil Bender will write even more explicitly on the coming of the kingdom in its final completion along the lines he indicated in his recent series on Revelation. *Mrs. Herbert A. Schmidt, 303 Southeast 4th Street, Newton, Kansas 67114* 15 June

Re 9 June letter

Thanks for people like Peter Ediger (9 June letter) who have the courage to remove some of our idols in the church. *Albert Harder, Butterfield, Minnesota 56120* 16 June

Peter Ediger is my pastor

I go to Arvada Mennonite Church, and my pastor is Peter Ediger.

I don't like how Mr. Staufer put him down (9 June issue). If he really thinks that way, he should come here, listen to one of his sermons, and find out how wrong he is. *Stephanie Hammond, 6032 Estes Street, Arvada, Colorado 80004 (13 years old)*

P.S. Peter is pastor, friend, father, and religious example for all of us young people. 16 June

God alone is worthy

I hope my letter joins a flood of mail expressing alarm over Milton Staufer's letter (9 June issue).

Though I would like to take a turn at refuting all the statements Mr. Staufer made in his letter, *The Mennonite* did a good job of defending pacifism and exposing US hypocrisy in foreign aid in the articles "Warning: Nuclear War in Europe Is a Live Possibility" and "US Commerce Department Bars MCC Wheat Shipment to Vietnam" which appeared in the same issue as Mr. Staufer's letter. I will address, then, only the issue of the place of the US flag in our worship. (Canadians and others may think of the place of their own flags.)

The new wave of right wing conservatism and fundamentalism which has recently swept over the US has exerted new pressures for people to conform to traditional forms of patriotism. An epidemic of flag-waving has followed in its wake, and churches which have always displayed the flag display it more proudly than ever, while churches which have refrained in the past are confronted with belligerent persons. While the state has maintained itself separately from the church, it has been the tradition in US history for churches to align themselves with state. I cannot say enough for the churches which have refused to be swept up by this wave of national chauvinism both past and present.

I recall some concern — years ago in the congregation of the First Church in Reedley, California — being expressed over displaying the Bible on the communion table in the front of the sanctuary as it might be misinterpreted as some sort of idol, perhaps by the very young or by visitors unfamiliar with our religious forms. While this may have been extreme, it showed a healthy concern for rooting out false gods from our worship and our lives in general. And for those who may have never thought of it, this is the reason the US flag is not displayed in General Conference churches, at least those with which I am familiar. To think that the US, even with the new Reagan economics and its escalating military preparedness, is somehow going to put the world right, is truly idolatrous. God puts the world right, and he alone is worthy of our worship. He should not have to share space with any flag.

Although I enjoy the freedoms of the US and abhor the restriction of freedom in other nations, I still say, there is no place for the flag in Christian worship. *Bradley Siebert, Box 172, North Newton, Kansas 67117* 19 June

Let's love and support

I appreciate what I believe is a balanced coverage of issues and events in *The Mennonite*. I respond to the tone and content of Milton Staufer's letter (9 June issue).

Years ago it became fashionable to put the national and church flags at the front of the church and this practice has been accepted by most congregations without protest. However, some Christians, whose consciences have been sensitized by the war in Vietnam, by the unlimited development of weaponry that can destroy most of humanity, by the policies of administrations that pursue "national interest" without regard for justice or human rights abroad, are having problems with the implications of displaying the national emblem on the same platform where we hopefully will hear the word of the Lord. Jesus said we cannot serve both God and mammon. The resolution of this statement became a major issue during the Anabaptist movement and the eventual separation of church and state is a legacy of that confrontation.

There is a lot of disagreement in our congregations about witnessing to the government. Since the Spirit of the Lord consistently used the prophets to instruct and rebuke the rulers of Old Testament times, why has it become so threatening when men and women in our churches oppose national policies that certainly are inspired by Satan himself? Mennonites gave ample support towards putting the present administration into power. If we are to give unqualified "praise and honor" to men who seek "national security" with massive military buildup and actions that contribute to the continued oppression of poverty-stricken multitudes in the Third World, we will certainly share in God's judgment when it comes. I believe that is more to be feared than the opposition of those who want to perpetuate the status quo.

It is my prayer that those of us who profess to love the Lord will learn to love and support each other lest we destroy each other (Galatians 5:15). *Walter B. Epp, Route 1, Box 19, Marion, South Dakota 57043* 19 June

Disagree on Amway article

Betty and I are Amway distributors. Our experience is quite different from the conclusions Don Ratzlaff implies (26 May issue).

Amway is a business. There are some who abuse the Amway business by not working it properly. Almost all of the Amway distributors we have met are people who are developing many of the qualities we as Mennonites have considered important. Unfortunately, many businesspersons, even Mennonites, have overlooked some of these principles: (1) Amway rewards people in direct proportion to effort or hard work. (2) You will not be successful in the Amway business unless you have also helped others to become successful. (3) While there are many successful single people in the Amway business, it is often a husband-wife team working together with the family in business. Many of us have grown up on the farm, where the farm *was* the family business. With the transition to the city, many of us wage earners have left our families to our wives or to babysitters to train while spouses go in two directions to work. If something should happen to one spouse can the other take over the better job? We find the Amway business is drawing us as husband-wife closer together. (4) Many who work in positions of management or business ownership seem to compromise some of their principles in order to carry out what they feel is expected of them business-wise. The longer we have been involved the more impressed we are with the integrity of the Amway opportunity. (5) Amway provides the opportunity to start at a simple beginning and to build your own business. Isn't this what our ancestors did when they came to this continent from Europe? Has exerting our energies in order to make an honest living become something less than honorable? Has selling a box of soap become less honest than plowing a straight furrow?

The article mentions that some Amway distributors "drop out." Unfortunately, this is true. The dropout rate in our group is nowhere near the 50 percent mentioned. Does the dropout make the business less honorable? Is the position of pastor in our congregations less honorable now that some pastors have chosen other professions?

Don suggests that the Amway business "seems to conflict with Christ's love for all nations and . . . value of all people regardless of . . . position." We would encourage Don and others who may share his views to check the pulse of the Amway Corporation and Amway distributors. They are active in many countries in addition to our own. We have been involved in meetings where people of many national backgrounds — negro, native Indian, whites, East Indian, recent immigrants, and many others — were present with warm feelings and encouragement for each other. Is it fair to ask whether we as Mennonites would be as comfortable if they were sitting in the church pew next to us? Would we encourage them?

Our Amway business has helped us to gain a new appreciation for our faith in Jesus Christ. It is helping us to appreciate others both in the Amway business and those who have chosen not to be Amway distributors. It is giving us a new appreciation for who we are and who God wants us to become. *Homer and Betty Andres, 6464 Vista Drive, Ferndale, Washington 98248*

P.S. to editor: Do you feel the article is written to uplift each other in the Christian brotherhood? Do you feel it represents the sentiment of a large segment of our conference? 19 June

Editor's note: *Yes, it is my conviction that all of our serious endeavors need to be checked "care-frontingly" from time to time. Are we really putting the kingdom of God first? Amway can be no exception to that challenge. If it passes the test, neither you nor I have anything to fear.*

Youth minister needed

The W-K United Mennonite Church requires a youth minister on a half-time basis, commencing 1 September.

The position offers excellent opportunities to pursue further education at any of four major universities.

If interested, send resume to: Chairman, Ministerial Search Committee, W-K United Mennonite Church, 15 George Street, Waterloo, Ontario N2J 1K6.

A lamb of power

James R. Engle

"Worthy is the Lamb . . . to receive power . . . and honor and glory and blessing" (Revelation 5:12).

How many athletic teams, or nations, for that matter, have chosen the lamb as their symbol? It is more likely to be a hawk than a dove, a wolf than a lamb; a ram perhaps, but not likely a lambkin. A lamb does not speak of power, strength, influence, control, victory, and success, as most people measure it. A lamb, at least a clean one, is as approachable and unthreatening as a cuddly teddy bear or stuffed toy. The innocence and helpless vulnerability of a lamb bring out our tenderness and sensitivity, qualities not normally stressed in athletic competition and military combat, qualities not usually associated with power, victory, and success.

How striking then that the victorious Christ in *Revelation* is symbolized as a lamb. It is true that many of us Christians have come to think in terms of the lowly Jesus who in his *first* advent came to earth and suffered and died on our behalf, but who in his *second* advent will come in triumph to reign in glory. The figure of "the Lamb of God" (John 1:29) or "a lamb that is led to the slaughter . . . a sheep that before its shearers is dumb" (Isaiah 53:7) strikes us as fitting well with Christ's first coming. For his second coming with power we go for something grander, at least a crowned and robed figure (warrior?) riding a white horse followed by white robed armies on white horses (Revelation 19:11-16).

Something about the restraint used by John the Revelator even in describing Christ the triumphant "warrior" seems to remind us of his preference for picturing Christ as a lamb. So while we have the unmistakable triumph of Christ — the King of kings, and Lord of lords in *Revelation* — there is still the predominant and surprising use of the lamb as the symbol of Christ, some 28 times throughout the book.

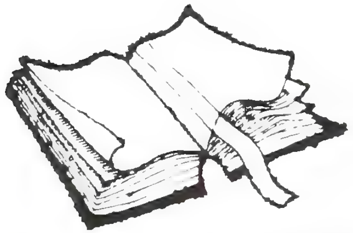
No doubt the sacrificial nature of a lamb, which stemmed from ancient Hebrew tradition, was part of the lamb ideology for *Revelation* also. The Old Testament sacrifice of lambs was called for on numerous occasions, among them Passover (Exodus 12:3-12) and continual morning and evening sacrifices (Exodus 29:38-39). The sacrificial, atoning, ransoming quality of Christ's life and death and resurrection seems clearly in mind when John the Baptist says, "Behold the Lamb of God who *takes away the sin of the world*" (John 1:29). Likewise, we see in Revelation 5:6 "a Lamb standing, as though *it had been slain*"; 5:9 enlarges on the slaying as *ransoming* men for God. Revelation 5:12 repeats the theme "Worthy is the Lamb *who was slain.*" Robes whitened in the *blood* of the Lamb are mentioned in 7:14. Even the crowned "warrior" riding the white horse has a robe with *blood* on it (Revelation 19:13).

Granted that the imagery of the lamb in *Revelation* carries more than the huggable gentle innocence of a lamb, there is still the paradox of a conquering lamb. Marlin Jeschke wrestles with this paradox (chapter 9 in C. N. Krause, editor, *Evangelicalism and Anabaptism,* 1979), suggesting that the second advent will be in harmony with the first. It is the *crucified* Christ who will appear. Christ will not turn his back on the cross; he will not repudiate the way of suffering. The cross represents not failure, but a way to bring the kingdom.

Perhaps we add to the problem of a "conquering lamb" with our own far too earthbound concept of what power and glory are. Perhaps too the gospel film versions of Christ's return are caught in this same all too human vision of glory and grandeur.

We dare not lose sight of the lamb-like qualities of Christ, the approachableness, the vulnerability, the willingness to suffer on behalf of others. We do well to uphold the Lamb as a role-model. The seeming contradiction of the triumphant King of kings pictured as the Lamb of God is no accident; we do well to ponder on it.

James R. Engle is associate professor of Bible and religion at Freeman Junior College, Freeman, South Dakota 57029.



open your bible

MEDITATION

Can you believe this?

According to reports, Mrs. Thelka Aanen of Oslo, Norway, went for a swim in the ocean. On her finger was a diamond ring, an heirloom of the family. But the water action while she was swimming caused the ring to be lost.

One day, *three years later,* her 15-year-old son, Robert, went fishing. He brought home a nine-pound cod. Later, when his mother gutted Robert's catch — much to her amazement — she found her lost diamond ring in the stomach of the fish.

When Carlos Umbos of the Philippines went fishing it must have been one of those lazy days, or Carlos had been up late the previous night. He yawned, opening his mouth to full orbit. A fish jumped in and became stuck in his throat. He choked to death. Instead of Carlos catching fish, a fish caught him.

Tax time was in effect long before any of us were born. When Jesus was on earth, people paid tax. On one occasion he told Peter to go to the sea and cast in a hook and line, not a net. Peter did so and, much to his delight, the first fish he caught had a coin in its mouth, exactly enough to pay the tax for two people, himself and the Master (Matthew 17:27).

Three true fish stories? Yes. And the third one is the most outstanding of them all. A lost diamond ring found in the stomach of a caught fish or the choking to death of a fisherman by a fish when he was fishing for fish is as nothing compared to the fact that Peter was told, before he went fishing, that he would find a coin in the mouth of the first fish he caught.

Two happenings took place inadvertently. The third one was a miraculous act of God — a miracle performed by the wonder-working Christ. And then this same Jesus, who stood outside the tomb of Lazarus and called him forth from the grave, was taken by wicked men and nailed to a cross of wood. But the Father, in the operation of the wonderful economy of the gospel, raised him from the dead. "And behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus, *which was crucified.* He is not here: for *he is risen,* as he said" (Matthew 28:2-6).

Now our risen, wonder-working Savior is seated at the right hand of the Father in heaven, and his words come ringing down throughout the corridors of time to us, words vibrant with meaning and pregnant with truth: "I am the resurrection, and the life: he that believeth in me, though he were dead (having died believing in him), yet shall he live: And whosoever liveth and believeth in me shall never die (have everlasting life)" (John 11: 25, 26).

Do you believe this?

Arthur Townsend

Misplaced awareness

When we are more aware of what we do or say,
for the Christ we claim to follow . . .
than what he did and does for us;
then we are selfish, proud, and hollow.

Vernon Stucky

Worship

Into the dim gothic-vaulted sanctuary
soared a white dove,
straight to the sun-pierced gold cross,
paused, clinging momentarily,
a benedictive downward glance at the kneeling worshipers,
then wafted up, clearing the open door:
bearing my spirit with its own
to freedom.

Harriet Bunting Shirley

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EDITORIAL

A new day in camping ministries

The Conference of Mennonites in Manitoba (46 churches and over 10,000 members), of which I am the moderator, operates three year-round camps. Our commitment to Christian camping, like in other GC district and provincial conferences, is strong.

It is partly related to our heritage. Mennonites are a people of the earth. We believe "the earth is the Lord's and the fullness thereof, the world and those who dwell therein. . ." (Psalm 24:1); and "the heavens are telling the glory of God, and the firmament proclaims his handiwork" (Psalm 19:1).

A month ago in the "big sky" of eastern Montana I shared in a Mennonite family camp held by three congregations. What a beautiful experience to gather in God's great outdoors to sing, to pray, to study, and to play. Somehow, when we come apart from our regular life settings, God's Spirit has a better chance to penetrate our lives and move us to new life in Christ.

But a new day for Christian camping is upon us. Our Manitoba camping ministries seem to appear regularly on our monthly executive agenda. There are new challenges.

We have taken Christian camps almost for granted. In our provincial conference we have a separate missions and evangelism committee plus an education committee. Camping has its own committee. And these committees seem to regard their ministries as separate.

I partly understand. In our early rural history groups of volunteers from the congregations got together annually to fix up the campsite and plan summer programs. Church camps were strictly arms of congregations. People were won to Christ, costs were low, and camps "touched" amazingly many.

Times have changed. Governments set minimal standards for food, sanitation, lodging, and safety. Waterfront and health staffs have to be certified.

Along came specialized camps for athletics, cheerleading, and music. Some of the para-church groups got "super" speakers and known "heroes" on their staffs.

Suddenly we find ourselves competing for our own people. Prices have gone high — comparatively — at all camps. And all people know they have choices.

The biggest challenge for our church camps is long-range spiritual planning. Our church families want to see clear spiritual benefits and emphases.

Better facilities, structured programs, and well-trained staff must reflect careful spiritual integration.

One camper told me he quit going after repeating the same program four years in a row and each time being asked to become "saved" (he responded the first year but felt pressured to repeat all four summers). He said over 80 percent of the campers were repeaters.

Another camper told me she prefers music camp to church camp. "There I am challenged to growth and discipline, and we mix music with enjoyment of the outdoors."

Our camping ministries cannot simply assume they are evangelistic or spiritual. We must carefully plan for integrating faith, creative growth, and challenges to new life in Christ.

We need to plan such experiences toward meeting God, facing today's world with Jesus Christ, and openly seeking practical ways of Holy Spirit guidance.

God's great outdoors is still one of the most unique and natural settings we have for Christian growth. Let's never forget to confront people for commitment to Jesus as Savior. For his people, let's not irritate or bore them by repetition; let's move with them to a new and deeper walk with Jesus as Lord of our personal, familial, vocational, and community lives. *Bernie Wiebe*

In keeping with our summer fortnightly schedule, the next issue of *The Mennonite* will be dated 28 July.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST 96:28 28 JULY 1981

The meaning of life (and death)

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Clarence Bauman

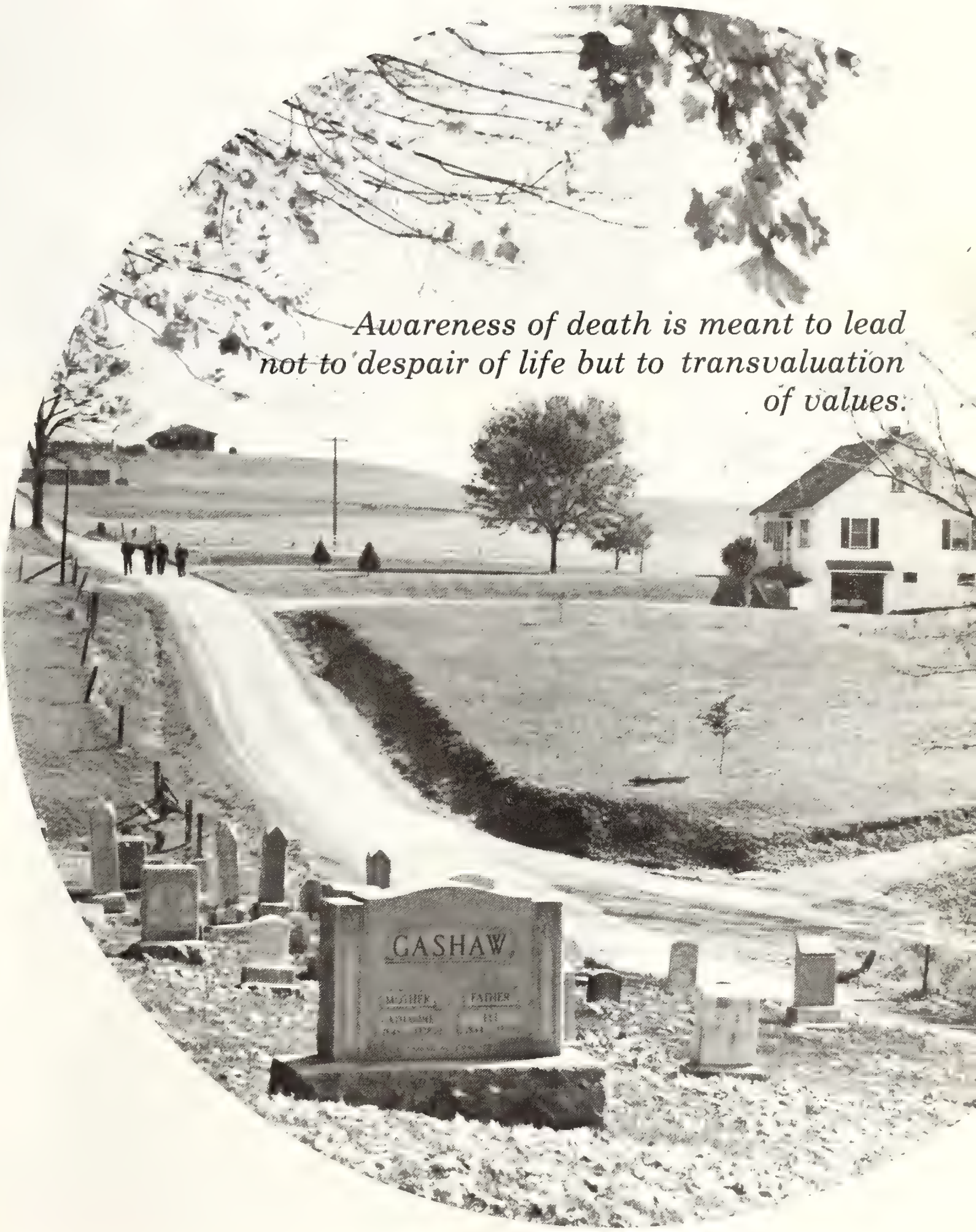
The will to meaning is life's primary volitional force. If one has a *why* to live, one can bear with almost any *how*. Without the struggle for meaning, life disintegrates within an existential vacuum of conformism and boredom.

In this life we were meant to achieve mastery over our destiny to a much greater extent than is commonly evident from being nominally Christian. Inasmuch as this does not happen, we are wasting our precious life and time — irrespective of how many credits we accumulate on transcripts, or how many titles to property and financial deposits — and we may be well advised to become hermits and withdraw from the nonsense of the world or, at least like Moses and Jesus, climb a mountain or get lost in a wilderness for 40 days and nights to fast and to do a long think on what it really means to be or not to be and on why we are in this world in such a time as this.

No one lives in this body forever, nor for very long. Most people don't fully realize that. Jesus did. Therefore he said, "We must do the work of him who sent us while it is day; the night comes when no one can work."

Jesus differed from other people in that he was master of his destiny; he accomplished in his world and time what he intended — even under most adverse circumstances. When his time was up, his task was finished and he left his body behind, which of course didn't mean that he ceased to exist — nobody does.

Because Jesus did what he came to do, we think of him as unique, as a rare exception — rare indeed! But we are slow to get the point of his teaching, which was not to impress his disciples with his own uniqueness but to enable them to "go and do likewise" — which is what Easter was all about.



Awareness of death is meant to lead not to despair of life but to transvaluation of values.

Through him we too are endowed at the horizon of our potential self with the spiritual capacity to tune in to that same divine frequency, so that we too can accomplish our divine calling and vocation and not just fumble and stumble along mindlessly within our own time and space without orientation, direction, and fulfillment.

Much of life's misery is due to its meaninglessness, and most of our own suffering is caused by spiritual ignorance. Most people for most of their lives fail to realize that time and space are not ends in themselves but means towards an eternal and transcendent intention.

The meaning of life does not consist in vague generalizations but in a specific awareness of what I am to live by and for. It does not emerge from our existence but confronts our existence. It is not something we can invent, but it is something we may discover. It is not a compulsion that drives us but an invitation that calls us. It is not to be found within our own psyche but within the world of human relations and tasks. Its essence is not self-actualization but self-transcendence.

It may be a more active or passive meaning to be realized through contemplation, action, or suffering. We discover the meaning of life as we assume loving responsibility for another person or as we commit ourselves to an unfinished task.

We are slow to get to the point of Jesus' teaching, which was not to impress his disciples with his own uniqueness but to enable them to "go and do likewise" — which is what Easter was all about.

Each task and each destiny is unique, and there is only one right answer to any problem posed by any situation. Even our suffering is unique, for none can bear it for another or tell us what its purpose is. Life's meaning always changes but never ceases. What gives life its meaning one can find and lose but never possess. Each person must find it, often without being able to tell another, for as one cannot look directly at the sun or death, so one cannot speak the whole truth in words, though one often expresses more than one intends.

We have lived inasmuch as we have suffered, and we are saved inasmuch as we have loved. Life is so precious in all its interrelationships and so rich in all its consequences. The real tragedy of life is not biological but spiritual death through alienation, depersonalization, and loss of meaning and being.

On the cultural and national level the all-pervasive fear of death and the neurotic compulsion to deny it indicates absence of a lifeview that transcends death. Ironically, the fateful weapons deployed for our security constitute our greatest liability since the logic of their proliferation almost invariably spells nuclear death. Our real enemy is not the USSR but the death instinct within ourselves which by the vicious cycle of our own unfreedom provokes our competitors into being our opponents.

Meanwhile, we try to cover up our schizophrenic psychosis with the make-believe of a good life, pay our insurance premiums, clutter our lives with cultural trivia from golf clubs to electric toothbrushes, and hope against hope to somehow perpetuate this meaninglessness on borrowed time.

Within the biblical worldview, humanity in covenant with God has a cosmic identity, potentiality, and responsibility. Once this cosmology of the Judeo-Christian faith is lost, what remains to displace it is the Freudian romantic cosmology of two, in which each demands from the other to be redeemed from meaninglessness. When this delirium of eros (sex) and thanatos (death) has run its course and it has become obvious that overinvestment in sex fails to bring utopia, the result is depression.

Other attempts at self-transcendence include the quest of the creative artist to embody his own immortality in an art form only to realize that all materialization is impermanent and ambiguous and sometimes close to madness. Finally, when every anguished search for self-transcendence seems to end in demise or deceit, the modern person drugs self out of awareness or spends time shopping, which is the same thing.

But awareness of death is meant to lead not to despair of life but to transvaluation of values enabling spiritual integration and sanctification. The psychic pains of one's life cycle with its ailments and depressions can be seen as a positive dynamic through which personality is deepened and matured. The very process of suffering is meant to be spiritual formation via cross and resurrection to a higher ethical consciousness in tune with the intimations of what lies beyond this bodily existence.

Our life struggle between creation and redemption was meant to embody a dynamic balance between the Western will to assertion and the Eastern wisdom of submission. Since life at its highest demands a Jewish struggle for spiritual maturation through participation in the pain of God, Christians should not too cheaply resolve all conflict with the consolation of atonement theology. Besides half-heartedly singing the old sacred hymns in simple country churches to perpetuate the hope of apocalyptic bliss beyond this sinful vale of tears, we need in our struggle for meaning to invest more heavily in the fullness of life, for the gospel attests a way of triumph through this world which God created and loves and for which Jesus lived and died.

What happens when we die? Within three days our bodies decompose into bad smelling substances which are recycled within a closed system near the place from which they were borrowed. What about the mental, emotional, and spiritual components of our personal identity? Being nonphysical, our psyche is not subject to decay but is conserved within a larger infinite spiritual accountability. Just as our decayed body is reabsorbed by this planet without loss of energy, so our mental and spiritual components are transposed into that realm of universal mind over matter which ultimately determines the origin and destiny of all knowing and being. That nothing of informational consequence is ever lost is evidenced from the power of recollection inherent in the prophetic and messianic consciousness intent on fulfilling the divine intention of creation through progressive human regeneration.

When we take a closer look at reality, we find that its physical and spiritual dimensions are not as disparate as commonly assumed by theology and science. Naturalistic philosophy failed to see the spiritual within the material, while supernaturalistic religion failed to see the material within the spiritual. For opposite reasons both science and religion underestimated the noodynamic inherent in physical reality. In the light of new insights into the essence of reality the old dualistic controversy over nature versus spirit appears unfounded.

Psyche and matter are innately coextensive within an integral framework of meaning and being. This is evident from the fact that physical substance is almost as intangible and ethereal as spiritual reality. When we look at a piece of bone through a supermicroscope and focus on its atoms, what do we find? We find that its micro-reality consists of vast space within which a tiny nucleus (in a ratio of 1 to 10,000) is rapidly pulsating many million times per second. Instead of common sense solid matter we have a vast network of empty spaces filled with oscillating fields of various kinds of energy interacting with one another, each pulsating in harmony with their respective

The meaning of life . . . is not to be found within our own psyche. . . .

rates and spreading their influences infinitely throughout the cosmos.

An organism or organ beating or vibrating out-of-tune may be harmonized by applying a strong rhythm to it — which may be the principle of chemical and psychic healing. Sanctification and contemplation enable the respective components of our personal identity to function as integrative circuits in harmony with the isodynamics of the micro- and macrocosmos or, to say it theologically, in resonance with the mind and will of God and the noodynamics of shalom. Since God is not only far away but also near at hand, not merely beyond but also within all dimensions of his creation — the physical and metaphysical — the spiritual and material aspects of our life actually comprise one integrative reality embodying the mystery and light of the divine omnipresence.

Light travels round our planet seven times per second, so fast that it is not really in motion but at rest in almost all places at once. Since time is a measure of motion, whatever travels faster than light is, strictly speaking, no longer temporal but partakes of eternal omnipresence. If by implication we could expand our consciousness, we too could be where we ought to be without running so hard to get there.

Jesus said, "When your eye is single, your whole body is full of light." By virtue of this inner light we become what we were meant to be in our own presence within God's omnipresence. Somehow the whole meaning of life from the lithosphere to the noosphere manifests itself in its elemental constitutional dynamic as enlightened consciousness in which the subjective and objective aspects of soul and body, mind and matter, knowing and being, are spiritually integrated in harmony with both our immediate nature and our ultimate destiny. The very nature of this vital connection determines our epistemology, ontology, soteriology, and ethics.

Death is the key to the door of life. Awareness of impending death enables us to transcend the prevailing superficiality of our accepted value systems and to become an authentic individual for God.

Facing death opens us to the truth of life. Denial of death accounts for much of the emptiness and purposelessness of life — the facade, confusion, disorientation, and disillusionment.

Only as we comprehend the precious finality of each temporal moment do we dare to live it fully, dearly, and freely — without inhibitions or reservations.

As we catch an intuitive glimpse of what lies beyond, we become acutely aware that this life was meant to be invested as richly as possible with loving and learning, with cultivation of the spiritual faculties of the heart and the mind — that is what we are in this body for, within this world and time.

Whatever we can give up to achieve this inner fulfillment of our being is the greatest conscious investment we can make towards our own blessedness in this life and in the life after life, for it is the embodiment of God's will for the universe both in time and throughout eternity.

Through such transcendent awareness we recover a profound peace within ourselves and boundless resources to love others in such a way that their fears too will be transformed into faith and hope and their finite selfish anxieties into spiritual caring.

As we fulfill ourselves in this freedom, we become what we were meant to be, now and forever.

May the mystery of God's Silent Presence inspire in us the strength to love and the authority to proclaim his peace. Baruch ha-Shem! •

Camper units parked and plugged in among the trees in the canyon.

Myron Schultz had quite a camp choir going. Of course, it seemed to help that choir members were excused from dishes.

One of the favorites at camp — eating.

Bernie Wiebe

Family Camp under the "big sky"

Montana is "big sky" country. Its natural beauty — overhead — is breathtaking.

Many people think of Montana as at the edge of Yellowstone National Park, the home of Glacier National Park, big ranches, and larger Indian reservations.

Few people — even among Mennonites — think of Montana as "Mennonite" country. Yet there are at least 16 Mennonite churches in the "big sky" state (*Mennonite Yearbook,* 1980, page 22).

It was my privilege 23-25 May to share in the Mennonite Family Camp of three congregations — Red Top, White Chapel, and Bethlehem. The retreat was at Eastern Montana Bible Camp.

My directions from the Bethlehem Mennonite Church (GC) parsonage were simple: "Follow the road till you come to a T; turn left and follow that road till you see the signs. Follow them down into the canyon."

There it is. Nestled in a snug little pocket of nature. A perfect campsite.

From miles of open sky dotted by a few farmyards the road dips down into a quiet retreat spot. Camper vechicles had assembled near the power outlets under the trees. Bedrolls were being carried to the cottages.

The Memorial Day weekend is Family Camp weekend for these three churches — Bethlehem (GC), Red Top (MC), and White Chapel (MC). Nobody seemed certain about the age of this tradition, but it's at least several decades old.

It is expected most resident members will come for all or part of the weekend. And they did again in 1981. The congregations are small, so even that total meant a maximum attendance at any given time of just over 110.

A natural division for these churches has been to invite two guests each year, one GC and one MC. One is the "missionary" speaker. This year it was Laurence Horst, Elkhart, Indiana, who

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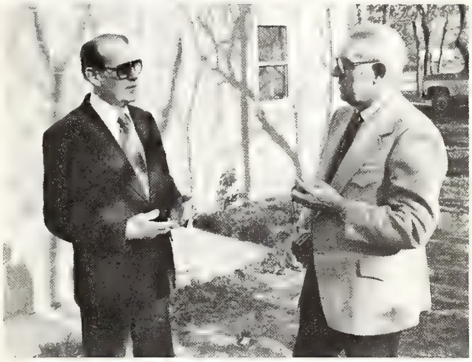
One young lady liked the swings best for her recreation. Oh yes, she asked each passerby for a "push."

Nobody objected to this lineup. It always meant eating time.

Laurence Horst tells Red Top pastor Jonas Beachy about the work in Ghana.



One young fellow got tired and took a nap close to the warmth of the fireplace.

has been a missionary to Ghana nine years and has a long involvement with Mennonite Board of Missions.

Laurence had the whole camp thinking "Ghana" before the weekend was over. His anecdotal illustrations of God's miracle-working power — the Mennonite church grew from 90 to 700 during his years there — deeply impressed the campers.

Yours truly was the "Bible" speaker. For this year I had been asked to "open" some Bible texts pertaining to parenting, singles, lifestyle, family relationships, and children. There was positive concern and interest in all.

Not to do only the one thing, there was also organized horseshoes, volleyball, softball, table tennis, miniature golfing, and table games. Retreat also means recreation.

And food — of course there was plenty. Borscht, rhubarb plautz, ham, and all the other usual delicacies.

A camp special, which I have rarely seen done as well at a family camp, was the music. A large volunteer mixed choir — perhaps motivated by being excused from dishes? — captivated the spiritual attention for several services. Other special groups did the same. Music was clearly a central element of the weekend. And it did inspire.

Such a weekend is not without expenses. When total costs were tallied, some concern was registered — over $2,000. Obviously, inflation shocks even people in Montana.

But there was open pleasure and gratitude to God when the camp leaders reported, "All expenses are met and we have over $100 left to support the ongoing work of the camp."

Yes, there are Mennonites in Montana. Away from some of the mainstreams of today's world, they tend to have a bit simpler approach to life. They are people who study the Bible and see its teachings as being totally relevant. Even as we met at camp, one pastor couple — John and Sarah Arn of Bethlehem — were taking leave to go to Taiwan as missionaries. Many others spoke of a variety of Bible schools and other colleges they have attended or will attend. The Bible is held in highest regard.

Montana is big open country. The churches do wonder about future leadership and growth. Are there pastoral candidates willing to serve in geographically remote places? Will the land become swallowed by a *few* big operations? How can Montana Mennonites feel part and parcel of the larger Mennonite family when distances to most Mennonite meetings and institutions begin at several hundred miles?

My personal observations were that the familial elements of this three-church fellowship are very strong. They have a good common bond. Their spiritual commitment is at the heart of that bond.

But we need them as much as they need us. There is something about the Montana quality of life which could open God's big sky to a lot of other people. At the same time, they need contact with their ongoing spiritual roots among those closer to the Mennonite centers.

If you are traveling out west sometime, make an effort to glimpse the big sky of Montana. Look up our fellow brothers and sisters. Share your own faith life with them. Be prepared also to learn from them.

One of my strongest impressions from the Mennonite Family Camp is a deeper realization of the New Testament imagery that all believers are part of God's spiritual family — the church. •

Long-term implications seen in court decision

Washington, DC (MCC)—The 6-3 Supreme Court decision on 25 June permitting the US Congress to draft men only could have both short-term and long-term implications that go far beyond women and the draft, crucial though that issue remains.

Perhaps the single most significant difference between Justice William Rehnquist's 25-page opinion for the majority and Justice Thurgood Marshall's 29-page dissent for the minority is over the majority's readiness to "defer to Congress" on the matter of military affairs.

By having deferred so completely to the judgment of Congress on what is constitutional in military matters, the court has come close to giving Congress a blank check in future draft laws.

Within Mennonite and Brethren in Christ congregations, differing perspectives exist on the role of women in society in general and on whether women should be subject to the draft in particular. Regardless of those differing viewpoints, vigilance will be warranted in view of the 25 June court decision to grant additional power to Congress where human rights and military interest are found in conflict.

If the high court's decision reflects a withdrawal from the hard questions of constitutional rights in military-related areas, what may be the ramifications of such a trend for future court actions?

What, for example, are the implications for future court decisions concerning the conflict of conscience with the escalating taxation for military expenditures approved by Congress? Will the court protect rights of conscience or defer to Congress?

What would be the court's decision if Congress should decide to legislate greater limitations and restrictions on those who would qualify for the conscientious objector classification? Would the court yield to military interests espoused by a hawkish Congress or uphold constitutional freedoms?

The current administration will likely make several appointees to the high court. Will this bode well or ill for civil and religious freedoms? Many feel that the rationale articulated in the 25 June *Rostker vs. Goldberg* decision concerning women and the draft is not a good omen.

The US Constitution does, of course, grant Congress the power "to raise and support armies." Relevant to the recent issue of women and the draft was a "gender-based discrimination" decision on whether the Military Selective Service Act is in violation of the "due process" clause of the Fifth Amendment: "No person shall be . . . deprived of life, liberty, or property without due process of law."

The Rehnquist opinion, however, reflects throughout far greater concern to enhance Congress's freedom to protect the military's interests than to insure the Supreme Court's prerogative to safeguard the constitutional rights of men and women. Concluding the opinion he asserts, "Most significantly, Congress determined that staffing noncombat positions with women during a mobilization would be positively detrimental to the important goal of military flexibility."

Rehnquist's opinion is replete with references to floor speeches and statements at congressional hearings by senators and representatives who are ardent supporters of increased military power. He also includes the statements of a galaxy of army generals in his citations. Excluded are the findings of congressional peace advocates and civil liberties scholars.

Justice Thurgood Marshall's lengthy dissent for the minority states, "When it appears that an Act of Congress conflicts with a constitutional provision, we have no choice but to enforce the paramount commands of the Constitution . . . Even in the area of military affairs, deference to congressional judgments cannot be allowed to shade into an abdication of this court's ultimate responsibility to decide constitutional questions. As the Court has pointed out (in 1934) 'the phrase *war power* cannot be involved as (an) . . . incantation to support any exercise of congressional power which can be brought within its orbit. Even the war power does not remove constitutional limitations safeguarding essential liberties."

The court's decision not to require Congress to include women in draft registration may be followed by political as well as legal reactions in the legislative and executive branches.

Those members of Congress and military officials in the Pentagon heretofore reluctant to push for reactivation of a draft that might require the inclusion of women, will now be relieved of that inhibition. Stepped up legislative action for conscription could result.

The court's decision will also serve to free the hand of Selective Service and the Justice Department to begin prosecuting nonregistrants.

The first amendment rights of conscientious objectors may be more dependent on the actions of Congress and Selective Service than on the protection of the courts.

Also added to the list of uncertainties is the direction Selective Service itself will take. A recent meeting with its officials revealed that a wholesale turnover in Selective Service administrators may be imminent. The White House will be nominating a new director. Unofficial reports indicate that a major general is a likely prospect. Whether this portends a major shift in Selective Service philosophy as to conscientious objectors and alternative service remains unclear.

New regulations affecting alternative service, on which MCC US Peace Section has focused attention for months, may be sent back to the drawing boards, after appointment of a new Selective Service administration.
Delton Franz

Brethren discuss El Salvador, sexuality at annual meeting

Indianapolis, Ind.—US military aid to El Salvador, affiliation with the National and World Councils of Churches, and a study paper on human sexuality were business items generating lengthy debate at the Church of the Brethren annual conference here 23-28 June. More than 5,000 Brethren from across the country attended the conference at the Indiana Convention Center.

Other major topics on the denomination's agenda during business sessions were world mission philosophy and program, diminishing membership in the church, support for the World Peace Tax Fund legislation, and a concern for the disposal of hazardous and toxic wastes.

Delegates to the conference asked President Reagan and Secretary of State Haig to "immediately halt all military aid, military advisors, and all foreign military sales credits to El Salvador" and asked them to "approach other interested parties, especially the Soviet Union, Cuba, Guatemala, and Nicaragua, to stop all other military intervention and arms shipments to anyone in El Salvador." The delegates also called on congregations and individuals to pray for the people of El Salvador.

In business earlier in the week, delegates strongly supported the denomination's continued membership in the National Council of Churches of Christ and the World Council of Churches. The 1980 conference had named a committee to reevaluate the denomination's affiliation with those ecumenical bodies, and the seven-person committee unanimously recommended continued membership.

In an unusual action, the conference approved the distribution to the church at large of a study paper on human sexuality. The paper, written by a five-member committee, has been in process since the 1977 annual conference, when a study of "the issues of human sexuality from a Christian perspective" was requested. The current study paper presents a range of positions on three specific issues — homosexuality, premarital intercourse, and adultery. It suggests that Christians may agree with one of the two positions presented on those issues in the paper or may be at a point between those positions. The paper includes Bible study on sexuality issues.

In preparing the paper, the committee discovered that "consensus does not seem possible at this time" on these matters of sexuality. The delegate body reflected that inability to reach consensus; debate on the paper lasted more than three hours. It included at least one attempt to delete all the more liberal positions from the paper and pass the remaining, more traditional views as a position paper, a substitute motion that was defeated. Not content to see the matter end with the distribution of the study paper, delegates requested the denomination's General Board to poll congregations studying the paper and return to conference in 1983 with a position paper on human sexuality.

Ten new guidelines for carrying out world mission were established when delegates approved the report of a committee studying the denomination's mission philosophy and program.
Harriet Ziegler

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Leadership Development in Third World Churches. Lois McKinney, Executive Director, Committee to Assist Ministry Education Overseas.

OCTOBER 27-30
Your Children's Education: Resolving a Missionary Dilemma. Bruce Lockerbie, Dean, Stony Brook School.

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Paul's Letter to the Ephesians: Mandate for Mission. Vernon Grounds, President Emeritus, Conservative Baptist Theological Seminary.

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Keeping Your Personal Journal: Tool for Spiritual Growth. Joan Chatfield, M.M., Director, Institute for Religion and Social Change, Honolulu.

NOVEMBER 17-20
Evangelism and the Poor: Challenge for the 1980's. Vinay Samuel, Evangelical Fellowship of India; Pastor, Saint John's Church, Bangalore.

NOVEMBER 30-DECEMBER 4
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DECEMBER 8-11
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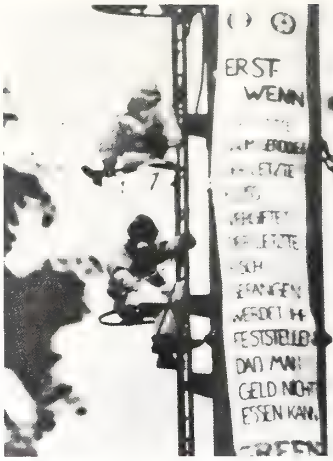
Hamburg, West Germany—Two members of the Greenpeace environmental group prepare to spend a recent evening about 100 feet up a chimney of the Boehringer chemical plant in Hamburg to protest pollution from the factory (right). Their sign warns: "After the last tree is cut, the last river poisoned, the last fish caught, you will realize you can't eat money."



More than 1,000 people gathered at Pacific Lutheran University in Tacoma, Washington, 20 June for an ecumenical Puget Sound Conference on Christian Community. Main speaker was noted author Henri Nouwen, who said, "The community is where God's compassion becomes visible to the world. Fellowship with Christ and fellowship with one another are the same. . . . You ask how to build community. That's the wrong question. We do not build community. We recognize where it is, and nurture it." He continued, "Community develops when you move away from the ordinary and proper places and recognize your broken condition."

Conference administrators concerned over budget

Newton, Kan. (GCNS)—Giving to General Conference causes in the first half of this year is off by $185,000 on a percentage basis compared to 1980, according to Ted Stuckey, conference treasurer. Administrators of the three conference commissions are becoming "increasingly concerned" about the gap between income generated this year compared to last, especially since a "miracle December" was required to balance the budget last year, when the funds required were 14.5 percent lower.

"Even programs that have traditionally received the strongest constituency support, such as the Commission on Overseas Mission (COM), are behind last year by $170,000 in percentage terms," said Stuckey. "Only Mennonite Biblical Seminary (MBS) has done slightly better than last year."

Total 1981 receipts and budget percentages, with comparable 1980 figures in parentheses, are as follows: COM, $910,534 ($935,696) or 30.4 (35.5) percent; Commission on Home Ministries (CHM), $256,375 ($243,706) or 30.4 (33.5) percent; Commission on Education (COE), $114,000 ($101,656) or 30.4 (33.5) percent; and MBS, $111,162 ($96,494) or 28.0 (27.1) percent.

Altogether, only $1,392,071 of the General Conference's $4,609,382 1981 budget, or 30.2 percent, had arrived at central offices by the end of June, the halfway point of fiscal 1981.

"Only in May 1981 was our income better than last year," added Stuckey. "We don't want to wait until December of this year before our congregations realize the situation. Although our figures for this year are cause for real concern, we've always been pleasantly surprised by the response of our churches once they've been informed of the conference's needs for its ministries."

Educators, pastors seek new CLUES for ministry

Newton, Kan. (GCNS)—The Congregational Leadership and University Educator's Seminar (CLUES), held 18-20 June at the meetinghouse of First Mennonite Church of Champaign-Urbana on the University of Illinois campus, was sponsored by the Department of Higher Education (DHE) of the General Conference's Commission on Education (COE).

Kenn Hermann, director of campus ministries for the Akron (Ohio) Christian Reformed Church on the Kent State University campus, challenged the CLUES participants to appreciate Christ's lordship over the university.

Hermann gave the 19 CLUES participants — faculty, pastors, campus ministers — a personal experience at identifying and understanding the kinds of conflicts students from our congregations face at college by bombarding the electrifying discussion with such concepts as "a Christian world view," "thinking Christianly," "Scripture's comprehensive view of life," and "a biblical perspective on university study."

"Before going to the university, students and faculty listen to countless sermons, memorize numerous Bible verses, and hear the Bible stories many times," Hermann said. "But their appreciation for the broad scope of Christianity is often limited by an almost exclusive concentration on personal spirituality. As a consequence it is difficult for students and faculty to see that God's Word illuminates all of life, that Christianity is a world view."

While some CLUES participants sensed Hermann was too idealistic in his presentations, the group could not dismiss his insightful stimulation. Debate was vigorous.

Elmer Suderman, laypastor and professor of English at Gustavus Adolphus College in St. Peter, Minnesota, dealt poetically with the roles of teacher, preacher, and student.

It is disappointing that more faculty from Mennonite colleges were not able to attend CLUES. A seminar for congregational leaders, faculty, and campus ministers has been encouraged to be offered at another location in 1982.

Tapes of the CLUES presentations are available from the Commission on Education's Department of Higher Education at a minimal cost.

Youth minister needed

The W-K United Mennonite Church requires a youth minister on a half-time basis, commencing 1 September.

The position offers excellent opportunities to pursue further education at any of four major universities.

If interested, send resume to: Chairman, Ministerial Search Committee, W-K United Mennonite Church, 15 George Street, Waterloo, Ontario N2J 1K6.

Bluffton College Admissions and student affairs vacancies

Applications are being received for an **admissions counselor** or **assistant director of admissions** position, depending on academic training and experience. Also for an **assistant dean of student affairs** who will have primary responsibility for the career development center.

Bluffton College

Send application to, or call:
Elmer Neufeld, president
Bluffton College
Bluffton, OH 45817
419/358-8015.

Representatives from dual conference congregations will meet 12-13 August during time allocated for adult seminars at the Mennonite Church Assembly in Bowling Green, Ohio. Of 38 such churches, 15 have so far indicated they will participate. The group will discuss values and vision for dual conference congregations. Agenda items will include how to make both affiliations meaningful, guidelines for budgeting and dividing of contributions, how to reduce duplication of mailings, how to simplify and unify reporting forms, and how to simplify procedures for joining conferences.

Correction: In the 14 July issue of *The Mennonite,* in a story on the Pacific District Conference, it was incorrectly reported that a Taiwanese congregation is being formed in Santa Clara, California, and that John Eby is pastor of the Calvary Mennonite Church in Aurora, Oregon. The emerging congregation in Santa Clara is predominantly Vietnamese, while Eby is assistant pastor at First Mennonite Church, Reedley, California. We apologize for our errors.

Special report: clarifications on the judicial action

Many congregations and individuals are asking, "What is the judicial action over taxes about?"

The General Conference Mennonite Church (GCMC) will formally ask a judge in one of the federal courts of the United States to order the Internal Revenue Service (IRS) to stop requiring the General Conference to withhold taxes from the income of its employees. The process of bringing our concern before a judge we call judicial action. It has been termed a lawsuit and is such, though it is different from the lawsuits which Mennonites have traditionally believed wrong.

Lawsuits are a means to settle disputes between two parties who cannot agree. Usually a judge will determine a fair solution to the problem. One or more persons or parties may be required to do or to stop doing something.

The GCMC does not want to withhold taxes for the government on income (salaries) of its employees, especially those who request that their taxes not be withheld. We asked IRS to grant us this wish, but we were refused. Thus we have an argument with the US Government that needs to be settled.

The only option we seem to have is to ask a judge to make a decision. We will explain to him that when we are forced to withhold taxes our conscience is violated because we are forced to collect taxes for the government when we believe church and government should be separate. It also violates the conscience of individuals and their religious freedom because an individual can no longer choose whether or not voluntarily to pay the portion of taxes used for military purposes.

Most lawsuits occur because an individual or party wants reimbursement for loss or damage of some kind. Most Mennonites have traditionally refused to use the law for personal gain, choosing instead to suffer personal loss. Some have been more ready to defend themselves against unreasonable claims made on them by others.

The reluctance to "go to law" is rooted in Matthew 5:39, which says that we are not to seek revenge against one who wrongs us. The reluctance to use the law also has roots in the biblical instruction to give without asking to receive back. Thus going to law for revenge or to collect a debt would appear to most Mennonites to be forbidden. Some also avoid using the law because it is a form of coercion, and the process can create further conflict and/or hard feelings.

Economics is also a factor. If you can sell a house without a realtor, that cost is saved. Likewise if a dispute can be settled outside of court, it is to the financial advantage of the parties involved.

In this instance, the conference is not seeking financial gain for itself or for its employees. We are asking for someone with authority, a judge in a court, to decide whether our interpretation of the constitution is correct or not. Laws are frequently tested for their constitutionality through this process.

While we regret the expense involved to us, there is a principle of religious freedom and conscience which is important. The procedure would have been less costly, perhaps, had General Conference been willing to live by its conscience and openly inform the IRS and other branches of the US Government why we were no longer withholding taxes from certain employees. Then the US Government would probably take legal action against us and we would need to defend ourselves with the help of legal counsel. But the conference has not seen fit to take that route because the majority does not want to break the law in order to test whether the law violates the constitution. The only alternative is for us to take the initiative through judicial action.

Some congregations have expressed concern about being involved in this type of legal action (see Letters, page 450). We are not advising congregations to dissent from the judicial action, which was approved by a 77 percent "yes" vote at the Estes Conference in 1980. Indeed, since the judicial action is by the GCMC corporate body, there is no way to exempt anyone.

We have suggested, however, that congregations which feel strongly about the case should write to us, and we will transmit their letters to the lawyer.

The costs will be covered by designated contributions for this purpose. No general funds will be used for the judicial action. We do not believe that this giving will reduce the amounts available for the work of the conference.

Preparation of the brief has been delayed slightly because prior commitments made by William Ball, attorney for the General Conference on the judicial action, are taking longer than expected. By this fall the judicial action should be filed formally in one of the US district courts.

Complex problems and issues have no simple answers. We trust that the Holy Spirit will guide us in the judicial action and that the result will be God's will.

Vern Preheim, general secretary

Youth pastor needed

Bergthaler Mennonite Church of Morden needs a youth pastor. Bible college (Bible school) training preferred. Choir conducting ability an asset sought but not essential. Inquiries invited.

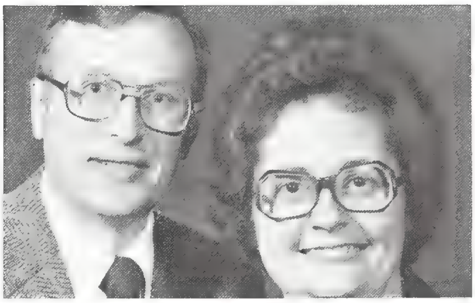
Write: Box 997, Morden, Manitoba R0G 1J0, or call Bill Block at 204/822-5067.

Why do kids love to ride on merry-go-rounds, roll downhill in barrels, or just spin with their eyes shut and their arms spread wide? David Clarke, an anatomy professor at Ohio State University, says it may be because it's good for them. In research with normal and handicapped children, he found that rapid spinning not only calms and relaxes children, but also improves their behavior, coordination, alertness, and attention span.

Eden Mental Health Centre, Winkler, Manitoba, opened Linden Place, the newly established community residence, 22 June. Linden Place is a concept designed to help residents develop a sense of self-reliance and independence. The two adjacent houses accommodate a maximum of eight residents plus staff at any one time. A total of five staff persons provide program planning and supervision on an ongoing basis. Eden professional staff provide back-up consulting services. A committee consisting of Eden board members and community representatives provides the necessary direction.

Nineteen new members were recognized 7 June at the MacGregor (Manitoba) Bergthaler Mennonite Church Sunday worship. Eleven girls had taken part in a church membership class led by pastor P. J. Froese. During the same period the congregation studied the Mennonite articles of faith in the morning worship services. On 7 June the 11 girls were joined by four couples who transferred their membership to MacGregor from other churches.

RECORD



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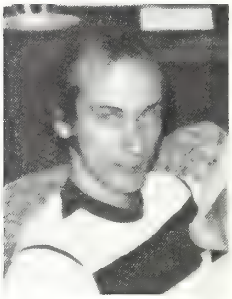

R. Daku

deaths

Jacob Neufeld, who spent many years as a lay minister, most recently at First Church, Calgary, Alberta, died in mid-June. Neufeld came to Canada from Russia in 1926, was later married to Tina Dueck, and was ordained as a minister in Chinook, Alberta.

workers

John and *Sarah Arn* were commissioned at Bethlehem Church, Bloomfield, Montana, 7 June. They will leave in early August for a four-year Commission on Overseas Mission (COM) assignment in Taiwan. John will work with the Fellowship of Mennonite Churches in Taiwan in the area of evangelism and church planting.

Charles Buller begins service in Zaire during September as an overseas mission volunteer through the Commission on Overseas Mission. Buller, who is fluent in French and Lingala, will work with youth ministries of the Mennonite churches in Kinshasa and teach English at a theological seminary in the same city. He is the son of missionaries Peter and Gladys Buller in Zaire.

Jim and *Cheryl Campbell* will be commissioned by the MSU Mennonite Fellowship 23 August at East Lansing, Michigan. The Campbells have accepted a three-year assignment through COM/AIMM for agricultural development in Zaire. They leave for one year of French language study in Belgium in the middle of September.

Robert Crumpler has been appointed director of clinical pastoral services, and *Clyde Getman,* pastoral counselor, has been named director of advanced residency programs for Illinois Pastoral Services Institute. Crumpler will also serve as director of pastoral care at Mennonite Hospital, Bloomington, Illinois.

Ron and *Marlene Daku* were commissioned for COM service on 28 June in Kelowna, British Columbia. The Dakus left 22 July for a four-year assignment in Brazil, working with the Brazilian churches in outreach and church planting. They have studied at Mennonite Biblical Seminary, Elkhart, Indiana, during the last 18 months, prior to which Ron served as pastor of the Gospel Mennonite Fellowship in Kelowna.

Diane Driedger, Charleswood Church, Winnipeg, Manitoba, has begun a one-year term of service with Mennonite Central Committee in Winnipeg with Disabled Peoples International. She was recently employed by MCC with the Manitoba Physically Handicapped Awareness Committee. She attended Canadian Mennonite Bible College, Winnipeg, and the University of Manitoba, Winnipeg. Her parents are Leo and Darlene Driedger of Winnipeg.

Edgar Epp has been appointed executive director of Mennonite Central Committee (Saskatchewan), effective 1 September. He will replace *Fred Peters,* who with his wife, Toni, has accepted an assignment with MCC in Nepal. Epp has served as consultant to the Victim Offender Ministries program of MCC (Canada) for the past five years. He is a graduate of Canadian Mennonite Bible

Pentecost Sunday was membership Sunday at Moencopi (Arizona) Mennonite Church. Christians from Third Mesa churches 60 miles away joined the congregation as new members and old covenanted to work with God and with each other. Daniel Quimayousie, a minister at the Hotevilla Church who has translated many songs into Hopi, attended. Lisa Davies read Acts 2, Susie Archambeau sang "Kum Ba Ya," and Stan Bohn, executive secretary of the Commission on Home Ministries, spoke on Hebrews 8:7-12, which was read in Hopi by Marietta Tewa.

Nonlitigation is still the best policy, decided the Mennonite Mutual Aid services committee 28 May. A proposed litigation policy before the committee would have allowed Mennonite Automobile Aid (MAA) to pursue some cases to court. Fewer than 2 percent of MAA's total claims, the cases are those in which MAA members receive damage from an uninsured motorist who either refuses responsibility or defaults on payments. In light of the moral questions involved, however, the committee encouraged MAA management to hold uninsured claimants responsible in nonlegal ways, such as calling for removal of drivers' licenses.

The Lynne Derksen Bursary Fund has been established at Canadian Mennonite Bible College, Winnipeg, Manitoba, for the purpose of providing specialized training for personnel in the intensive care field at the Health Sciences Centre. The fund was established by a decision of the CMBC faculty, resulting in contributions from many friends of Derksen, who died in an accident in 1969, in addition to the proceeds of several benefit events.

College, Winnipeg, Manitoba, and Bethel College, North Newton, Kansas, and holds a master's degree in social work.

Jeanette Miller Ewert, Rainbow Boulevard Church, Kansas City, Kansas, is an administrative assistant with Mennonite Central Committee in the West Coast office in Reedley, California. She has a BA in psychology from Goshen (Indiana) College and attended the University of Waterloo (Ontario) and Mennonite Brethren Biblical Seminary, Fresno, California. Her parents are John and Louise Miller of Kitchener, Ontario.

Wilmer Heisey, current executive secretary of Brethren in Christ Missions, has agreed to become the first long-term Mennonite Central Committee US executive secretary, beginning in mid-1982. *Paul Longacre,* an MCC worker and administrator since 1964, assumed the post on an interim basis 1 July. Heisey has served on MCC and MCC US executive committees and is chairperson of MCC East Coast.

Harry Loewen, music/youth worker at Eben-Ezer Church, Clearbrook, British Columbia, has resigned that position and plans to enroll at Mennonite Biblical Seminary, Elkhart, Indiana, this fall.

Helen Martens, associate professor of music at Conrad Grebel College, Waterloo, Ontario, resigned as director of the Inter-Mennonite Children's Choir 7 June.

John W. Miller, associate professor, Conrad Grebel College, Waterloo, Ontario, has been appointed chairperson of the religious studies department, University of Waterloo, for a three-year term beginning 1 May.

R. Wayne Mumaw, Faith Church, Hutchinson, Kansas, area representative for Mennonite Mutual Aid for the last nine years, has resigned to take other employment.

Ewert

Heisey

Longacre

Rudy

Paul Myers of Mennonite Central Committee Bangladesh has accepted a new position as MCC secretary for Middle East and coordinator for disaster response. In August he will leave Bangladesh, where he has been MCC country representative since 1975.

Brian and *Evelyn Petkau*, Morden (Manitoba) Bergthaler Church and Bethel Church, Winnipeg, Manitoba, respectively, have been appointed to one full-time position at Elim Bible Institute, Altona, Manitoba, effective 1 September. Each of them will teach Bible and Christian education, and Brian will serve as dean of students.

Carol Rempel, Altona (Manitoba) Bergthaler Church, has been appointed to the position of librarian at Elim Bible Institute, Altona, effective 1 September.

John H. Rudy has accepted an expanded teaching and counseling role as stewardship minister at Mennonite Mutual Aid. To devote time to the newly created position, Rudy will be leaving his management post as vice-president of financial services 1 September.

Erwin Strempler has been appointed principal of Westgate Mennonite Collegiate, Winnipeg, Manitoba, effective 1 August. He attended the University of Manitoba and recently taught at a junior high school in Winnipeg.

Ardith Schroeder, Newton, Kansas, assumes the combined roles of director of the Bethel College (North Newton, Kansas) news service, editor of the *Bethel College Bulletin* alumni magazine, and director of the college's Student Educational Encounters (SEE) program on 15 July. She replaces *Jim Harder*, who has resigned to accept a Mennonite Central Committee teaching position in Kenya. Schroeder is a 1980 Bethel College graduate with a major in English. This past year she served as a public information assistant at Prairie View Mental Health Center in Newton.

Ted W. Stuckey, Covenant Church, Hesston, Kansas, business manager and treasurer of the General Conference, was elected to a three-year term on the board of directors of the Bethel Deaconess Hospital Association 19 May.

Les Zacharias has been appointed project director for the recently established community residence by Eden Mental Health Centre, Winkler, Manitoba. He is in charge of two adjacent homes, which accommodate eight shorter-term residents.

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CHRISTIANS AND WORLD EVENTS

Sowing the wind

William Keeney

The Israeli bombing of the Iraqi nuclear power plant is an act of international lawlessness and aggression which can lead to dire consequences.

The Israelis justify the action on the basis of preventing Iraq from developing Hiroshima-type atomic bombs which they claim Iraq intended to use against Israel. They carried out the bombing before the plant became operational. They said that if they waited the bombing would spread radiation into Baghdad, jeopardizing the population.

The preemptive strike against a nation raises a host of questions about what force is justified in international relations.

Will Israel now strike against Pakistan since Israel claims that Pakistan is developing nuclear weapons and is unfriendly toward Israel? Furthermore, Pakistan is collaborating with Libya, and Israeli spokesmen have referred to the Libyan head of government, Muammar el-Quaddafi, as "irresponsible," just as they call President Saddam Hussein of Iraq irresponsible.

Is Israel the final arbiter, the judge of who in the international community is responsible and who is not? After all, Menachem Begin was a terrorist who bombed the King David Hotel in defiance of the British before Israel gained independence. Is he no longer a terrorist when he invades Iraq and Lebanon to bomb them? Does election to office make terrorism legitimate?

What if Russia should now conclude that Israel is irresponsible and that its nuclear power plants are a threat? (Many experts believe that Israel has nuclear bombs. It is also fairly certain that Israel has aided South Africa in developing nuclear bombs. Would a nation that has decided South Africa is irresponsible because of its racial policies be justified in bombing its nuclear facilities?)

Moral blackmail. Israel lays a certain claim to exemption from the usual regulations for international conduct because of the holocaust. It exercises a kind of "moral blackmail," particularly against European and North American countries. They have a history of antisemitism and did not do what they should have done to prevent the holocaust in Hitler's Germany.

People are justifiably sympathetic with the need for freedom of Jews from any recurrence of what happened. But should feelings of guilt about past failures and sympathy for the survivors suspend all judgments about the morality of Israeli actions?

Will not suspension of judgments against Israel only give credence to extremists such as the neo-Nazis who say that Jews are not to be trusted?

The United States Government is embarrassed by the raid. Philip Habib has worked earnestly to try to resolve the Israeli-Syrian conflict. The suspicion that the United States only engaged in the diplomatic effort to improve Israel's position is reinforced by the support given Israel otherwise. It was recently revealed, for example, that the United States has had a secret agreement with Israel since 1975 not to engage in any negotiations or talks with the Palestinians.

Such a stand is contrary to generally recognized ways to work at conflicts. A basic principle is that "when you are talking, you are not fighting." Another is that when groups with grievances cannot find a way to discuss and negotiate about them, they will turn to violent and terrorist activities to get attention.

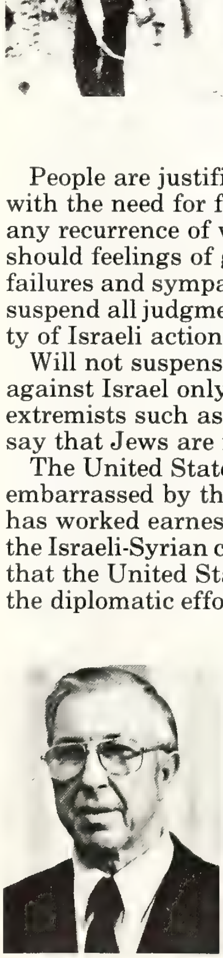
The Palestinians are not in full agreement about how to resolve the conflict over a place for them to live. Extremists say that the only alternative is to eliminate the Zionists who have pushed them off the land where their people lived for centuries. Others are ready to negotiate for an arrangement in which both they and the Israelis can live with security and dignity.

The intransigency of the United States and Israel even to talk about resolving the conflict drives all Palestinians toward the extremists' view.

Blind commitment. What should Christians concerned for peace and justice conclude?

No people or nation can continue to violate moral principles about treating others without suffering the consequences. "For they sow the wind, and they shall reap the whirlwind" (Hosea 8:7). Israel may celebrate short-term victories, but they need to beware that the scales have tipped in the past when nations — including Israel and Judah — became arrogant about their power and privileges.

Western powers should seek to free themselves from the guilt that holds them hostage to the past and does not allow them to act in the interests of the entire global community in the Middle East today. The United States especially needs to free itself from pandering to a powerful interest group that uses wealth and a block of votes to influence elected officials against the interests of peace and justice for all parties. Blind commitment to one party will not serve even the welfare of that party in the long run.



William Keeney is visiting assistant professor of integrative change in the Center for Peace Studies, Kent State University, Kent, Ohio 44242.

We want to be exempted

In keeping with our discussion and advice from Vern Preheim at our 25 April meeting, we are requesting that the Eicher Emmanuel Mennonite Church of Wayland, Iowa, *not* be included in the proposed lawsuit of the General Conference versus the United States Government concerning the collecting of the withholding tax.

We desire to be exempted for the following reasons: (1) We believe that according to Scripture the Christian is under divine obligation to pay tax (Romans 13:5-7; 1 Peter 2:13-15). (2) We believe that a lawsuit is not in keeping with our position on nonresistance (Matthew 5:38-42; 1 Peter 2:21-23). (3) We believe this lawsuit is dishonest in its basic appeal to the separation of church and state, when the real issue is whether it is right to pay taxes that are used for purposes which we disapprove — namely, the violent taking of life and destruction of property which we believe to be in opposition to the teaching of Scripture (Matthew 5:43-48; Romans 12:17-21; 1 Peter 3:9). (4) We believe this lawsuit is an exercise in futility because it will not be won. The only person to gain from it is a lawyer, and the result will be that it will take money from those causes that are to be the main obligations of the church — namely, evangelization (Acts 1:8), discipling (Matthew 28:19, 20), caring for those in need (Galatians 2:10), etc. (5) We believe that even if this lawsuit should be won, it would leave the question of the payment of taxes which are used for the purposes we do not approve unresolved. Furthermore, this lawsuit, as presently constituted, is of limited benefit in that it speaks to the wishes of a few people now employed at the central offices, and further, is of limited benefit even to those few people since it does not speak to the basic concern that they have. They will still be legally obligated to pay taxes. (6) We believe that in keeping with the Anabaptist doctrine of personal voluntary choice, we should not be forced to support a position and action that is not our conviction.

The above reasons are given in the order of their importance.

We ask that our disassociation from this lawsuit become a matter of public record so that at the lawsuit proceedings it will be clearly understood that the Eicher Emmanuel Mennonite Church does not support this lawsuit. *Deacon board of the Eicher Emmanuel Mennonite Church, Wayland, Iowa 52654* 15 June

Assistant editor's note: An explanation of the judicial action appears in the news section of this issue.

Question TV bargain

While I agree with many of the presuppositions of the article "Going Where the People Are" (16 June issue), I am still left with feelings of uneasiness.

Barth Hague considers $450,000 to be a real bargain and a great opportunity to reach many people with a needed message. There are several areas that I am concerned about which may have been overlooked. These may end in this not being a bargain.

First, that the program would be on prime time does not at all impress me. If this prime time is not on a prime station, there will be a greatly limited viewing audience. We would be running competition with the regular programs people have a habit of watching. If this habit is not disrupted in some way, it would only be by accident that someone other than a Mennonite would watch it. The magnitude of the message will definitely be overlooked if the program preempts reruns of Ozzie and Harriet on station WXYZ instead of a show like Dallas on CBS.

Second, advertising is crucial to creating an interest. If people are to watch a program, they must feel it is worth seeing over and above what is on other stations. This means a well done, creative, and often expensive advertising blitz. I saw nowhere in the article that money has been budgeted for this purpose.

Third, the possibility for cost overruns would seem to be good. High quality programming usually means not cutting corners. If we are too strict with the budget and there are potential cost overruns, quality will suffer. If we overrun too far, however, we may be getting ourselves into a hole financially. A poorly done show is better left undone.

Fourth, I am not at all convinced that this is the way to get a message of lifestyle across. Watching an hour program on TV about lifestyle would, I predict, have about as much effect on the average viewer as specials on starvation in Biafra had. People are rarely more than momentarily impressed by this approach. What is more needed is a living witness of lifestyle by us who would be paying for this programming. This would have an impact.

Is $450,000 for one hour of TV a bargain? Usually, we get what we pay for. In this case, I do not believe it will be a bargain. *Donald W. Fry, 323 North 16th Street, Geneva, Nebraska 68361* 19 June

Questions Amway article

I was surprised and somewhat chagrined to see the reprint of Don Ratzlaff's "Giving God 'the Business' " (26 May issue). My reactions to his perspective were as strong and varied now as when I first read the article when it was printed in *The Christian Leader.* I am tempted to send you a copy of my responses, but it's probably too long. Suffice it to say that much of Don's thinking is mushy, in my opinion, and is based, it seems, on insufficient study of the Amway business.

I have several questions for the editors of *The Mennonite.* Why do you reprint an article that is not only dated but is written by a person who likely didn't study the Amway business in depth and has, to put it simply, overgeneralized about people in the business? Do you believe his point of view or take his word for it? Perhaps you could research a topic more extensively before going to press with an article. *The Mennonite* editors do a good job so much of the time, but once in a while . . . whew! (Yeah, you're right, nobody's perfect.) *B. Myron Schmidt, 8016 Robinson Street, Overland Park, Kansas 66024*

25 June

Editor's note: Several things made us reprint the Amway article. A number of GC people saw it in the MB paper and requested we also share it with our constituency. My concern is not just about Amway. I believe Ratzlaff's questions and critique are appropriate to any of us. Why do we do what we do? Have we looked at our lives in terms of eternity? It often takes a specific example to bring about serious discussion. I believe if our "acts" are "clean" such discussion and examination will only help us grow spiritually.

MEDITATION

Quintessence of happiness

Cornhusker Motor Club, Lincoln, Nebraska.
Dear friends: I have been much distressed about an item in the most recent issue of *Home and Away,* which the Motor Club sends to our homes. I always thought one of the main thrusts of the AAA was safety on the highways, but in the January-February issue one whole page (page 5) is taken to glorify champagne. You call it that "bubbly beverage that unleashes the quintessence of happiness." Yet the record shows that in 1979 there were more than 28,000 auto deaths directly attributed to drinking drivers. In addition to this it might be surprising to learn how many marriages have broken up because of this "bubbly beverage" and how many murders can be connected with the same. I hope you will convey my thoughts to the publishers of *Home and Away. Ward W. Shelly*

The above letter was mailed to the AAA and then I got to wondering whether we are sometimes involved in glorifying the intoxicating beverage. Do we have a special place for it in our refrigerators? Is it sometimes used to brighten our tables?

In a magazine published by one of the Southern Baptist district conferences I read in their 31 December 1980 issue that one in 10 Baptists has a drinking problem and that each such person affects 16 other persons. This Baptist paper says, "Let's quit playing ostrich" about church members and alcohol. This paper names an anesthesiologist who has recently treated two Baptist ministers for alcoholism. So, I say to myself, if those fundamental Southern Baptists have this problem, why should I be disturbed if a few fundamental Mennonites have a problem? However, the apostle Paul warns in 2 Corinthians 10:12 about "comparing ourselves with ourselves." The apostle also says in Romans 14:21, "It is good not to eat flesh or drink wine nor do anything whereby thy brother stumbleth, or is offended or made weak."

Ward W. Shelly

Evaluating people and movements

1. Beware of any movement that seems to call more attention to itself than to Jesus.
2. Beware of those who perpetuate their own name: "Smith Revival Crusade"; "John Smith Temple"; "Louise Kennedy Healing Ministry"; "Tom Jenkins University."
3. Beware of Christian magazine editors, crusaders, healers, whose personal photograph appears all the time. (One magazine of 30 pages had a picture of the editor-crusader 15 times!)
4. Beware of "faith ministries" which are constantly asking for money.
5. Beware of those who condemn all denominations and claim theirs is the only right one.
6. Beware of religious crusaders, ministers, and missionaries who frequently say, "God told me to do this or that" — build a college, a temple, write a special book "for this generation," etc.
7. Beware of religious leaders who travel constantly in royal style, live in plush accommodations, and dress extravagantly.
8. Beware of leaders and organizations who do not furnish adequate financial statements.
9. Beware of one-person operations.
10. Beware of those who teach doctrines that tend definitely to veer away from the historic doctrines of the church. *From the January-February 1978 issue of Guidelines for Today, written by*

Stanford G. Shetler

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The good news and the bad news

Of course, *first* the *good* news. It's vacation time again. Holidays. Time away from the job. Escape from the routine. Opportunity for re-creation, renewal, re-vitalization. The privilege to do what we want to do — be what we want to be. Summertime. A chance to enjoy God's nature created for us. The galoshes and coats can stay in the closet. Our skin can bask and bake in the sun.

Most people in the US and Canada accept this as a natural right. We work for 49 weeks and we are entitled to three weeks off with pay.

Sorry, but I must also bring you *bad* news.

For some sincere Christians — and for many who are not Christians — instead of re-creation, vacation is a time for wreck-creation. They do everything imaginable — plus a few unimaginables — to destroy themselves and God's nature.

Some people have been eating, resting, and exercising carefully all year. Comes vacation time and caution is thrown to the winds (pun intended). The consequences follow.

Otherwise diligent disciples and regular worship participants suddenly act as if they never made a commitment to Christ and his church. They drop out the first beautiful summer weekend and aren't heard from again till school starts. Such an act is surely accompanied by spiritual malnourishment and misunderstanding when the body of Christ is so neglected and abused.

And we are all prone to abuse God's beautiful nature in a special way during vacation. *The Futurist* (February 1981, page 51) already calls US people "the world's trashiest people." Include Canadians because I could not find one point in the article that does not seem to fit (in proportion).

Consumers in the US will — in 1981 — spend $4 billion just to collect garbage. About 100,000 acres of land are used to keep trash out of the way of US citizens. A recent study found that in California alone it cost $1.5 million a year for medical attention due to litter-related accidents.

The average trash created per day is three to five pounds per person; three tons per year for a family of four. For the US, enough to fill the New Orleans Superdome from floor to ceiling twice a day, 365 days a year.

Improperly incinerated waste is a major air polluter. Groundwater contamination from buried waste is threatening our drinking water. The leaking of hazardous wastes is occurring across our countries.

Vacation time is convenience time. We literally become a "throwaway society." From paper plates and hamburger cartons to razors, flashlights, and instant raincoats; we use it and toss it. It appears to be less hassle and more vacation. Today the US and Canada will produce about 20 billion pounds of trash. It has to go somewhere. There is no "away" in throwaway. We seem to realize some of the disastrous consequences only when a Love Canal hits the news. Or when you cut your foot or blow a tire on some sharp piece of waste.

In this season, let God's Word be our true news: "The earth is the Lord's and the fullness thereof, the world and those who dwell therein" (Psalm 24:1). The psalmist reminds *all* of *us* that *all* of God's creation — earth, skies, people — are his doing. Anything and everything we do — summer or winter — that brings us to closer harmony with that truth, will greatly enrich our lives.

May God grant a holy vacation to you and yours.

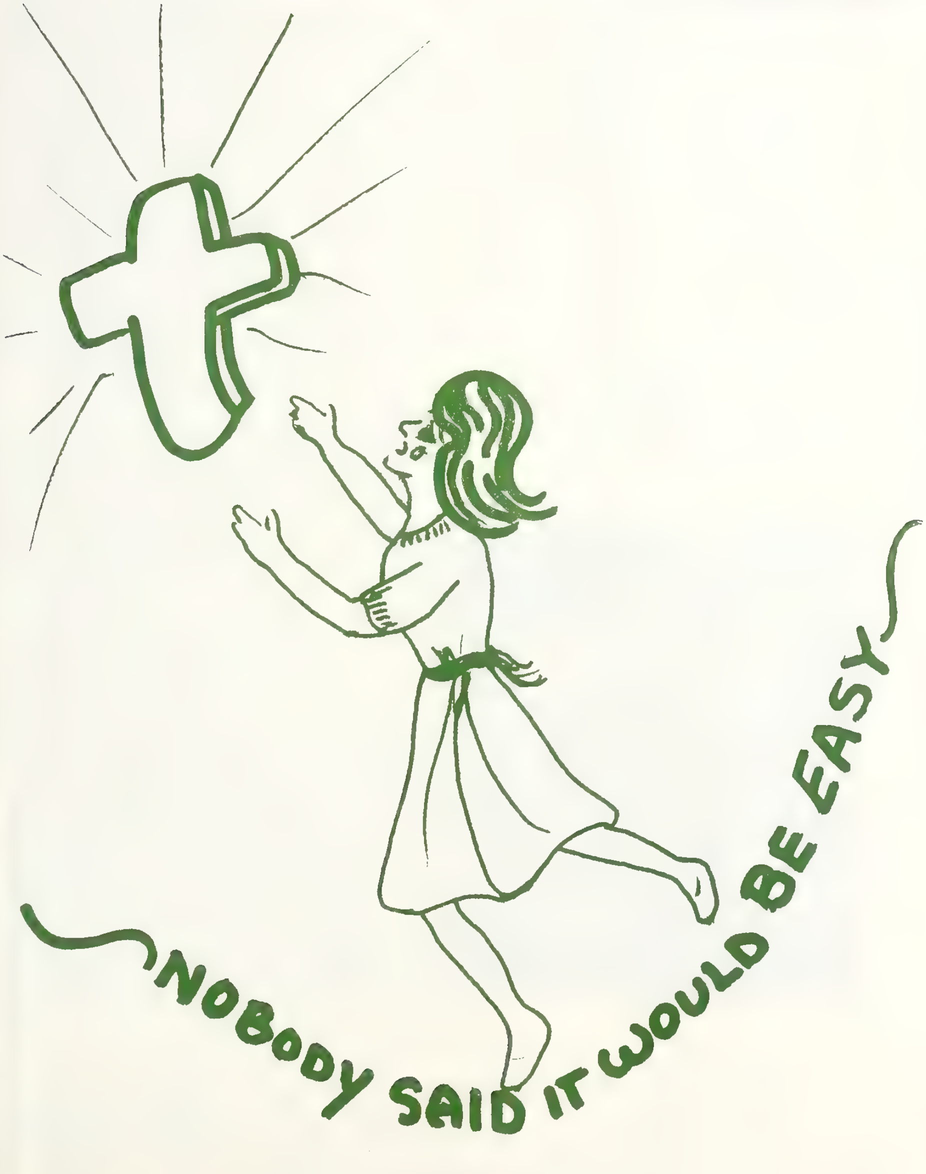
Bernie Wiebe

In keeping with our summer fortnightly schedule, the next issue of *The Mennonite* will be dated 11 August.

THE MENNONITE
WM EDITION

WINDOW TO MISSION

AUGUST-SEPTEMBER 1981


NOBODY SAID IT WOULD BE EASY

The open window

Often it is not easy to commit yourself and your time to a year of teaching Sunday school, or to several years as a deaconess, or as an officer of your local Women in Mission group. It is not easy to visit the sick and dying in the hospital, the offender serving a term in prison, or the social misfit among you. It is not easy to speak out and act against the evils of nuclear war, the sufferings of starvation and disease, the misuse of our natural resources, and the self-destruction of greed and hatred.

"Nobody said it would be easy" to follow Christ, to walk in His ways, to be fully committed to His teachings. In his letter to the Philippians Paul says, "I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:14). In the year ahead WM invites you to take a closer look at Christ's call to commitment as we press toward this goal. Specific program-lessons which will appear in *Window to Mission* are listed on page 6.

Commitment means giving of ourselves and a constant striving toward the goal. Sometimes this means giving up some of our self-centered endeavors and examining our priorities.

"Nobody said it would be easy," but Christ has given us love and assurance that we are not alone in our quest. He has given us gifts, guidelines, and freedom to love, to reach out, to stretch and grow as we follow His way.

—Kay Ann Fransen

COVER

The cover sketch sets the scene for our 1981-82 Women in Mission program theme, "Nobody Said It Would Be Easy."

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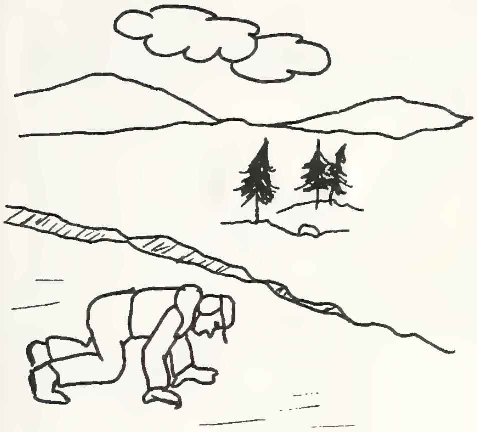


When I Really Believe

Leslie F. Brandt

(Meditation on John 20:19-31)

IN THE EARLY DAYS of this country a very tired traveler arrived at the banks of the Mississippi River.

It was early winter, and the surface of this great stream was covered with ice.

Would he dare to cross over? Would the ice bear his weight?

The sky was getting dark, and it was necessary that he reach the other side.

After much hesitation he finally got down on his hands and knees and began very cautiously and fearfully to creep across the surface of the ice — thinking that by thus distributing the weight of his body the ice would be less apt to break under him.

Out of the dusk there came a team-driver guiding a four-horse load of coal across the ice and singing merrily as he went his carefree way.

Here was the traveler, on his hands and knees, trembling lest the ice be not strong enough to hold him up.

There, as if whisked along by the winter's wind, went the driver, his horses, sleigh, and load of coal over the ice on which the traveler was so cautiously creeping.

The incident illustrates people's attitude toward existence in general. Whereas some characters barge about the world as if it belonged to them, others face it timorously and uncertainly, treading on tiptoe through its shadowy corridors.

It illustrates, as well, the attitudes of people in their relationship to God.

There are, on the one hand, those who get down on all fours and virtually creep through the Christian experience. They are the tremulous Thomases of the faith and apparently make little, if any, progress in it.

On the other hand, there are the passionate Peters and Pauls of Christendom who take the Christian walk in haphazard leaps and bounds.

I have some envy for Peter and Paul and those other apostles of the first-century church who saw the risen Christ, talked to Him, and were challenged by Him.

Had I been in their sandals, I too might be faithful and courageous — even to the point of martyrdom.

But I live in a fractured world. I see so many unsaintly and unsanctified things within me and about me that bear no resemblance whatsoever to the resurrected Christ.

There are problems I cannot solve, tragedies I cannot explain, conflicts I

To have faith is to be sure of the things we hope for, to be certain of the things we cannot see. It was by faith that people of ancient times won God's approval. It is by faith that we understand that the universe was created by God's word, so that what can be seen was made out of what cannot be seen.

Hebrews 11:1-3 (TEV)

---

cannot handle; and I become, at times, a tremulous Thomas who pines for more tangible evidence of divine power — that power which was supposed to have been made available through the resurrection of Jesus and the indwelling Christ.

I know what the resurrection of Christ has meant to many — and what it ought to mean to me.

It promises a happy ending to sin's guilt and control, to anxieties and fears, to inferiorities and inadequacies, even to the fear of death itself.

It makes possible a new beginning in the life of joy and effectiveness and love and service.

There are those who fling natural reasoning to the winds and plunge headlong into the joyous sea of God's eternal treasures.

There are others who are still standing at the brink longing for the courage to enter in or, like the traveler cautiously inching his way across that river's ice, are wary and reluctant about throwing their whole weight upon Easter's gifts and promises.

I am all too often one of the latter group and, like Thomas of the Gospel lesson, am prone to seek some tangible evidence of Christ's resurrection power before I entrust myself to God's promises and purposes.

I note how kindly Jesus dealt with the skeptical Thomas. Even the testimony of ten faithful brethren had no apparent effect on Thomas, and he doggedly declared: "Unless I see in His hands the print of the nails . . . and place my hand in His side, I will not believe."

Yet Jesus did not reject or dismiss him, but like a gentle nurse dealing with a froward child, appeared to him and lovingly challenged him.

"Put your finger here, and see my hands; and put out your hand, and place it in my side. . . ."

If nothing but the coarsest, most physical evidence could satisfy him, even that was supplied. Surely this is love which goes beyond human knowledge and patience and understanding.

Jesus' kindness, however, was followed by a loving rebuke. After Thomas joyfully acknowledged the risen Christ before him, Jesus said: "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."

While this lack of faith demonstrated by Thomas is understandable, it is not acceptable. Unbelief, the parent of every other iniquity, not only begets but fosters sin.

Jesus rebukes it wherever He finds it — in the case of Peter, whose walking-on-water episode ended when the howling winds frightened him and he began to sink beneath the waves, or when the disciples failed to cast out a demon from a little boy or when they panicked while sailing in a boat in which Jesus was sleeping.

It was unbelief that prevented Moses and Aaron from entering the Promised Land and turned back the children of Israel for another forty-year trek in the wilderness.

Jesus brought Thomas out of his grievous skepticism and then pointed him to something better, a way of peace and joy and certainty: "Blessed are those who have not seen and yet believe."

While it is joyous delight for Thomas to know by sight and touch that his Lord and God lives, Jesus presents him with the key to greater joys, the key to true faith, the assurance of things not seen.

Christianity does not refuse to appeal to human intellect or require of its constituents a blind, unreasoning faith.

It does, however, ask that they begin by believing many things that are above reason and promises that, so beginning, they shall have more light and see things more clearly.

As with Thomas, the cry of the skeptic is, "If I could see, I would believe." The answer of Christ is always, "If you would believe, you would soon see . . . Blessed are those who have not seen and yet believe."

I have little problem, living as I did on a pine-crested mountain, in believing in a God of glory and majesty. This alone, however, does not resolve in a saving faith.

It is necessary that I see Him revealed as a loving, forgiving, caring God who knows me by name and accepts me as His beloved child.

It is this kind of God that has been revealed to me in the life, death, and resurrection of Jesus Christ. No one could have written as did those New Testament writers unless they had really known the Christ and had witnessed these episodes around His life.

Along with the New Testament proclamations of God's loving and saving grace is offered the faith to embrace that saving love and loving grace.

It begins when I really believe — when I stop talking *about* God and walk right into His invisible presence to talk *to* Him, throwing my full weight upon Him, plunging into the ocean of His forgiving and sustaining grace and love.

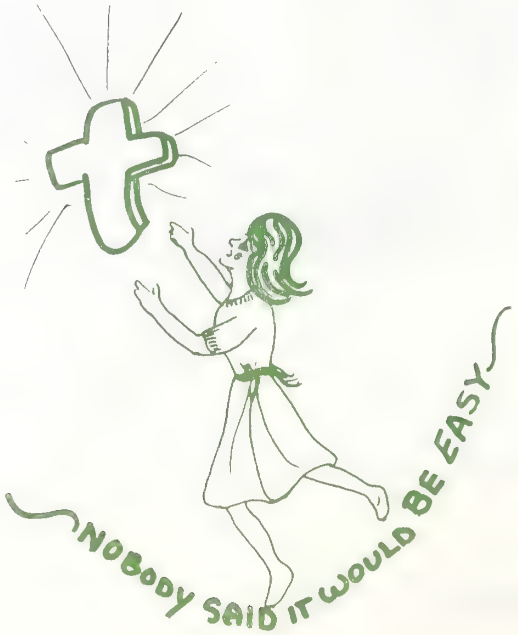
I may not feel anything very significant, or see miracles take place before my eyes, but there will eventually come, in response to my believing and obeying, a sense of added strength, new insight, increased courage, and the dawning realization that I am in touch with divine power, the same power that raised Jesus from the dead, the kind that will make a real difference in my life.

"Whoever
has a
heart full
of Love
always has
something
to give."
—Pope John XXIII

PROGRAM RESOURCES 1981/82

"Nobody Said It Would Be Easy" (I press on toward the goal for the prize of the upward call of God in Christ Jesus. Philippians 3:14) is our 1981-82 Women in Mission program theme. Below are the program-lessons that will appear in Window to Mission *during the coming year. We encourage program committees to save each issue for their resource files. Below is also a program theme sketch for use on your program booklet covers.*

AUGUST-SEPTEMBER 1981
Program 1: "Think Joy: A Bible Study for Gentle Hearts," based on Philippians.
OCTOBER-NOVEMBER 1981
Program 2: "Moving Toward Maturity"—As we strive for wholeness, what are the physical, emotional, and spiritual stages of adult development?
DECEMBER 1981-JANUARY 1982
Program 3: "Minority Missions Implications"—There has been an exciting increase in the number of new Mennonite churches among the Spanish and Chinese in North America. What are our Christian responsibilities toward minority missions and church planting in regard to leadership training, language materials, different leadership styles, etc.?
FEBRUARY-MARCH 1982
Program 4: "Unscrambling the G.C. Omelette"—We're all in mission together in the General Conference. What in the world are we doing, and what do all those abbreviations mean? A fun skit approach to learning will be provided.
APRIL-MAY 1982
Program 5: "A WM Visit to Asia"—Women in Mission will send two visitors to our sisters in Asia in 1981. Learn about their reflections on their trip.
JUNE-JULY 1982
Program 6: "Friendship Evangelism"—Exploring one way in which evangelism can be effectively carried out.


NOBODY SAID IT WOULD BE EASY

PROGRAM 1

Joyce Shutt

Think joy: A Bible study for gentle hearts

"THIS MORNING we are going to work with Philippians because it is a book about joy," I said as we settled down for our Bible study.

We began reading, each person taking turns reading a paragraph or section, depending on where the logical break in thought came. We weren't very talkative at first, but then it happened.

In chapter 4 we read, "Show a gentle attitude toward everyone. The Lord is coming soon. Don't worry about anything, but in all your prayers ask God for what you need, always asking him with a thankful heart. And God's peace, which is far beyond human understanding, will keep your hearts and minds safe in union with Christ Jesus" (Phil. 4:5-7, TEV).

"You know," I said, "I'm not sure I've ever noticed that 'and' before. Every time I've read that section I've heard the words 'now may' which we use in the benediction at church. Consequently I've never noticed how this lovely passage is linked to some other basic concepts. Let's compare translations and see if the 'and' is there in all of them or only in the TEV I'm using."

The "and" was there in every one. We decided that meant several things:

1. God's peace does not come on a hit or miss basis but as an outflowing, a consequence of faithful living.
2. We're to be sensitive and gentle in our relationships with others.
3. We are to take the promise that Jesus is returning so seriously that we live in such a way that we wouldn't be surprised to see Him walk in the door and sit down to supper.
4. Instead of worry-wallowing we are to live the best we know how, doing what we can to resolve problems and leave it at that.
5. We're to make our needs known with a thankful heart, thanking God for everything, even the bad times, as Paul was able to do in his prison cell.
6. When we've done our part, then God's peace will flood our innermost being.

The room was quiet as the impact of what we'd just shared seeped into our quivering spirits. Then someone began reading in an awed voice, "'In conclusion, fill your minds with those things that are good, and deserve praise; things that are true, noble, right, pure, lovely, and honorable. Put into practice what you've learned and received from me, both from my words and actions, and the God who gives peace will be with you.' There it is again," she said. "There's that '*and.*' "

"We are what we think," someone said. "The stuff we put into our heads shapes the way we feel and respond. When I'm in a bad mood, I can always find ways to feed my bad mood and make it worse. When I'm happy it's the reverse; everything is wonderful."

"We have to be careful we don't misunderstand what Paul means by 'filling our minds with those things that are good,' " I interjected. "Paul never ran from trouble or conflict, so we can't use this to justify our typical Mennonite pattern of avoiding conflict.

God uses our messes to improve our lives, to help us grow!

"Actually he's giving us a constructive tool for dealing with conflict. When we fill our minds with Christ and look for the good in any situation, our problems and tensions fall into a realistic perspective and we can deal with them more effectively."

"That makes sense," another said. "So, you're saying the cross is not the place where we get rid of our problems, but the place where we get the courage and tools needed to face whatever needs to be faced."

Another silence settled on the group as we reread the portions already discussed. Then someone asked, "In the light of what's been said, can we go back to chapter 3, beginning with verse 12?

'I do not claim that I have already succeeded or have already become perfect. I keep striving to win the prize for which Christ Jesus has already won me to himself. Of course, brothers (and sisters), I really do not think that I have already won it; the thing I do, however, is to forget what is behind me and do my best to reach what is ahead' " (Phil. 3:12-14 TEV).

She looked up with tear-blurred eyes. "What is it?" we asked. "What are you feeling?" We waited as she struggled to find the right words.

"It has something to do with my perfectionism, my need to be in control," she said. "I've always seen perfection as not sinning, not making mistakes, but Paul seems to be saying that perfection doesn't mean we can't make mistakes, but rather we're to keep trying in spite of our mistakes because Jesus has already claimed us as His — mistakes and all! Instead of getting upset and putting myself down when I don't do as well as I think I should, I should forget it because I can't undo it anyway, and then try again."

"That makes sense and fits in with 'fill your minds with those things that are good and deserve praise,' doesn't it?" another asked. "We're sure not focusing on Christ when we're busy dumping on ourselves."

"I hear you," another commented, "but I'm stuck back where we talked about making our needs known with a thankful heart. I try, but I just can't be thankful that my husband divorced me!" She began crying.

The woman beside her reached over and slipped her arm around her shoulders and hugged her while she cried. "It isn't easy," she said. "Believe me, I know. I was too scared and worried to thank God when our son ran away from home, but as a result of the experience our family is so much happier now."

"So, you're saying that God uses our messes to improve our lives, to help us grow!" another interrupted excitedly. "I know I don't grow much until I get slammed against the wall. I need to learn to pray, 'Lord, I don't know what you're showing me through this, but help me to stop feeling sorry for myself long enough to listen.' Is that it?"

"We've come right back to Paul's definition of perfection as striving toward the prize, not having it all put together.

Boy, I wish more Christians would feel that way. I often feel more accepted and free to face reality outside the church," a young woman commented who up till now had been quiet.

"That's because many of us haven't learned to deal with failure," I said quietly. "Just think what could happen if we in the church learned to thank God for our bad times precisely because He could then use our failures and messes to reach others."

"In Philippians 1:12, Paul says, 'I want you to know, my brothers, that the things that have happened to me have really helped the progress of the gospel.'

"God can use our hurts and sins to reach others if we let Him because once we've suffered and faced up to ourselves and our part, we're apt to be more accepting and sensitive."

"That surely shows the grace of God in action," another added.

"Can that be what Paul means in chapter 2, verse 15, when he writes, 'You must shine among them like stars lighting up the sky, as you offer them the message of life'?" one asked.

"Perhaps," I responded. "We often communicate best through our weaknesses because it shows others that we are only as good as we allow Christ to be in us."

"Just think how much hope you can offer to parents whose kids are on drugs," I said to the mother of the runaway son. Then I turned to the divorcee, "Maybe you'll find your mission is to help others facing divorce, precisely because you have gone through it yourself."

"I'm still trying to pretend that this hasn't happened to me. I can't stand the idea that I failed as a wife. But, I guess those of us who have experienced God's forgiveness and healing, or need to, have to stick our necks out to make it safe for others to risk exposing themselves."

She was quiet for a long time, but no one spoke because we could feel that more was coming.

"That's what it means to be gentle and not to worry, doesn't it? When we can share the truth about ourselves with others, we're also facing ourselves and thanking God, and then God's peace becomes real," she said quietly.

"I think a good way to close our study this morning would be to pray together Paul's prayer in chapter 1, verses 9-11, but let's change the pronouns to 'we' and 'ours,' " I said.

" 'We pray that our love will keep on growing more and more, together with true knowledge and perfect judgment so that we will be able to choose what is best. Then we will be free from all impurity and blame on the Day of Christ. Our lives will be filled with the truly good qualities which Jesus Christ alone can produce, for the glory and praise of God.' Amen."

PROGRAM "HOW-TO" IDEAS

This lesson was designed to demonstrate certain basic principles of group Bible study. For your meeting you may easily adapt it as a script for a skit.

After the skit has been presented, discuss the various guidelines for group Bible study found in the lesson:

1. Give people time to relax and respond. Don't get uptight when there is silence.

2. Never read the biblical material one verse at a time. Read until there is a logical break in the thought. The newer translations are helpful as they break the text into paragraphs.

3. Compare translations, even though you may have a favorite. Notice how the different choice of words or images shifts the meaning, and how your understanding grows when you unify the various translations.

4. Don't be afraid to outline or rephrase the text in your own words.

5. Note how earlier passages take on meaning once the book or letter is finished. Taking a verse or section out of context can be misleading.

6. To avoid needless controversy over the language problem, quietly insert a feminine word like "sisters" right along with the masculine "brothers." This is not misusing the text.

7. Don't use the Bible as a club to make people change. Notice how no one in the preceding program-lesson used Scripture to give advice. Rather they shared insights and understandings. Our goal in Bible study should be to help people make the material their own, not to parrot our ideas.

8. Bible study can be an excellent setting for counseling. Notice how the group members personalized the text in the program-lesson. They gave each other space to think, share, and even cry. When this kind of sharing occurs, however, it dare never be used as gossip fodder later.

9. Look for feeling responses, both from the participants and from the text itself. We often spiritualize the Bible and thus overlook the earthy, emotional overtones which can help us deal with our situations and feelings.

10. Do your homework. Read background material. Get a feel of the book and its writer. You don't have to share what you've learned each time, but you'll have it in your head if it's needed.

11. Enjoy Bible study. Have fun. Don't be afraid to laugh and joke. Think joy!

Another approach for your program would be to use the program-lesson as background material to explore the Pauline concept that ethics and behavior flow out of our response, or nonresponse, to Christ.

Paul was very anti-law, as are most New Testament writers. They did not say, "Do this and you'll be saved," but rather, "Because God so loved the world that he gave his only begotten son . . ." we are empowered to be kind, generous, loving, accepting, etc.

We cannot earn salvation through our actions; our actions reflect our need for salvation and our appreciation for that gift!

In the light of this, explore the lesson by using such questions as:

1. How is the peace of God a fruit of the spirit that is closely tied to other fruits of the spirit?

2. Why is worry inconsistent with faith?

3. Why is the belief in Christ's return crucial? How does that belief shape our present behavior? How is the timing of Christ's return irrelevant, but the idea relevant?

4. What is the relationship between what we think and how we act? If we are truly what we think, then what are the implications for us as individuals and the church?

What can we learn about ourselves by examining the kinds of TV programs we watch, magazines we read, the ways we spend our time, our money, etc.?

What about our church? What are the issues facing the church? What kinds of things bind us together? What do we argue about? What are our goals? On what do we spend money?

5. How can we become more honest and open with ourselves and each other so that we aren't afraid others will challenge our faith, or we theirs, when we/they discover problems?

How can the concept of perfection as striving toward the prize be more freeing than equating perfection with sinlessness?

Can we give one another the freedom to fail without it becoming a license to sin? Why is forgiveness such a basic Christian concept?

For your devotions use materials supplied in the Women in Mission Devotional-Resource Packet for Program 1. The packet is available for $1.00 from the WM Office, 722 Main, Box 347, Newton, KS 67114.

slice of life

Jeannie Zehr

"HE HAD A HEART ATTACK and died. I'm at the hospital waiting for the rest of the family, so I'll be home a little late," my husband's grief-shaken voice stated.

Nobody said it would be easy to serve God as a pastor.

"He told me he was glad he wasn't running around with that gang of kids anymore, and now he's right back there. I know that gang has drinking parties and some are into drugs.

"He knows I know, and kind of looks at me with a 'don't you tell' expression."

Nobody said it would be easy to be a Christian teenager facing peer pressures.

Nobody said it would be easy to watch a friend yield to those pressures and be caught in the dilemma of what to do.

"I'll just call off the concert tours, and next year we'll disband the Music Boosters," the harsh voice rumbled over the telephone.

I couldn't believe my ears. He was putting it all on me. I was going to have to carry the brunt of his decision, his need for a scapegoat, his need to get out from under a promise to the kids, one he no longer wanted to follow through with.

When they had asked me to be president of the organization they told me he was difficult to work with. I knew he had major health problems this year, but — Nobody said it would be easy to be a Christian when others falsely accuse you or use you for their own purposes.

"S.O.S., Lord! S.O.S.!"

Thirteenth in a Series

A WOMAN IN MISSION:

Tina Block Ediger

Marion Keeney Preheim

"THIS IS THE FIRST real break I'm taking since I entered the job market in 1950," says Tina Block Ediger. She is talking about her decision to quit working full-time for the Commission on Overseas Mission in Newton, Kansas.

She plans to take off for the month of September, and then work part-time for COM until February 1982. After that she does not know what her mission will be as far as a job is concerned.

Tina began first as a secretary in Steinbach and then in Winnipeg, Manitoba. She was living with several other Christian young women.

Later one of the women went to Taiwan as a missionary and the other to Korea with the Mennonite Central Committee. Their service impressed Tina. When she learned of a secretarial opening at the mission board office in Newton she applied and was accepted.

She had promised to stay on for two years, but she ended up working there for twenty-six years. Her first shift was to be bookkeeper for a time.

"In retrospect all that helped me to understand the work of the mission board," she says. "I learned about the finances and wrote my own letters to missionaries. It helped me establish a relationship with the missionaries that was a lasting one."

Tina decided in 1957 that she would be better able to serve if she had a college education. She enrolled for night classes at Bethel College in North Newton.

Then an opportunity came in 1961 for her to serve for two years in India as a secretary at Union Biblical Seminary in Yavatmal.

"Going to India had tremendous value in my finding out what it was like to live in a foreign country and to be a single missionary there," she says. "Especially since then I've tried to be sympathetic and empathetic to missionary women's needs. Missionary children have also met a need in my life when I was single."

From 1963-65 Tina went full-time as a student at Bethel College and also worked part-time for COM, but it was understood that she would come back full-time with the mission board as an administrative assistant. She served in that role until 1971 when it was decided that she should become director of mission services, which work she continued until this year.

In her recent work she communicated with churches regarding missionaries, especially suggesting ideas for mission conferences, speakers, and projects.

She developed slide sets, project brochures, the *Overseas Prayer Directories,* a newssheet for missionaries called "Tina's Blocks," and other items.

She also was often invited to speak on missions in churches. She visited overseas countries in Asia, Africa, and South America to enrich her knowledge of mission life.

In 1975 Tina married Elmer Ediger, executive director at Prairie View, a mental health center near Newton. "I enjoyed my single life," Tina says. "I felt like I belonged to the whole conference and at other times like I belonged to nobody. In marrying Elmer I now have a sense of belonging to a family. I have grandchildren (by marriage), and I find it exciting to have young children to relate to."

At present Tina is in transition and wants to give more of her time to the family into which she married. "The grandchildren are already looking forward to my new schedule," she says. "I plan to take trips to Wichita for lunch and shopping with our daughters."

Tina also wants to take time to be with other people, to read and meditate, to flower garden, and to take courses. She has lined up an instructor to teach her how to play the piano, and perhaps she will do some writing about her family.

"I may not do a fourth of these things," she says, "but I keep thinking of more things to do. I want to enlarge my vision and grow in new areas."

bright ideas

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WM office jottings from Joan

Every home and church should have as a part of its library the recently published book, *Peace Be With You,* by Cornelia Lehn. This collection of peace stories for children aged eleven to adult is a rich resource for teaching and learning the Jesus way of relating. This book is available at religious bookstores for $9.95 U.S.

The Commission on Overseas Mission (COM) office has compiled a thirty-page "Resource Guide for Mission Promotion in the Local Church." It includes a speakers' guide which lists people who have had experience overseas and are available in the next year to speak to churches and groups. Included also is information about all our General Conference missionaries. This material is free upon request from COM and is designed to aid churches in their outreach mission through COM.

General Conference now has a number of trained leaders who are currently available for conducting Television Awareness Training (TAT) workshops in congregations in the various districts and provinces. If your local church or a group of churches would like to have such a workshop, contact Barth Hague, Director of Faith and Life Radio and Television, Box 370, Elkhart, IN 46515. Barth will put you in contact with the TAT leader nearest you.

Receipts at the end of April showed WM having received about 33 percent of the 1981 budget. Summer months are slack periods of giving, however we anticipate the momentum of giving to pick up as groups again meet regularly in fall. Our financial goal for 1981 is $216,000. May our total lives be a continual expression of God's love and mercy as we share with others.

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to help you serve

Have you ever considered adopting a missionary? COM has budgeted $1,387,755 for missionary salaries in 1981. Missionaries appreciate the security of this support but they also need moral and prayerful support. If you are interested in "adopting" a missionary or missionary family, please contact the COM office for more information. Contributions in any amount towards such support programs are welcome.

The work of COM is extensive. Some of its ministries are: literature and radio work, leadership training of nationals, evangelism and church planting, medical services and economic development. Some special projects this year include vehicles, a youth center and a new missionary home. An attractive brochure depicting General Conference project opportunities is available from 722 Main, Newton, KS 67114. Your church "resource shelf" may also have some copies.

Did you know that *Window to Mission* Magazine is air mailed to all overseas missionary women? Your regular contributions to the publication fund help pay the production, printing and postage costs of your WM magazine.

Send contributions either earmarked or undesignated to: Women in Mission, Box 47, Newton, KS 67114. Canadian contributions should be sent to Anne Neufeld, 1213-23d Ave., Coaldale, Alberta T0K 0L0.

contributors

Carrie Hughes (artist, cover and p. 6) works as a volunteer transporting senior citizens for the Council on Aging in Lima, Ohio.

Kay Ann Fransen (The Open Window and Program Resources 1981/82) serves as chairperson of the General Conference Women in Mission Literature Committee. She is also the WM representative to the Commission on Home Ministries. Kay Ann lives in Normal, Illinois.

Leslie Brandt (When I Really Believe) writes for Christians out of a rich history of diverse ministries. Presently he devotes himself to writing and part-time pastoral service.

Mary Nussbaum (artist, p. 3) lives with her family in Fort Wayne, Indiana. She does a variety of artwork, banners, bulletin boards, and other projects for her church family at Maplewood Church.

Joyce Shutt (Program 1: Think Joy) is a pastor, wife, and mother living on an apple-producing farm in Orrtana, Pennsylvania. She serves on the WM Literature Committee and will complete her term of office at the end of this year.

Jeannie Zehr (Slice of Life) edits *Window to Mission* from her home at 4226 Maplecrest Road, Fort Wayne, Indiana. This past church year she has enjoyed directing the youth choir at Maplewood Church and serving as the president of the women's group.

Marion Keeney Preheim (A Woman in Mission) is the mother of five children. She is also a half-time writer for the General Conference news service and does some writing for GC commissions. Much of the remainder of her time is spent reading in order to improve her writing skills.

Joan Wiebe (WM Office Jottings) is coordinator for Women in Mission, working at 722 Main, Newton, Kansas. She and her husband and three children are currently in Asia for a large portion of the summer. Part of Joan's time in Asia will be spent visiting with women as our WM representative.

credits

ARTICLE: "When I Really Believe," from the book *Christ In Your Life* by Leslie Brandt, copyright 1980. Reprinted with permission from Concordia Publishing House, St. Louis, Missouri.

ART: P. 5, Cathy Coon.

Kay Ann
Fransen

Joyce
Shutt

Jeannie
Zehr

Marion K.
Preheim

forecast

As Christians we daily seek to become more whole in Christ. There are many facets of our lives that affect our pilgrimage toward this wholeness. In the October-November *Window to Mission* Kay Ann Fransen will focus our thinking on the physical, emotional, and spiritual phases of adult development and how they affect our pilgrimage. Also in the issue will be several stories about women you may know or want to know and their view of Christ's calling them to various missions in life.

Printed in U.S.A.

bright ideas

HOW IS YOUR LOCAL Women in Mission group making use of the program suggestions provided in *Window to Mission*?

From time to time some groups send their year's program booklets to the Newton office and, by glancing through the booklets, we see evidence of usage.

When filling in the annual report forms other groups also share things they have used.

We would like to know more about what your group is doing. Why not ask someone on your program committee to write a few lines about your usage and send it to Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, IN 46815.

Helga Froese from the Steinbach, Manitoba, church shared several things her group has done. The church has three ladies' aid groups representing three *interest* groups rather than *age* groups.

The Sunbeam group meets twice a month and varies its programs to include religious things of interest. The secular part includes such topics as homemaking hints and care of house plants.

The women have worked at having actively functioning committees that do their homework and come to meetings with well-planned suggestions for the whole group to decide on, thus diminishing the amount of time spent in the business part of each meeting. Helga feels this is greatly responsible for the almost 100 percent attendance.

Window to Mission is used by the Steinbach group in several ways. Some of the shorter articles are used in the devotional times. Each year the women make sure that all members are on the magazine mailing list. They use the suggested program theme and adapt the program ideas to meet their needs.

When learning about a particular mission field, the women try to serve authentic traditional foods of that country. When sharing Donna Entz's article about work in Upper Volta, they had their discussion over cups of lemonade with ginger seasoning. When missionary Anne Penner from India spoke they served Indian puree — a puffed whole wheat, deep-fried biscuit.

In order to involve the young mothers as much as possible, babysitting is provided at the church during work days and other functions such as bake sales.

To involve all ladies the group divides into prayer trios. These three women get together to write missionary letters, celebrate birthdays, sit together at social functions, visit senior citizens, and pray. Prayer has become a very vital part of the Steinbach aides.

This past year the Western District WM purchased a number of books for the Western District Loan Library pertaining to the lessons in *Window to Mission*.

Why not follow this idea and purchase books of this nature for your own church library?

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:29 11 AUGUST 1981

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The gospel of peace

Dick McSorley

One way to get a focus on what the gospel says about peace is to ask, "Does the gospel approve of war at all?"

Then I've got to say what I mean by war. You have war against poverty and war against war and war to end wars and all varieties of meanings to the word. I mean by war what it has been historically: *intergroup lethal conflict; that is, death-dealing conflict between groups.*

Historically, war has three characteristics: much killing, a momentum of its own that leads both sides to savagery that neither side planned in the beginning, and a psychological and spiritual mobilization of group against group.

Once you define war that way, it's clear the New Testament does not approve.

Here are four New Testament principles so basic that if you take any one of them away, you don't have the New Testament.

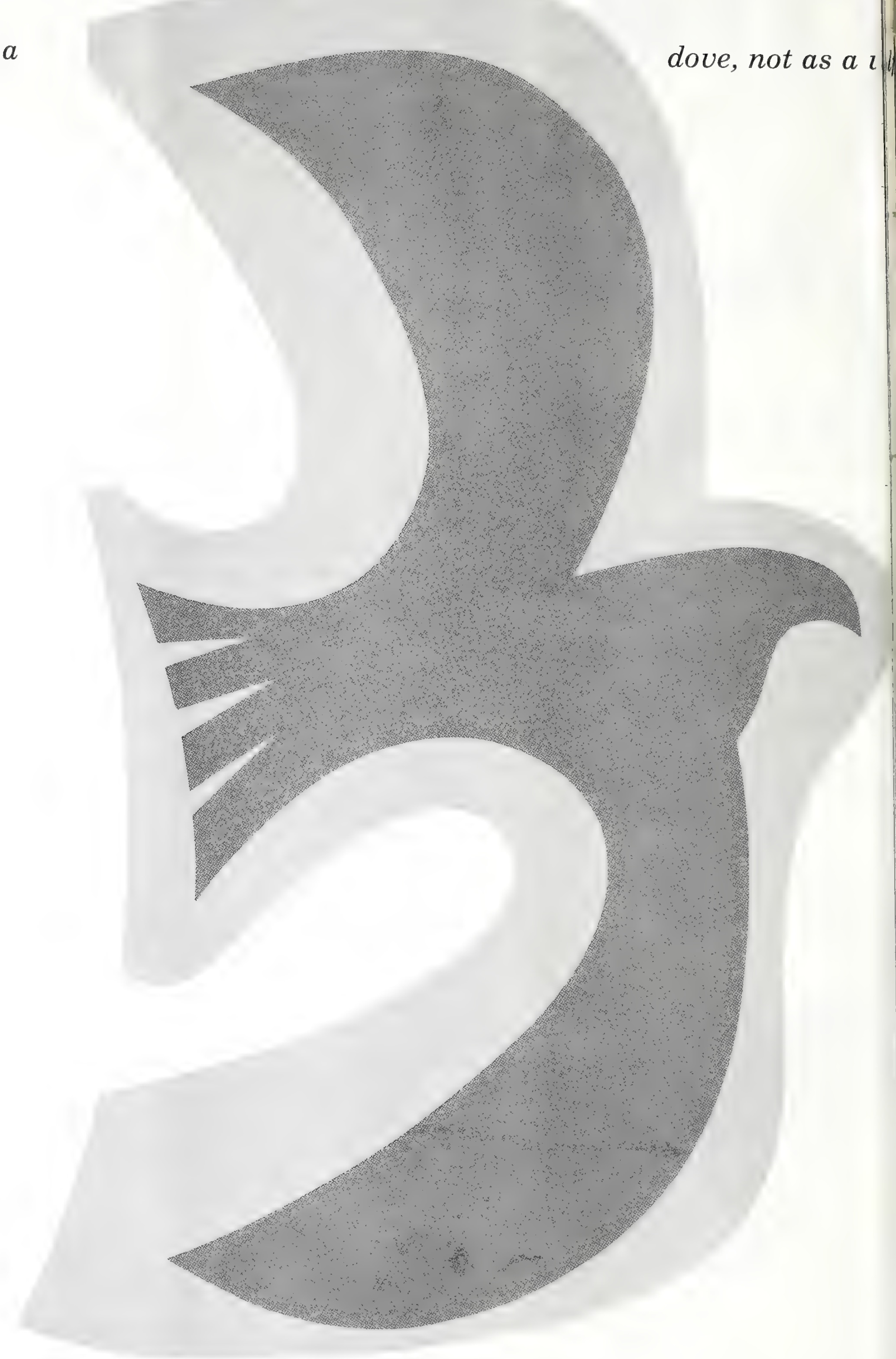
The first principle is *love. Love God and love one another.* And it's not left vague, it's an *unconditional, universal love* — for everybody.

You also have Jesus saying, *love your enemies,* and that's the really difficult part. If I tell you I love the poor, or you say you love the poor, that's great — people praise you. If you love children or the retarded or the elderly or the rich, everybody will say, *Fine. That's good. Love them.*

But if you say, *I love the Communists* and *I love Khomeini* and *I love Brezhnev,* and *I think everyone should love them;* they say, *Get the FBI. Get rid of them.*

Let's imagine three people all in red. They're Reds and I can tell by that fact that they're Communists. They're Communists and you're good people, so I will defend you. I'm going to show my love for you by defending you from those three . . . those Communists. I'm going to kill them. That's the way the just war theory goes. For the sake of the good for this group over here, I can kill this group over here. That's not gospel.

God's Spirit is symbolized as a dove, not as a



One of the best proponents of some form of the just war theory is Brian Hehir of the US Catholic Conference. I said to him, "How can you say that to kill certain people is to act out of the gospel?"

He said, "Well, you're acting out of charity."

I said, "Charity for whom?"

And he said, "Charity for the group that's being saved."

I said, "Yes, that makes sense, but it's not the gospel. The gospel doesn't say to have charity towards some groups and not towards others. If you follow the gospel, you've got to love people even as you kill them, because the gospel requires loving your enemies."

And he said, "Dick, I accept the Ramseyan theory that for the social good you do by helping some, you can kill others."

The gospel does not say I can't use any force at all. The gospel says I cannot use lethal force, murderous force, death-dealing force, and at the same time love that person. If I use force in a gospel context, it must be used in such a way that the person on whom I'm using the force is capable of being reconciled to me after I use the force.

When I talk about this, people say, "Well, it's all right for you to talk about love of the Communists, but do the Russians love us?"

What's that got to do with the gospel? We are asked to do what God wants because we are children of God. God never says, *Follow the Beatitudes if the Russians do.*

All you have to do is think of that seriously, and you're really defining love. No love is reciprocal. No love is conditional. If I say I'll love you if you give me $50 a week, what's that? I'll love you if you do some things for me. That's not love, it's talk. Christian love is unconditional. That's one of the evidences that there is a God and that we are reflections of God, because we can unconditionally give ourselves to God and to others.

A second principle, derived out of the first one, is *the theology of peace.*

There is only one God, and we are all children of that one God, and so we are all brothers and sisters to each other. And it follows from this that whenever I kill anybody, I kill my brother or sister. And it also follows that whenever I kill anybody, I kill God's child and I offend God, just as I would offend you if I came to you and said, I just killed your child.

We must appear to God as a child would appear to his parents who said, "Oh, Dad, you know I like you a lot. You're a great dad. But I'm going to kill my little sister. I can't stand her."

It's worse if I ask God to help me do it. And yet anytime a Polaris submarine or Trident submarine is launched, you'll find some priest or minister there with a prayer like this: "God our Father, we are here today to bless this ship. We ask you to put your blessing on it, to guide all our sailors who will sail on it. May it never be used in anger. And may this ship be an instrument of your peace. May it bring blessings on our country.

t as a lion, not as an eagle.

And we ask this in the name of the loving Jesus, whose servants we are. Amen."

Sometimes pacifists are considered stupid absolutists in the moral field. It's absolutism in the doctrinal field. We absolutely believe there is a God and he is our Father and that we are his children. That's not open to question. And that's not moral absolutism, it's doctrinal absolutism. It's the sureness of faith.

A third principle the gospel teaches us is that *there is an integral relationship between the goal that God sets for us in life, the destiny that he has for us, and the means that we use to get to it.* The destiny that God sets for us, as Thomas Merton puts it, is to participate in the divine life, to know ourselves as children of God and to grow in that knowledge. And the means to accomplish that participation are to feed the hungry, clothe the naked, give shelter to the homeless, and bear one another's burdens in this pilgrimage of life. So the means are compatible with — in agreement with — the end, and they are even reversible with the end.

That's all clear and simple gospel. And yet it's completely opposite to the nature of militarism and to what's taught in every political science and government course that I've ever heard of. What's taught is, *Through strength we get peace.* Which means, *Through war, through killing, we get peace. Through dishonor we get honor. Through lying and deceit we get morality. Through chaos we get good order. Through rape and arson and destruction and mayhem we get a better world. Through destroying we get creation.*

That's the process of war. It's on a sign on the grounds of the Air Force Academy in Colorado Springs, Colorado. It says, "Peace is our profession." There, it's all very simple. And the means to the peace? Everything the air force uses: nuclear bombs, other kinds of bombs, cannons, machine guns.

Out of a bad tree you don't get good fruit. Out of an evil means you don't get a good result.

You see it exemplified in people like Dorothy Day. She was an example of the gospel. One main feature of her life was that she loved God in loving her neighbor. When she picked up the derelicts in the streets of New York and kept working at it for 40 years, she was serving the Lord and finding Christ in those persons.

Another example is Mother Teresa of Calcutta. She was asked, "Well, Mother Teresa, isn't it difficult to do all this, taking care of all these vermin-ridden people dying in your arms? How do you keep doing it?"

And she said, "Well, it's not so hard when you have faith."

"But Mother Teresa, how do you keep faith going for 25 years under these conditions?"

And she said, "When I hold the dying in my arms, I believe that I'm holding Jesus."

There's the identification of means and end, of goal and means toward that goal, all in one.

The fourth is not just a principle; it's *Jesus himself.* God gives us not just a book or a set of rules to give us an idea of what he wants us to do, but he gives us his Son in the flesh, living among us.

Jesus lived as a peacemaker, not as a warmaker. He was called the Lamb of God. He was called by God my beloved Son. He was called Emmanuel, the Child who will lead us to salvation. He was called the Good Shepherd. All these names are compassionate and peaceful titles. God's Spirit is symbolized as a dove, not as a wolf, not as a lion, not as an eagle.

There's a story of a Jewish judge in New York State who was hearing a conscientious objection (CO) case during the Vietnam War. The lawyer thought he ought to instruct the judge a bit, so he said, "Your honor, I happen to know that you're a Jew, and you may be surprised to find here's a Catholic applying for CO status, because Catholics are not part of a peace church. You may not realize that their church gives them good backing to be COs."

The judge said, "Just a minute, counselor. I'm a Jew. But I know Jesus was also a Jew and that he taught a doctrine of loving service. I have no trouble at all with anyone who claims to be a follower of this Jesus and is opposed to war. My trouble is with people who say they follow Jesus and accept war, as I see Christians all around me doing."

When I say to other ministers, "Can you imagine Jesus pushing the button in nuclear war? Can you imagine Jesus wearing the uniform of the Nazis or the Russians or the United States? Can you imagine Jesus paying taxes for nuclear weapons or working in a war plant?" they just say, "You're going too far. It's true Jesus wouldn't do that, but . . ."

Most people will say, as most scholars (even those who follow the just war theory) will agree, there's no doubt that Jesus was a pacifist. The New Testament is pacifist.

People say, "But that's not going to work; that's not going to bring peace."

That's just what Peter said to Christ. *Don't go up to Jerusalem; don't suffer.* And Christ answered that with, *Get behind me; that's the view of the world; that's the view of Satan. This is my Father's view; this is the way I'm going to save the world. If I be lifted up, I will draw all things to myself.*

And even when he was going off, being taken away by the soldiers, and Peter said, "No," and got the sword and cut off a soldier's ear, Jesus said, *Put up your sword. Those that take the sword will perish by the sword.*

Jesus' alternative to the nuclear age is voluntary acceptance of suffering in one's own life. When people say, "What's your alternative?" I say, "I don't have an alternative, but Jesus offers one — the cross."

People ask, *Why can't we get more Christians to come to peace meetings?* You can't get many people to say they want to take up the cross. They know dimly that if they're going to get really interested in the gospel of peace, it means being ostracized. It means being called a Communist. It means being put off by your friends and some of your family. Who wants that? Who wants the cross?

It is faith that must lead us. No sense experience, no intellectual arguing, will bring us to God. Jesus' whole life and death was a call to faith.

And faith is like the cloud of unknowing. It's like the cloud that in the dark of night led the Israelites to the promised land. That's what's to lead us, and suffering is not recognized as suffering for those who journey with faith. It is one element of love.

Ephesians 2 defines peace in a way that places the cross centrally. It says that we are no longer two — Jew and Gentile — but we are all brought together in the one person, Jesus. God has broken the barriers between God and ourselves so that we are no longer separated from God and from our neighbor, but we are one; and we are one in the person of Christ who brought us into unity through the wood of the cross. We are no longer strangers but children of the same Father. Jesus is our peace. •

Interview with Ron Sider

Ronald J. Sider can be described in many ways: as a father of three children; co-partner with his wife Arbutus Lichti Sider; seminary professor; writer (Rich Christians in an Age of Hunger); *MCC board member; lecturer; president of Evangelicals for Social Action (ESA); member of the Brethren in Christ (BIC) church and of the Jubilee Fellowship in Germantown, Pennsylvania; etc. Ron is however best known as a voice within the North American Evangelical movement as one urging greater concern for social justice.*

Robert V. Peters: How did you come to be concerned about justice?

Ron Sider: My BIC family, back in Ontario, modeled simplicity and Christian generosity. They really cared for people who were hurting. During the 60s, while studying in the US, I learned a great deal from my interactions with blacks. As I read the Bible I heard it saying very strongly that God has a special concern for the poor and that he is opposed to social injustice.

Peters: People who influenced you were?

Sider: Martin Luther King, Jr., John Howard Yoder, and two well-known BIC leaders: C. N. Hostetter (former MCC board chairperson) and E. J. Swalm, the well-known Canadian BIC peace advocate.

Peters: Is the simple lifestyle a facade so people can save more money for the pursuit of pleasure?

Sider: No, absolutely not! I think living simply is important for several reasons. We must learn to consume less. The gap between the rich nations of the northern hemisphere and those in the poorer southern hemisphere is growing. Our resources are finite and dwindling quickly. The biblical category of *enough* must become far more important for those of us living in the US and Canada. Christians living simply can act as a sign and as a model for the larger society. They can point the direction for the world to follow. Simple living will give us integrity in calling the larger socio-political-economic structures to fundamental change. Repeatedly over the course of church history the influence of creative minorities has had a large impact on the larger society. The Sunday school movement challenged the world to provide education for all children.

One of the most exciting and significant things the church can be doing today is to recover the New Testament understanding of the body of Christ as one group of brothers and sisters, sharing with each other as there is need. This happened in the early church in a fantastic way (see Acts 2 and 4), but it didn't stop there. It occurred between the Greek speaking Europeans in Corinth and the Aramaic speaking Asians in Jerusalem, as Paul records in 2 Corinthians 8 and 9. Such sharing of resources in the church would have a great impact on the larger society; people would say, "Wow, those Christians really love each other." If even a small percentage of Western Christians would begin to live more simply and share what they're saving with the poor through Christian development groups like MCC, we could make an enormous contribution towards the elimination of poverty.

Peters: How do the Siders live simply?

Sider: For the last 12 years we have lived in a low-income interracial area of

"As I read the Bible I heard it saying very strongly that God has a special concern for the poor and that he is opposed to social injustice."

Philadelphia. We drive a fuel efficient car, have begun to eat less meat, buy our clothes at the thrift store, etc.

Peters: What impact have you had among Evangelicals?

Sider: I certainly didn't expect the success of *Rich Christians in an Age of Hunger* (10,000 already sold). I've found a lot of openness to my message among the Evangelical community, especially when my comments are based on the Scriptures. However, there is a strong movement within Evangelicalism, represented by the popular TV evangelists, which is promoting a gospel of wealth and nonconcern for the poor and for justice. I can see these two movements colliding within the next decade.

Peters: Your comments on the Moral Majority?

Sider: It's an intriguing and disturbing phenomenon. It's especially disconcerting for someone like myself who had been calling Evangelicals to get more involved in politics. There is nothing wrong with someone who has religious values getting involved politically and trying as a citizen to get others to think in those terms. My problem with the Moral Majority is that they're not biblical enough. If we're going to be involved in politics — and I think we should be — then we must be involved in a biblical way that lets Christ be Lord and lets the Bible be our norm. If we do this, then we need to ask what emphases does the Bible suggest as we try to shape the larger society so that it reflects more closely God's will.

A central concern for justice must be our norm, for the Scriptures clearly call for this. I see very little of this central biblical concern within the Moral Majority and Evangelical Right. The same is true for peacemaking. If anything is clear about Jesus, it's that he cares a great deal about bringing peace. This thrust is missing totally within Moral Majority. I have deep problems with that. I think they're simply a reflection of the surrounding culture's values, rather than a new movement challenging society on the basis of Jesus' new kingdom.

Peters: How should Mennonites relate to Evangelicals?

Sider: There is a temptation in some Mennonite circles to think that as long as we emphasize costly discipleship and ethical obedience, then historic Christian doctrines like the deity of Christ and his bodily resurrection are really not that important. For me this is a fundamental mistake and I think that Evangelicalism has a major contribution to make to Mennonite thought at this point. At the same time, I think that Mennonites have an enormous gift to offer the Evangelicals. The Anabaptist emphasis on the church as a new social order living out Jesus' new kingdom values is very much needed, because Evangelicals have very individualistic understandings of the church. The Anabaptist emphasis on costly discipleship is badly needed among an Evangelical community that preaches a cheap grace. The Anabaptist emphasis on the gospel of peace has never been more needed than in this nuclear age where we race ever more madly to a nuclear Armageddon. Evangelicals need and are open to input from Mennonites. My hope and prayer is that Mennonites will more actively involve themselves with the Evangelicals, sharing their concerns for peace, costly discipleship, and Christian community, which after all are not just part of an ethnic heritage, but rather are central biblical beliefs. If they're biblical then we need to be sharing them with everyone, insisting that they examine whether the Scriptures verify our truth claims.

Peters: Say something about the work of ESA (*note:* Ron is a founding member and serves on the board, as does Mennonite leader Myron Augsburger).

Sider: ESA has been active among Evangelicals offering discipleship workshops where people can examine how disciples of Jesus should respond to justice issues. We've also taken leadership in planning consultations on simple living and minority economic/community development. ESA has also produced some tracts for justice, one of which "Can My Vote Be Biblical?" was featured in *Christianity Today* and ordered by 100,000 people. We're also offering pastors' workshops on "Seeking Justice in the Local Parish." (For more information on ESA/Discipleship workshops write: *300 West Apsley Street, Philadelphia, Pennsylvania 19144,* telephone 215/848-8869.)

Peters: Can you review your forthcoming book?

Sider: Richard Taylor and I are writing a book called *Christians in a Nuclear Age*. I've come to believe that nuclear arms is the number one issue of our times. (We will certainly destroy ourselves within the next 10-20 years if we do not begin to disarm now.) We will describe what a nuclear war would be like. We also want to help the Christian public face up to this threat; to think about it biblically and theologically. We're hoping that people will not only become aware of this danger but that they will begin to take actions to stop nuclear madness.

Peters: What can people do?

Sider: They can join groups calling for a nuclear moratorium, saying that the way to stop is to stop. People can support the World Peace Tax Fund and other legislative measures to end the arms race. I also think we need to support those who feel called — as the Plowshares Eight have — to engage in civil disobedience as an attempt to end the madness of nuclear weapons. ●

THE MENNONITE (ISSN 0025-9330) seeks to witness teach motivate and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114 by the General Board of the General Conference Mennonite Church Second class postage paid at Newton, Kansas 67114 and at additional mailing offices Subscriptions in United States and Canada $11 00 one year, $19 00 two years $28 00 three years foreign $11 50 per year Editorial office 600 Shaftesbury Boulevard Winnipeg, Canada R3P 0M4 Business office 722 Main Street Box 347 Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114 Printed in USA

CMC highlights churches, education, service

"discipleship that heals"

Vancouver, B.C.—"Discipleship That Heals" was the theme of the 79th annual sessions of the Conference of Mennonites in Canada (CMC) held here 4-8 July.

Broad perspectives on the theme were struck early in the conference, which charted directions for congregational life, for church school education, and for service ministries.

At the 4 July ministers and deacons conference, a biblical scholar/teacher and a medical doctor shared views on healing. Waldemar Janzen, professor at Canadian Mennonite Bible College, Winnipeg, Manitoba, said the Bible views humans as "needy and vulnerable," in contrast to an emphasis on inherent dignity and worth.

A preconference session in which discussion focused on publications serving CMC

Human greatness, he said, is "not fulfilled potential, but a weakness called into service" by God's Spirit. He urged church leaders to legitimize their healing ministries by "a firm grasp of the gospel" rather than by "paraprofessional training in psychology."

Bruce Hatfield, doctor at the Foothills General Hospital in Calgary, Alberta, and a layperson in the United Church of Canada, told how clinical training freed him from the confines of his own profession. "You have to be on a growth journey yourself before you can be a healer," he maintained.

At the Sunday worship service and in three morning meditations, Ian Rennie, professor at Regent College in Vancouver, proclaimed the theological basis of a healing ministry. "There would be no healing," he said, "if Jesus had not triumphed."

Congregational life

Eight churches were received into the conference membership: three from British Columbia — Langley, Vernon, and Peace (Richmond); one from Alberta — Faith (Edmonton); one from Saskatchewan — Covenant (Saskatoon); one from Manitoba — Pembina (Morden-Winkler); and two from Ontario — Chinese Mennonite (Toronto), and Stirling Avenue (Kitchener).

Delegates accepted a recommendation that more of the subsidies to churches be shared with the provincial conferences. In 1980, 22 churches received subsidies to help pay the minister; in 12 of these cases the province also lent support.

The various subsidy needs will be more carefully evaluated by the national and provincial bodies in the future. The goal is to move groups toward self-support as soon as possible.

Interest on the $65,000 loan to the Northdale Mennonite Fellowship in Winnipeg was waived for an 18-month period. The action followed an earlier recommendation by the Congregational Resources Board (CRB) that the church sell its property to clear a heavy debt load.

Education

A workshop on the needs of post-high-school youth led to a resolution calling for an "ad hoc task force on education."

The group, to be appointed by the General Board, will review the role of existing educational institutions and will develop a philosophy and strategy of education for the conference for the coming decade.

Included in the discussion will be a recently unveiled proposal for an inter-Mennonite liberal arts college. The large number of Mennonite students at non-church-related schools also gave impetus to the proposal.

Service and mission

A full evening was devoted to a promotion of voluntary service. Featured were the programs of Mennonite Central Committee (Canada), Mennonite Voluntary Service (MVS) (GC), Native Ministries (CMC), and the Commission on Overseas Mission (GC).

Controversy about the recent decision to place an MVS director in Canada did not surface on the conference floor.

Ernie Dyck, Montreal, addresses the conference.

(However, delegates were informed about a September meeting to sort out the roles of MVS, which currently administers only two VS units in Canada, and MCC (Canada), which has most often served as the VS agency for CMC-related volunteers.)

Resolutions to study energy issues and to renew a peace emphasis were accepted.

The conference also got a green light to increase the 1982 budget for *Umsiedler* work, "if the need should arise."

(Left to right) Jake Fransen, General Board chairperson; Henry J. Gerbrandt, general secretary; and Henry Funk, conference secretary, guide conference proceedings.

In other business, treasurer Eldon Krause showed how effective income is leveling off even though actual income has risen dramatically within the last 10 years; the task force on communications, slated to report this year, said that its work was incomplete; and delegates supported the resolution that the conference make more provision for handicapped at future sessions.

Jake Fransen of Vineland, Ontario, was reelected chairperson of the 23,500-member conference. *Ron Rempel*

General Conference submits brief to US Supreme Court

Newton, Kan.—The General Conference has submitted an *amicus curiae* ("friend of the court") brief to the US Supreme Court concerning a case in which the Internal Revenue Service (IRS) has revoked the tax-exempt status of an institution because of its contravention of "public policy."

The case, part of a 10-year-old legal battle between the IRS and Bob Jones University of Greenville, South Carolina, has been appealed by the university, which bans interracial dating and marriage. The ban has been the basis of the IRS claim that the school violates "public policy," and should therefore no longer qualify for tax-exempt status. Earlier this year a US circuit court reversed an earlier district court decision by ruling in favor of the IRS.

The difficult decision by the General Conference's General Board to file the brief urging the Supreme Court to hear the case, was complicated by the denomination's strong disagreement with the dating and marriage policies of the university. Vern Preheim, general secretary for the 60,000-member denomination, expressed the fear that the action would be misunderstood and seen as an endorsement of Bob Jones University, despite the fact that the amicus brief spells out the conference's opposition to racial discrimination of any kind.

In fact, the brief states that "the conference does not agree with Bob Jones University's interpretation of Scripture on race, nor does it agree with the policy forbidding interracial dating. The General Conference admonishes Bob Jones University and all of its staff and students to reconsider their stand on racial issues and to dialogue with the larger Christian community regarding those beliefs."

William B. Ball, constitutional lawyer from Harrisburg, Pennsylvania, and attorney for the university, requested the submission of an amicus brief from the conference and other groups concerned with freedom of religion issues. Ball's reasoning in the case states that the decision in favor of the IRS would set a precedent by which the government could withdraw privileges of religious groups which take positions interpreted to be contrary to "public policy."

"There are important religious freedom and personal liberties issues which override the General Conference's disagreement with the university on matters of race," said Preheim about the 28 July submission. "Bad law sometimes evolves from a precedent established in response to a bad case such as this one. The General Conference is interested in preventing the establishment of unfortunate precedents."

The General Conference Mennonite Church is currently preparing a judicial action of its own in which it hopes to contest the IRS's requirement that church agencies must collect the taxes of its employees for the state.

The Supreme Court is expected to decide sometime this fall whether it will hear the Bob Jones University case. *Larry Cornies*

Hong Kong and Taiwan Mennonite churches seek closer ties

Hong Kong—Joint action in mission became a reality for Mennonites in Hong Kong when a missionary couple from the Commission on Overseas Mission (COM) arrived in Hong Kong in January 1980 to join the missionaries serving there under the Eastern Mennonite Board of Missions and Charities (EMBMC). In 1980 both the EMBMC and COM began equal support of the Hong Kong mission program with funds and personnel.

In June 1981 a new thrust in joint action in Mennonite mission began. The Fellowship of Mennonite Churches in Taiwan (FOMCIT) sent two representatives to visit the Hong Kong church and mission to discuss ways of fostering closer fraternal ties and to assist one another in mission. The FOMCIT representatives were Timothy Y.S. Liau, pastor of the Meilun Mennonite Church in Hualien, Taiwan, secretary of FOMCIT, and also concurrently chairperson of the Asia Mennonite Conference; and Sheldon Sawatzky, pastor of the Sek-An (Zion) Mennonite Church in Taipei, Taiwan, and vice-chairperson of FOMCIT.

Prior to the coming of the Taiwan representatives, FOMCIT had suggested several items for discussion: (1) In what ways could the two groups engage in joint mission? (2) In what ways could the Taiwan Mennonite churches assist the smaller Hong Kong church? and (3) Could the Hong Kong Mennonite church send news items and articles to be printed in *MANNA,* the Taiwan Mennonite church paper?

While no formal decisions were made in the discussions, the fraternal visit enabled the two groups to know and understand each other better. Also some suggestions were made in ways to work together. Taiwan churches want to send some used clothing to Bangladesh, but cannot ship these relief materials directly because of diplomatic problems. The Hong Kong church may be able to assist in the shipment of the clothing to Bangladesh.

The FOMCIT representatives suggested that the Hong Kong Mennonites send an observer to the FOMCIT annual conference to strengthen fraternal ties. The Taiwan representatives also suggested that the Taiwan churches were ready to help the Hong Kong church in its outreach program — perhaps with some short-term personnel or with funds.

The visit in June clearly indicated a growing mission interest on the part of the Taiwan Mennonite churches. It also was an encouragement and inspiration to the smaller, younger Mennonite church in Hong Kong. *Hugh D. Sprunger*

The North Danvers Mennonite Church near Danvers, Illinois, announced publication of its congregational history under the title *A Goodly Heritage: A History of the North Danvers Mennonite Church* by Steven R. Estes. Publication will be sometime this fall, and the book will consist of approximately 300 pages with illustrations and a hardback cover. The church is offering the book at the following prepublication prices: $15.00 for 1-4 copies; $14.00 for 5-9 copies; and $12.50 for 10 or more copies. After 15 August the cost will be $18.00 per copy. Add $1.00 for shipping and order from the church at Box 217, Danvers, IL 61732.

Graduate level theological courses will be taught this fall, winter, and spring on the Bethel College campus in North Newton, Kansas. In the fall "The Prophets" will be taught by Perry Yoder on Monday evenings, 7 September through 14 December. An interterm course, "Luke-Acts: Participating in the Purposes of God," will be taught by George Brunk III 4-28 January 1982, meeting daily on weekday mornings. "Contemporary Theology" will be taught by Duane Friesen on Monday evenings, 8 February through 10 May 1982. For more information write or call Dotty Janzen, 215 South Date Street, Hillsboro, KS 67063; 316/947-2270.

New features in *Builder*

Newton, Kan. (GCNS)—*Builder,* the educational magazine published by the General Conference and the Mennonite Church, will begin carrying three new features in September as The Foundation Series for youth and adults comes into use in constituent congregations.

"Youth Teacher," currently a weekly column in the Uniform Series Edition intended to assist those teaching youth classes, will be replaced by a weekly two-page supplement for teachers of The Foundation Series for Youth.

The Uniform Series Edition will also begin carrying a weekly two-page supplement which will provide teaching suggestions for leading Uniform Series classes for young adults.

Both the General and Uniform Series editions, however, will contain a new four-page article for teachers of The Foundation Series for Adults, which will run in the feature section of the magazine apart from the weekly lessons.

The General Edition of *Builder* is intended for use by anyone involved in Christian education, and carries feature articles as well as monthly columns for pastors, youth leaders, and teachers.

Food service director

Camp Friedenswald needs someone with experience in food preparation, menu planning, and supervision of workers. Kitchen serves 50-200 on weekends, and weekdays during the summer.

Position desirable for VS for 1-2 years, but will also consider it as a salaried position.

Position available **1 September.**

Send resume to:
Robert Bertsche
15406 Watercress Drive
Cassopolis, MI 49031
616/476-2426.

"Christian Hope" is theme at missionary retreat

Winnipeg, Man.—If you are one who has been asking why the General Conference seems to include only "Mennonite" names, take heart from this list of missionaries who have just left or will soon be leaving for overseas fields: Larson, Thompson, Campbell, Hegge, Guenther, MacDonald, and Daku.

These names were among the more traditional Sprunger, Buller, Wiebe, Burkhalter, and Claassen names at the Commission on Overseas Mission retreat/seminar held 12-19 July on the campus of Canadian Mennonite Bible College in Winnipeg, Manitoba.

Roelf Kuitse, director of the Overseas Mission Training Center at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, presented the Bible study on the theme "The Role of Hope for the Missionary and the Church."

Juxtaposed with the theme of hope were the sobering political and economic realities of missionary life in some countries. Fremont Regier reported on interterm experiences with students in Guatemala, where the status quo was frighteningly oppressive. COM staff gave assurance of support for missionary personnel in those places where terrorism is a possibility. Tina Ediger and Sara Regier led sessions on working under stresses and pressures of different cultures.

Congregations can look forward to effective and informative slide presentations from this group because of Robert Gerhart's lesson on audiovisuals.

Peter Hamm from the Mennonite Brethren Conference presented a list of some 15 to 20 contemporary mission issues. The group responded particularly to the Homogenous Unit Principle. Can people be reached best in homogenous groups, as with the castes in India, or in individual, one-to-one situations?

The missionaries took advantage of the opportunity to talk shop, exchange advice, and learn from each other. One participant observed, "One of the most inspiring aspects of this retreat is just to hear what everybody is planning to do."

The communion and affirmation service that closed the formal part of the retreat used the symbols of the blood, the body, and the light of Christ as it is carried abroad by his servants. The service was a moving and inspiring climax to a week of preparation for a group going out to Botswana, Zaire, Upper Volta, Lesotho, Taiwan, Hong Kong, India, and Brazil. Eighteen were going out as new candidates and 20 were returning to their fields. *Ruth Unrau*

Secondary education

Bluffton College, Bluffton, OH 45817, has an opening in secondary education beginning fall 1981. Teaching experience and public school certification required. PhD preferred.

Bluffton College

Send application, resume, and credentials to Donald L. Pannabecker, Dean.

Youth minister needed

The W-K United Mennonite Church requires a youth minister on a half-time basis, commencing 1 September.

The position offers excellent opportunities to pursue further education at any of four major universities.

If interested, send resume to: Chairman, Ministerial Search Committee, W-K United Mennonite Church, 15 George Street, Waterloo, Ontario N2J 1K6.

The young people of the Parliament Mennonite Brethren Community church in Regina, Saskatchewan, recently raised $1,595 for Mennonite Central Committee famine relief by holding a 30-hour fast. The fast was part of a World Vision of Canada promotional effort called Project 5,000.

Jerry Regier, son of Walter Regier, pastor of Medford (Oklahoma) Mennonite Church, was recently appointed as special assistant in the Department of Health and Human Services (HHS). He works with issues relating to the family. Regier's interest in the area developed during the past several years as a consultant to the White House Conference on the Family. Presently HHS is developing a special department on the family, which Regier will head. Inquiries or suggestions on the family may be directed to Regier at 400 Sixth Street, SW (Donahoe Building), Office 5030, Washington, DC 20024; phone 202/472-7934.

Herbert (Saskatchewan) Mennonite Church observed a weekend reminding themselves of worldwide poverty and responding with relief offerings. The annual event occurred this year 23-24 May. A film, *Treasures*, which dramatically portrays how worldly treasures are gathered and how hard it is to let go of them on the narrow path leading to the kingdom, was shown one evening. The next evening included a fellowship meal of rice soup, crackers, and coffee. The offerings were designated to Mennonite Central Committee.

For Dorothy Mills, service is "meeting needs as they come up"

Harlan, Ky. — "My children can't understand why I stay here," says Dorothy Mills from behind her desk in the unpolished office of Harlan's Christian Family Services.

The retired Felton, California, woman claims she sometimes wonders herself, but she gives lots of reasons why she is now entering her fourth year of service in Appalachia with Mennonite Central Committee US.

Following 25 years of social work within the California welfare system, Mills had reached retirement age but was not ready "to just not do anything anymore." She is now one of two women who staff Harlan's only privately funded social agency. And she says she is enjoying her happiest years.

"All those years that I worked in the bureaucracy I never really had the feeling I was helping anybody." She explains that an applicant's need might be past by the time she had determined whether the person met all eligibility requirements.

Mills describes the work of Christian Family Services, which receives all its support from local churches, as "crisis-oriented." "Everybody that comes in here has got some kind of a crisis. It may not be anything at all to us, but it is to them."

When floods devastated the region in 1977, Harlan was one of the few eastern Kentucky towns without some sort of private social agency. One formed specifically to aid flood victims. A year later it became Christian Family Services (CFS), with responsibility to provide services to needy residents, flood victims or not.

Dorothy Mills talks with Onzie Saylor in Harlan's CFS office.

CFS stocks donated used clothes and emergency food goods. Only rarely do Mills and her co-worker Kathryn Reynolds give out money, and then they pay bills directly to a person's debtor. Sometimes they can help people work with their own resources by putting bills in order or just by listening.

"We do an awful lot of listening," says Reynolds, "just to let them vent their anger, vent their hurt, or vent their problem." Adds Mills, "I don't think anyone comes in here without leaving with the feeling that we really do care about them and we want to help."

Most often, helping means being an advocate, "getting to the bottom of the problem" when area residents must deal with the confusing array of welfare, social security, or utility company requirements, and then being "the in-between person."

One thing CFS has not succeeded at is helping their Appalachian clients budget their food stamps to last through the month, or to interest them in nutrition. Mills explains that they do not shop as wisely with food stamps as with money because the stamps seem a continuation of coal mine company "scrip." Miners formerly received pay in certificates for use only at the company store and now do not think of food stamps as real money.

Mills is an active part of the Harlan Mennonite Fellowship. And according to a fellow volunteer, she is more of a community activist than anyone else in either the fellowship or the MCC voluntary service unit in Harlan. She has spearheaded a push for a juvenile detention center so that teenagers would not have to be housed at the county jail.

A commitment to see needs and projects through is probably the main reason Dorothy Mills is staying in Harlan a fourth year. "It isn't that I think this place can't run without me," she says. "But we've gotten involved in a lot of things that I'd like to see finished." *Gerald Handrich Schlabach*

Counselor

Jubilee Association of Maryland is seeking a voluntary service worker to provide training in self help and community living skills to mentally retarded adults living in a group house.

The applicant must be female and have either an applicable bachelor's degree or two years of related work experience. Jubilee Association is a project of the Hyattsville (Maryland) Mennonite Church in metropolitan Washington, DC. For more information, to apply, contact:

Tim Wiens
14420 Sandy Ridge Road
Silver Spring, MD 20904
301/384-2686.

Teacher opening

Iowa Mennonite School has an opening for a part-time German instructor for the 1981-82 school year.

If interested, please contact:

Norm Yoder, principal
Route 1
Kalona, IA 52247
319/656-2073.

Ecuador has asked the Summer Institute of Linguistics (SIL) to phase out its operations there over the next 12 months. The decision was ratified by President Jaime Roldos Aquilera shortly before his 24 May death in a plane crash. His successor, Oswaldo Hutura-do Larrea, is not expected to reverse the action. The SIL, Wycliffe Bible Translators' alter ego, had completed translation of the New Testament into three Ecuadorian languages. Translations in four other languages are in process; completion of all would require another five years or so.

An ecumenical team of US church people failed in their second attempt to visit South Africa when, three hours before departure, scheduled for 16 May, they were advised by the South African Embassy that visas would not be granted in time for the flight. The team was invited by the South African Black Dutch Reformed Church to exchange views and listen to South African church people. As a result of the experience the group (from Rochester, New York) called on President Reagan to suspend the visa privilege of South African nationals until such time that Americans can travel to South Africa without harassment.

Recent reports indicate that while the United States was condemning the presence of Cuban troops in various parts of the world, it was quietly supporting the deployment of 30,000 highly trained Pakistani soldiers in 22 different countries (mostly in the Persian Gulf area). The largest contingent is supporting the pro-US government of Saudi Arabia. *New York Times*

RECORD

workers

Beth Boettger, Whitestone Mennonite Church, Hesston, Kansas, will begin as secretary for the Commission on Overseas Mission 24 August, replacing *Sharon Orr*, who has held that position five years. Boettger graduated from Hesston with an AA in business. Her parents are Robert and Rhoda Hartman of Dalton, Ohio.

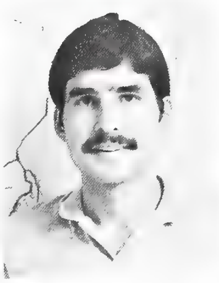
Cornie and *Aneta Epp*, Winkler (Manitoba) Bergthaler Church, completed a three-month assignment with Mennonite Central Committee in Akron, Pennsylvania. They were involved in maintenance and housekeeping.

Marlin and *Mary Erin*, the Assembly, Goshen, Indiana, are beginning a three-year term in Lesotho with Mennonite Central Committee in community development. Mary has a BA from Goshen College. Marlin attended Goshen College. He is the son of J. A. and Arlene Dick of Mountain Lake, Minnesota; she is the daughter of James and Margaret Snitger of Beaver, Pennsylvania.

David Foxall, Ottawa, Ontario, joined the MCC (Canada) overseas department 22 June. He replaced *Laura Loewen*, who left to serve as country representative with MCC in Zambia. Foxall grew up in Nigeria, where his parents, George and Ruth Foxall, have been missionaries for 30 years. He has a BA in history (African studies) from the University of Calgary (Alberta) and is completing an MA in international affairs at Carleton University, Ottawa.

Erins

Meyers



Foxall

Oswald

Mary Ann Krehbiel, First Church, Pretty Prairie, Kansas, will serve as the administrative assistant to the Mennonite Central Committee country representative in Bangladesh for a two-year term. She has a BS in business education from Bethel College, North Newton, Kansas, and was recently employed as an administrative assistant at MCC headquarters in Akron, Pennsylvania. Her parents are Robert and Helen Krehbiel of Pretty Prairie.

Arlene Lanker has accepted the appointment of instructor in Bluffton (Ohio) College's home economics department. She will teach textiles and clothing courses.

Jonathan and *Mary Kay Larson* were commissioned 28 June for a COM assignment in Botswana, Southern Africa. Jonathan will conduct Bible studies for leaders of the Africa Independent Churches and Mary Kay will serve in the area of public health. The Larsons have previous overseas experience in Zaire through Mennonite Central Committee. They left for Botswana 19 July.

Richard and *Brenda Hostetler Meyer*, the Assembly, Goshen, Indiana, are beginning a three-year Mennonite Central Committee term in Lesotho. Richard will be involved in workshop management and teaching. Brenda will be involved in community work. Brenda has a BS in elementary and bilingual education at Goshen College. Richard also attended Goshen College. His parents are Albert and Mary Ellen Meyer of Goshen; her parents are Darrel and Marian Hostetler of Goshen.

Sandra Oswald, Beemer (Nebraska) Church, has begun the position of assistant bookkeeper for the Division of Administration at the General Conference offices. She does accounting for Faith and Life Bookstore and Faith and Life Press. Oswald replaces *Florene Wiens Koehn*, who had held the position five years. Oswald graduated from Hesston (Kansas) College this spring with an AA degree in business. Rolland and Marilyn Oswald of Beemer are her parents.

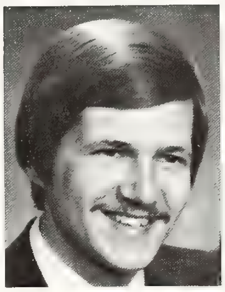
Edith G. Painter has accepted the appointment of professor in Bluffton (Ohio) College's education department. She will teach secondary education and some special education courses.

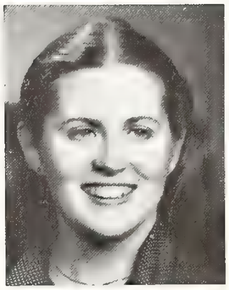
While Taiwan's nuclear power development program forges ahead, domestic antinuclear sentiment — at least that which is publicly expressed — remains all but nonexistent. One individual who has spoken out on the side of greater moderation and alleged inevitability of a significant accident is Edgar Jun-yi Lin, a 40-year-old US-educated ecologist who teaches in the Tunghai University biology department. He is a graduate of Goshen (Indiana) College. The size and pace of the Taiwanese program frightens him as does "the neglect of safety issues."

Berlin (GDR) — In less than a year a Bible Congress will be held for the first time in the German Democratic Republic. Its theme will be "Time for the Bible" and it will be held 25-28 March 1982. Taking part will be some 200 delegates from Bible societies and groups involved in the translation, printing, and distribution of the Bible. The four-day meeting will conclude with a "Bible Sunday" in which all the local parishes will be invited to attend.

Mennonite Industry and Business Associates (MIBA) and Mennonite Economic Development Associates (MEDA), as a result of actions taken by their respective boards of directors, are moving toward a merger. Committees have been appointed to work out the legal and administrative details, which will be presented to the boards for final approval. The memberships of the two organizations will have the opportunity to approve the proposed merger at their annual meetings which will be held during the joint convention in Lancaster, Pennsylvania, 12-13 November.

Regiers


T. Sprunger


S. Sprunger

Unger

Siebert

K. Sprunger

Thompsons

Fremont and *Sara Regier* were commissioned at Faith Church, Newton, Kansas, 5 July. They left in late July for a four-year term in Botswana. After their first year of service as part of the AIMM team, they will begin serving half-time each with AIMM and MCC to give joint coordination to these programs. The Regiers have served previously in Zaire for 12 years.

Jolene Siebert, First Church, Reedley, California, served seven weeks in a voluntary service assignment this summer, evaluating peace education materials for use in congregations or in classrooms. She is an elementary teacher in Reedley.

Kent Sprunger II was commissioned for service as an overseas mission volunteer at First Church, Berne, Indiana, 5 July. Kent left in early August for a two-year assignment in Taiwan, relating to youth ministries and teaching English conversation through the Mennonite churches.

Tim and *Suanne Sprunger* were commissioned for COM service at First Church, Berne, Indiana, 26 July. Tim was also ordained as a minister that day. The Sprungers have accepted a four-year assignment with the inter-Mennonite missions team in Hong Kong. They have spent the last year in studies at Mennonite Biblical Seminary, Elkhart, Indiana.

Arnold and *Marjorie Thompson* were commissioned for COM service at Foothills Church, Calgary, Alberta, 19 July. The Thompsons left in early August for a four-year term at Mennonite Christian Hospital in Taiwan, where Arnold will serve as a medical doctor, giving special attention to public health. The Thompsons have served previously in Nigeria.

Lorna Unger, First Church, Winnipeg, Manitoba, has begun a two-year term with Mennonite Central Committee in Akron, Pennsylvania, as an administrative assistant. She has a BA in German and a teaching certificate at the University of Manitoba, Winnipeg. Her parents are Jake and Elsie Unger of Winnipeg.

Gail Wiebe will be commissioned in late August at Emmaus Church, Whitewater, Kansas. She has been assigned to a three-year term in linguistics and Bible translation in Upper Volta through COM. Wiebe has served previously for three years as a teacher at the Hopi Mission School in Oraibi, Arizona.

Associate pastor needed

Associate pastor position open 1 January 1982 at Lorraine Avenue Mennonite Church in Wichita. Responsibilities include Christian education, youth ministries, assistant pastor.

Send inquiries and resume to:
Caprice Becker
4815 East Orme
Wichita, KS 67218.

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(204) 475-3550

A Hispanic journey—led by the Spirit

Leoncio and Dominga Gutiérrez live in Indiana now where he (Leoncio) is attending Goshen College. He is from central Mexico; she is from Colorado. They are being supported by the Hispanic Ministries Resource Council of the Commission on Home Ministries (CHM) as Leoncio studies for the ministry.

How did they come to know the Mennonites? Their answer involves their story.

Dominga began by saying, "His being from old Mexico and mine from the US, it was hard. We had a lot of problems and were looking for ways to solve them. We went to different people, even palm readers."

"Then we met Christ in a campaign in the high school auditorium in Rocky Ford, Colorado, where we were living," continued Leoncio. "They had a Baptist evangelist. He sent us to a Church of God congregation because he knew the pastor. We had asked to go where the preaching was like his preaching. We didn't grow there because I didn't understand anything they were talking about. I wanted to change my attitudes. I was trying hard to read the Bible and interpret it in my own way."

At that time Leoncio was working in a sugar factory, which closed down. He went from one little town to the next looking for work. All the time they were praying that God would help them. Finally in Liberal, Kansas, he found work. "We think it was the Lord's doing that he found work there," said Dominga.

In Liberal they went to the First Church of God, but Leoncio was still having problems understanding what was said. He wanted to find a Spanish church. A woman in the First Church of God told him there was a Spanish pastor that was holding services in his house.

"We went and we liked it," Leoncio said. "The minister was speaking in Spanish, and we could understand everything. That really helped us to grow spiritually. The pastor was a Mennonite from Mexico named Manuel Vega. But we started having problems with ourselves. The Holy Spirit wanted us to change our bad habits. It was really hard for us, but we wanted to change."

Dominga continued, "Through Vega we began to understand what the Christian life really was. We were studying the Bible, but we were taking the verses out of context. When Vega was preaching, it was like he was throwing rocks at us. We understood that we weren't living the Christian life."

The Gutiérrez family

Dominga wanted to tell Vega not to preach like that, but others helped her to realize he was only preaching what the Holy Spirit told him to preach, and it wasn't aimed at them personally. They helped Leoncio and Dominga to see it was the Holy Spirit speaking to them.

"We changed," said Leoncio. "I used to smoke, drink, and do all the things of the world. My wife and I used to live a bad life. We changed everything through the Holy Spirit."

One time Vega told Leoncio he should prepare for the ministry. Leoncio had already been praying about that, but he had not told the pastor. "The Lord led Leoncio," said Dominga. "He was watching preachers on TV, and he wanted to be like them. That was his dream, and his prayer was answered."

Leoncio talked about his desire with Ernst Harder, CHM consultant for Hispanic ministries. It was August and near time for schools to open. Within two weeks the Gutiérrez family was in San Antonio, Texas, and Leoncio was enrolled at a Nazarene seminary, all arranged by Ernst Harder. The funds for the family and the study expenses were sent through Hesston (Kansas) College, but came from CHM.

Then in the fall of 1979 it was decided that they should move to Goshen College. Ernst Harder saw that they had funds from CHM's Hispanic ministries. In the fall of 1980, for example, Leoncio took classes in Old Testament, Hispanic Mennonite History, Hispanic Culture, and English. By this time he was a junior in college. He continues studying there in 1981.

"It's been hard to make the moves we've made," said Dominga, "but I thank the Lord that he has made me understand that, whatever we left, He has blessed us doubly now—not materially, but spiritually. He has fixed our marriage. Of course, we still quarrel, but the Holy Spirit has taught us to control our tempers."

Leoncio added, "My future is in the Lord's hands. I'm willing to go where he wants me to go, but my heart is in Mexico."

"His heart is in Mexico," said Dominga, "but my heart is in Colorado, but may it be the Lord's will wherever He sends us." *Marion Keeney Preheim*

LETTERS

Amusement and concern

I have long considered *The Mennonite* and those who produce it to rank high among religious publications. I like the binational flavor. Accordingly, my reaction to the letter (9 June issue) from Reedley, California, was somewhere between amusement and concern.

While Staufer sees bias in a Canadian editor, I see a welcome alternate view from a neighbor. Our local minister happens to be a Canadian citizen. I would consider it unfortunate if this caused him to feel less free to express himself about us, our leaders, or their policies.

While Staufer applauds our president's arms program, I think it is a disaster. How can we believe that handing over practically limitless spending authority to the Pentagon brass will make us stronger — considering their past record for waste and their incredible genius for inefficiency?

As they happily plan how to spend $1.5 trillion in the next five years on new, more sophisticated machines of destruction, our secretary of state is traveling around the world proclaiming the menace of the Soviet Union. He will be only partly successful. Yes, the world remembers Hungary, Czechoslovakia, and Afghanistan. They also remember Hiroshima and Nagasaki. I don't think the people of the world will forget that it was not Russia, but the United States who became the first and only nation to drop atomic bombs on people, almost 36 years ago.

Since the leaders of the communist community know that their system must spread or die, we know that Mr. Brezhnev and his kind are quite dedicated and at times desperate. We cannot ignore them, we must deal with them, but Brezhnev doesn't really frighten me. Al Haig does. *Edgar Stevanus, 350 Third Street, Sugarcreek, Ohio 44681* 25 June

Live for others

As long as we have to argue about our Christianity or the Word of God we are serving both God and mammon. So let's get down to business and tell others about our Lord Jesus Christ. That's what we're here for. Let's live for others.

If Jesus means so much to us, we will automatically tell others about what Jesus has done for us in our lives, in our work, and in whatever we do. If we let the Holy Spirit lead us, we won't need to worry about our tax dollars, what flag to follow, or what soap to buy.

If we follow the way of the cross, we will be kept so busy doing the Lord's work — loving everyone — that we won't have time for all the worldly things you mention in *The Mennonite*.

Let's live for others and not live off the government. I write this in love and do not wish to see anyone get lost. *Charles W. Schmidt, 220 Spruce, Hesston, Kansas 67062* 24 July

MEDITATION

The bomb became a bridge

When the atomic bomb struck on 6 August 1945, I was a Japanese citizen living in Hiroshima. As a seven-year-old, the traumatic experience left immediate scars. To think of it was as painful as the burns suffered from the bomb.

As a teenager, I became extremely conscious of the burn marks on my neck and foot. I planned my walk home from school so the least number of people would see me. I thought no man would marry me.

In the summer of 1958 I was chosen to participate in a seminar on war and peace. The International Student Seminar, held in Kobe, was sponsored by the American Friends Service Committee. Don Bundy, a US citizen, was a member of that group.

After the seminar a group of participants traveled to Hiroshima for a visit. Don and six persons stayed in our home.

Two and one-half days after Don's arrival we *both* knew we were meant for each other.

Don returned to the US in October and we corresponded. Soon my conscience bothered me: "Did Don notice the scars on my neck? Should he be told? How would he react if he knew?"

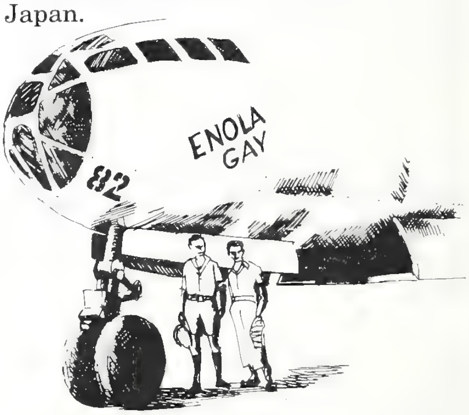
Being exposed to radiation could affect my health and that of unborn children.

In Japan it was customary to make things right with other people before the new year began. So before the year ended, I decided to tell Don.

I was as anxious as I was scared to receive Don's reply. When it arrived, I was too afraid to open it and asked someone else to. The response was positive, Don hadn't noticed the scars. He was surprised but still felt the same about me.

My family tried to discourage our marriage. Not being a person who prayed, I just told God things I desired. So I made a contract with God and for it to be official I wrote these words in a book: *If I go to the USA and marry Don, I will try to be a little bridge between two cultures. I will talk about Japan, demonstrate flower arranging, and I will teach Japanese.*

Two years later Don and I were married in California. Desiring to learn English better, I enrolled in college. On campus I began talking to foreign students and to service clubs about Japan.



When we moved to Indiana I began demonstrating flower arranging to home economics clubs, garden clubs, and church groups.

One day in church God reminded me of the contract. The speaker mentioned a promise he made to God and said, "Don't make a promise to God unless

books

Mission experiences in China

Clear Shining After Rain, *by Matilda K. Voth (Mennonite Press, 1980, 355 pages), is reviewed by Robert Kreider, Box 365, North Newton, Kansas.*

One searches for the right metaphor to describe Matilda K. (Mrs. William C.) Voth's delightful memoir, *Clear Shining After Rain:* a scrapbook of memories, a garden of mission stories, a cupboard full of experiences.

The story begins with William Voth from El Reno in Oklahoma territory and Matilda Kliewer from Gnadenberg in Whitewater, Kansas. The two first became aware of each other in a Bible class at Bethel College. They were married on 9 June 1918. A year later they sailed from San Francisco for China. Then follows a pilgrimage of faith: Kai Chow, Peking for language study, Kai Chow and Tamingfu for mission service, a furlough eight years later for study at Witmarsum Theological Seminary, a return to Tamingfu, renewal in the mountains at Kikungshan, evacuation to Hong Kong, back to the United States during the war years.

Matilda Voth tells the stories of floods, earthquakes, bandits, warlords, smallpox epidemics, train wrecks, evacuations, robber bands, scarlet fever, death of two children, drought, famine, Japanese invasion, amebic dysentery, scorching summer heat, caught between Communist and Nationalistic armies, long separations.

One can read this book in many ways. It can be read devotionally for its guidelines to a meaningful prayer life or for its many invitations to Bible study. Scattered through the book are dozens of mission questions to ponder.

Although the General Conference mission field in Hopei no longer exists, Matilda Voth is assured that those years of missionary service were not in vain.

---

you are serious, for God will make you keep the promise."

When the first request came, I recalled my promise to be a bridge. I understood why this part of the contract was left for last. Teaching Japanese required a good command of English.

More exciting things began to happen. Citizens visiting Japan wanted to learn Japanese, and the city of Fort Wayne (where we live) became a sister city of Takaoka, Japan. I was asked to serve as a translator for Japanese visitors to our city and became a resource person to speak about Japan in our schools.

In late spring 1980 a more surprising thing occurred. Senator Ted Kennedy's office requested me to testify before the Senate Subcommittee of Health and Scientific Research.

To testify meant I must speak about the wounds of hibakusha (A-bomb survivors). Did my contract with God obligate me to testify on the subject I had avoided so many years?

I wondered if testifying might open people's eyes to the evil of war. If so, might they oppose war?

The hearing was within a week of the call. I agreed to go, hoping to use this opportunity to serve God. God was giving me another chance to be a bridge.

At the hearing I told Senator Kennedy, "Now we are blessed with food, shelter, clothing, medical supplies, and energy. But it could change in one minute."

I know what it is like to be comfortable one minute and be without drinking water or medical supplies the next. (Mother was forced to rub grated radishes on my burns, for that was all she had.) I wanted to cry out to the committee, "No more war, no more Hiroshima." I don't remember if I did. I was too nervous.

Through testifying I discovered the years had erased the terrible shock of the bomb. God's love for me was warmer than the chills I used to feel when speaking of that experience. I could see, ". . . in everything God works for good . . ." (Romans 8:28). *As told by Etsuko Bundy to Donna Lehman*

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Let's get off the fence

Mennonites usually don't quickly jump on new bandwagons. We think on it, pray, study . . . and discuss. We GCs are especially good at *discussing.*

We do *not* join *either* the National Association of Evangelicals (NAE) *or* the National Council of Churches (NCC). We have GCs strongly sympathetic to each. So we sit on the fence.

It's a lot like Canada's foreign policy. Canada tries to be a peacemaker and earlier opposed any arms sales to Central America. But our standard of living is so closely tied to the US we backed down in a hurry once Haig & Co. decided arms were essential *for peace* in Central America.

That's the trouble with fence sitters. They are neither cold nor hot. Their posture is at best *elastic* and at worst *plastic.*

Need we remind ourselves of Revelation 3:15-16? ". . . you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold or hot, I will spew you out of my mouth."

Strong language, eh?

Last 6 August was 36 years since the first A-bomb was dropped on Hiroshima. It would be a toy compared to current bombs.

Did you see the mid-June CBS-TV documentary simulating a 15-megaton thermonuclear fireball devastating Omaha? Have you noticed that citizens of Utah and Nevada don't want the MX missile tracks? Do you note that community after community — in the US and Canada — is resisting plans to build hazardous waste dumpsites in its area? Do we bother to think about implications of President Reagan's plan for a $1.3 *trillion* military buildup over the next five years?

I'm not convinced we GCs are in this ballgame. Some individuals are — on both sides. I have this uneasy feeling — hopefully wrong — that among those *not* on the fence, the majority will trust in "greater preparedness with a nuclear force too dangerous for enemy attack." Meanwhile the majority of GCs sit on the fence . . . and *discuss.*

While we crowd the fence and lukewarmly (spinelessly?) cannot make up our minds, both groups — NAE and NCC — have leaders who are beginning to make the GC look like *hawks.*

"Woe to those who . . . rely on horses . . . trust in chariots . . . but do not look to the Holy One . . ." (Isaiah 31:1). "In God, whose word I praise, in God I trust . . ." (Psalm 56:4).

The issues are not simple. Armaments are but *one* layer of the onion in the intricate network of relationships. Our selfish desires to preserve the rich lifestyles may be closer to the core issue than nuclear bombs.

But we must get off the fence and do our part to work seriously at *some* of the layers. Demonstrations and coalitions to combat trust in human devices are being organized all over the world to work at various layers of the problem. Leadership is being given by evangelical *and* liberal Christians.

We are rarely mentioned in reports about growing cooperation in urging and demonstrating creative counter measures to the pending *new* holocaust which imminence even President Reagan conceded in his mid-June press conference. When asked whether a shooting war with the Soviets would inevitably lead to nuclear conflagration, he said, "I try to be optimistic and think that the threat of both sides would keep it from happening. And yet, at the same time . . . history seems to be against that . . ." (*Time,* 29 July, page 13).

"Blessed are the peacemakers, for they shall be called sons of God" (Matthew 5:9).

I believe GCs can be peacemakers at various layers. The signs are there. But somehow we can't get together on it.

One of these days they'll ask us to locate hazardous dumpsites in Altona, Quakertown, Rosthern, Berne, Leamington, Henderson, Clearbrook, Bluffton, Pretty Prairie, Rosemary, Enid, Bloomfield, or Reedley.

Then we'll see — in stark reality — our children and grandchildren threatened by the pox of nuclear lifestyle madness.

Must we wait till then? Let's get off the fence *now* and — *as a GC family* — declare our trust in the Lord.
Bernie Wiebe

In keeping with our summer fortnightly schedule, the next issue of *The Mennonite* will be dated 25 August.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:30 25 AUGUST 1981

Inside this issue Sit and wait *or* get with it A pastor who came back Volunteers in our global village Parable of the church Warm arms around weak shoulders When answers don't come

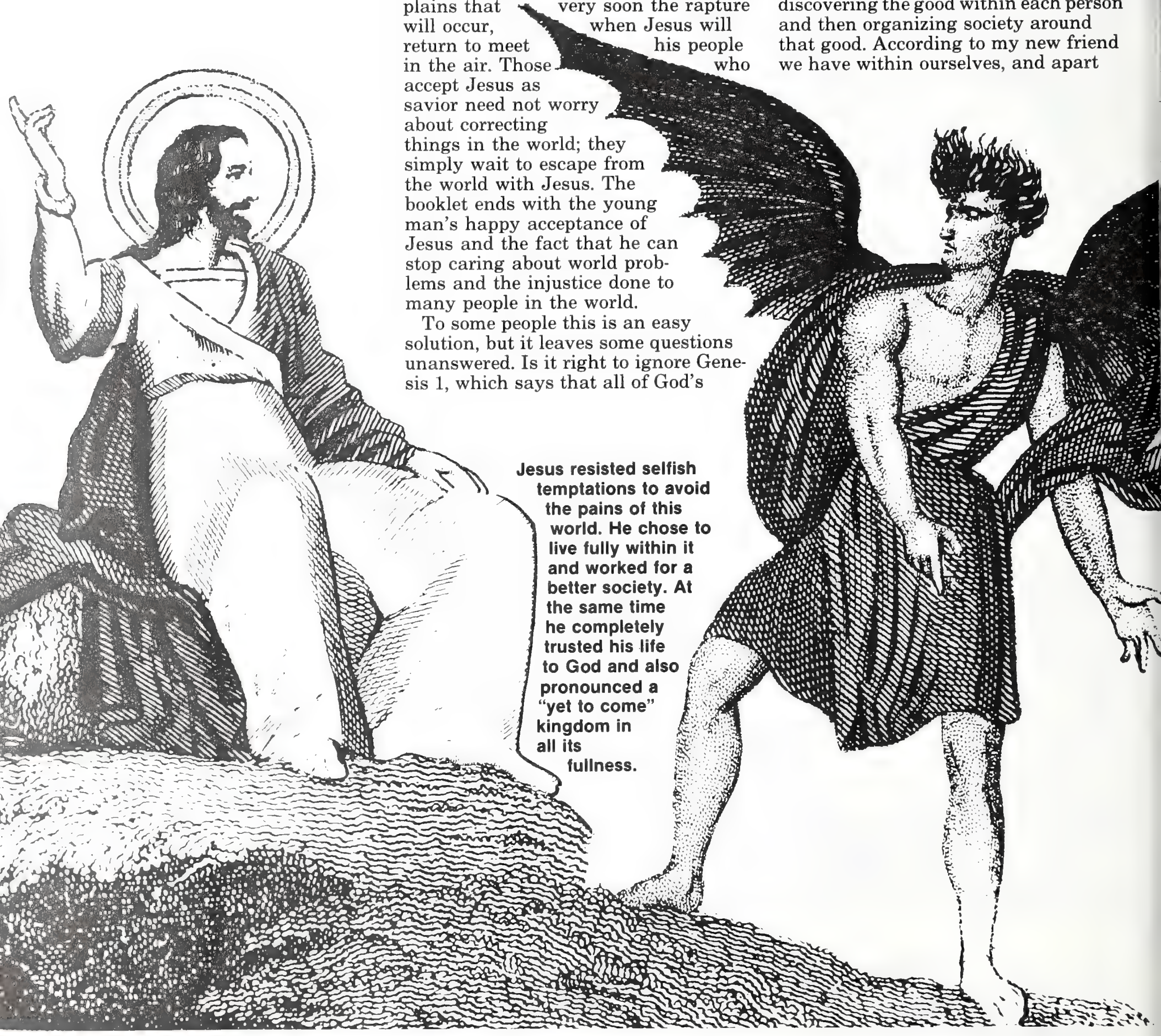
Sit and wait **or** get with it

J. Denny Weaver

Cut-and-run. A small cartoon book in one of my files describes a cut-and-run solution to the problems of the world. A despairing young man — because he can do nothing about the world's problems — attempts suicide by jumping in front of a moving car. When the driver discovers the situation, he explains that very soon the rapture will occur, when Jesus will return to meet his people in the air. Those who accept Jesus as savior need not worry about correcting things in the world; they simply wait to escape from the world with Jesus. The booklet ends with the young man's happy acceptance of Jesus and the fact that he can stop caring about world problems and the injustice done to many people in the world.

To some people this is an easy solution, but it leaves some questions unanswered. Is it right to ignore Genesis 1, which says that all of God's creation is good and we are to care for it? If Jesus came into God's good world, is it right to understand his salvation as merely an escape from the world? Is it enough only to tell needy persons that God loves them when we also have the capacity to help their needs?

Do-it-ourselves. Some time ago I stood in line to see the House of Commons in London, England. For two-and-a-half hours I listened to an active socialist, who gave quite a different answer to the problems in the world, one I could call "doing-it-all-with-my-own-hand." Rather than waiting to escape, it was *in the world* that he found his reason for living. He saw our task as discovering the good within each person and then organizing society around that good. According to my new friend we have within ourselves, and apart



Jesus resisted selfish temptations to avoid the pains of this world. He chose to live fully within it and worked for a better society. At the same time he completely trusted his life to God and also pronounced a "yet to come" kingdom in all its fullness.

from God, the capacity to create a better society.

This answer cares for the world, but it also leaves some questions unanswered. If we can make a better society, why do poverty, injustice, and war still exist? Does change come through humanity *even if* God's act in Jesus is the focal point of all history?

Two options. These two examples represent two extreme answers to the question of involvement in the world's problems — total withdrawal *or* complete immersion. The one has no need for the world and focuses attention on God's supposed plan for the events which will end the world. The other sees only the world and affirms humanity alone as the source of a better society. If one calls the first solution the Christian answer to injustice, it is not difficult to see why many people are becoming impatient with Christianity and the church. Oppressed and hungry people are joining the political party which promises better living conditions now.

Amos, the farmer prophet. From the writings of prophets such as Amos we see that God expects his people to live rightly and to work for justice within their society. Amos, a fig grower in the southern kingdom, was God's messenger to the northern kingdom during the reign of King Jeroboam II.

Amos saw that oppression stood at the center of Israel's life. The national court, which should have defended poor and oppressed people, was actually used by rich and powerful persons to steal from the poor (Amos 2:6, 7; 5:12). Yet in their worship, the wealthy celebrated their riches, and they expected God to continue to bless them and to provide the success and security which they enjoyed at the expense of the poor (Amos 5:21-23; 2:8; 4:5).

God desired something different from his people. In one of his best-known declarations, Amos says, "But let justice roll down like waters, and righteousness like an everflowing stream" (Amos 5:24). When we consider the question of whether to work for justice or to wait for an escape to heaven, it is obvious that Amos would include working for justice. Unless God has changed his expectations, it is still true that the people of God must work for justice in the world.

Jesus for this world. The story of Jesus teaches several things about working for justice in the world. For one, God's coming into the world in Jesus shows us that the world is a valued piece of God's creation and that it is the place where God works. Thus as a part of honoring God we must try to keep God's world good and care for the people in it.

"To be truly biblical, we must both work for justice and also accept the fact that evil can be completely eliminated only by Jesus' return."

Secondly, Jesus' teaching makes it clear that the kingdom of God includes a place for justice. In the words of Isaiah, Jesus describes his mission as "to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18, 19).

Jesus taught his disciples to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." These verses leave no doubt but that God expects justice to be done in the world.

Thirdly, Jesus' own activity plainly included working to correct society. When the law produced oppression, Jesus brought justice or freedom by breaking that law. For example, he healed a withered hand on the Sabbath and interacted with a supposedly unclean Samaritan woman rather than merely telling them to sit tight and bear their problems until they would escape from the world.

The materials from Amos and the life of Jesus demonstrate a strong biblical tradition which calls God's people to work for a better society.

Jesus for the next world. John's apocalypse, the Book of Revelation, displays a different biblical tradition. John indicates that evil and injustice are beyond our control, and that the course of events in the world lies entirely in the hands of God. In this case, the Christian's task is to prepare for the return of Jesus by becoming a member of God's people through faith.

What Revelation reveals concerns the meaning of Jesus for the history of the universe. John uses many images to discuss the universal significance of Jesus.

In Revelation 12, John pictures a woman in bright clothing giving birth to a child who is snatched up to heaven. A dragon pursues the baby boy to heaven, where war breaks out. The dragon and his angels are defeated and thrown down from heaven, and a loud voice proclaims that God's kingdom and the authority of Christ have come. The voice also warns the world below against the anger of the defeated dragon, who has a short but limited time for vengeance.

John uses these images to tell the significance of Jesus. The male child born and snatched up to heaven obviously represents the birth, death, and resurrection of Jesus, while the dragon symbolizes the evil which killed Jesus and which continues to persecute his followers. The resurrection of Jesus, as explained by the voice, signals the defeat of evil, even though it continues to bother Jesus' followers — the church — for a long time.

Writing during the mid-90s, John intended his message to be one of comfort for Christians experiencing persecution, most likely from Roman emperor Domitian. It assures them that no matter how hopeless things may seem, evil has *already* been defeated by Jesus, and that God controls the course of history which will end with the return of the victorious Jesus to claim his own.

Get involved. Each of these biblical traditions — if taken alone — would produce conflicting evaluations of the kind of activities in which Christians should engage. One view requires us to work for justice as though this world and our life in it mattered. The other indicates that the correction of evil and the course of history are beyond our control. To be truly biblical we must both work for justice and accept the fact that evil can be completely eliminated only by Jesus' return.

An illustration from sports may clarify how we can accept both biblical traditions at once. A football game is often decided before time runs out. Even though the players from both teams know which team has won, they still play out the clock. The substitute players on the winning squad *want* to get into the action and participate in a win. All who play on the winning side — even if late in the game — have a part in the victory, although it may have been actually won by some critical plays in the first half. A player on the winning team may be injured in his only play, even the last of the game. He is no less a winner. On the other hand, a squad member who refused to play because the game was already decided could not claim to be part of the victory.

Like this football game, we Christians will want to make Jesus' victory over evil visible by making the society around us as good as possible. Suffering for Jesus' sake, like the player's injury, is compensated for by Jesus' ultimate victory over evil — his resurrection — in which we will share one day. Failure to make Jesus' victory visible, while simply waiting to escape from the world, would be the same as trying to claim credit for having won a football game in which we had not even played. •

A pastor who came back

Willard and Elma Waltner

After eight years at Salem Zion Church in rural Freeman — 1948-1956 — Russell Mast went to several other pastorates. Since 1979 he has been back to serve a new term as pastor at Salem Zion.

"When I first asked my wife, 'How would you like to move to South Dakota?' she winced," Russell Mast recalls, speaking of the events that led him to his first term of service as pastor of the Salem Zion Mennonite Church in rural "East Freeman" in the southeastern part of the state. After all, what was there in South Dakota?

She was much less reluctant when they were invited to return to the same church 30 years later.

Pastor Mast was serving a congregation in Ohio when he was asked to be Bible Week speaker at Freeman (South Dakota) Junior College in the fall of 1948. As he recollects, "I was holding the meetings, and some time during the week the college president, Edmund Miller, told me there was a church in the

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"We were prepared for changes and there are changes, but the thing that has surprised me is how much things are still the same."

community without a pastor. They had asked whether I would be willing to meet with them to consider the possibility of becoming their minister. At the moment I could not envision myself living in South Dakota, so I said, 'No, I don't think so.' I had a room in one of the college buildings where I met with students during the day. I was sitting there when there was a knock on the door and President Miller came in, saying, 'These two men are from the Salem Zion Church; they came to see you anyway.' I tried to be courteous, but I had no intention of taking this seriously. They were interested in having me consider the pastorate and left a copy of the church yearbook with me.

"A day or so later another church member took me out to the church in the country. I also visited with Willard Claassen, whom I had known in Eastern District and who was now serving another General Conference congregation in rural East Freeman.

"After the week was over and I was on the train returning to Ohio, I looked at the yearbook. I noted they had a male chorus, a mixed choir, and a youth choir. *All of these* — when on some Sunday mornings the church where I was now serving could not muster up enough singers to have *one* choir!

"I studied the yearbook. The more I weighed the various factors, the more enthusiastic I became. When I got home, I corresponded with the church and agreed to come. At the time we made the move, my wife had not been here before like I had. But from the moment we set foot in this community, we felt a warmth and acceptance that was unusual."

Mast served Salem Zion for eight years, then went on to other pastorates. In June 1979 he returned to begin a second term of service in the same congregation and is serving there at the present time.

Russell Mast says, "People ask me if we see changes. We were prepared for changes and there are changes, but the thing that has surprised me is how much things are still the same. There may have been a time during my absence of 23 years when things were much different than they now are. Things changed in other communities, but I think that in some respects Freeman has gone full circle."

In speaking of changes, he mentions some physical ones. One of the greatest is perhaps in the church building itself. When he left, the congregation was worshiping in a white frame structure. When he returned, it was to a single-story brick building of modern design, still on the same churchyard but in a different location. When he visited his parishioners in earlier years, he knew where each lived by the appearance of the farmsteads. Now, in many cases, they are surrounded by groves of trees which have grown up in the interim, and sometimes he is not sure which farm is which because of the vast change in appearance. Too, the number of farmsteads has decreased as farm families are fewer, working more acres.

Another physical change he especially notices is that people who were active church members during his first time of service — the deacons, Sunday school teachers, trustees — are no longer active. Indeed, "Many are gone," he says. "Soon after I returned I had a funeral to conduct. The gravestones in the new part of the cemetery all carried names of people who had occupied pews when I was here the first time, people who were active in the work of the church. In my mind's eye, I could see them where they sat in the pews; now they were out here. That hits one very hard."

Asked whether he saw changes in the attitudes of the members, he said, "That is a hard question to answer because there has been such a remarkable change in the overall General Conference. There has been a complete about-face on certain issues. I am now addressing problems which did not exist in the Mennonite church in the 40s and 50s. It is an entirely different situation, so I feel that the message has to have a different focus. I feel the Freeman community has maintained a better balance than some other communities."

In this connection he mentions still another change. "When I first came here, there were a number of people who remembered coming here to settle, and the early years. Not only the years of the 1930s when there were no crops but also the 1870s when the people emigrated from Russia and homesteaded in the area. I wish I had had a tape recorder to record what some of them told me about their experiences during those pioneer years. At the time one did not realize how soon that source of information would be completely gone. I believe that living through such rigorous experiences does something to one's view of life and sense of values. This is rapidly changing. The people who are now coming into active leadership roles in the church know of those years only by hearsay. That is never the same as living through it."

When asked whether the community accepts things today which they would not have accepted when he was here previously, he commented, "I think so, but I think we all change a certain amount, and I don't think that is all bad. I still think there is a solid base here."

As in most communities, there seems to be a drop in attendance, both at worship services and for Sunday school. Mast also notices a drop in visitation, both among church members and in invitations to the minister.

"During our first pastorate there were few Sundays when we were not invited out for the noon meal. This does not happen anymore, and I am not unhappy with this change. It made for a full day, and at this stage in our lives we might have difficulty in eating that much, and I feel I can use more rest."

He notices more interchange between the three General Conference ethnic groups of the Freeman community, the Russian Swiss, the Low German, and the Hutterite Mennonites. Through factors such as intermarriage he now has some of each in his congregation, whereas back in the 1940s the membership consisted mainly of Russian Swiss people.

And would he recommend that other pastors go back and serve a second time?

"That is difficult to answer," he said. "Situations are different. As for ourselves, my wife and I feel a certain kinship here even though we don't come from a Russian Mennonite background. Coming back develops a long-term continuity which means a great deal. I recently baptized a young man whose mother I had baptized during my first service here. I officiated at the wedding of a young woman whose parents I had married earlier. There is something to be said for this. There is a relationship you don't get with a short term of service. Coming back was easy for us, and we are happy here." •

Mennonites at AFE call for more evangelism

Kansas City, Mo. (Meetinghouse) — Mennonites and Brethren in Christ attending the American Festival of Evangelism (AFE) 27-30 July expressed both an enthusiasm for the goals of the four-day conference and a desire to become more involved in national church life, especially in efforts related to evangelism and interdenominational unity.

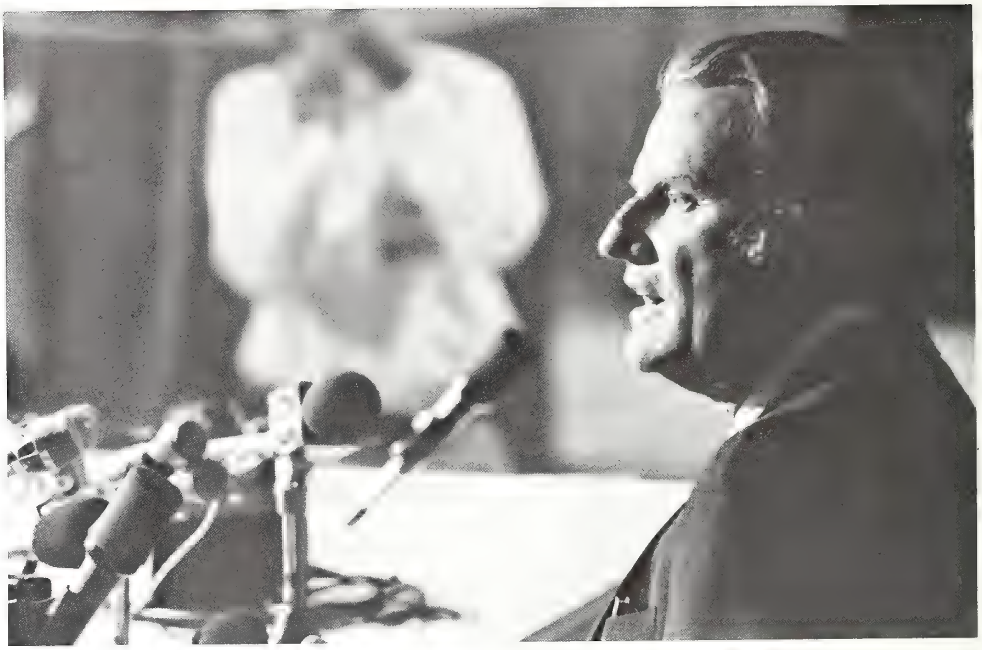
Meeting in an all-Mennonite caucus on 29 July, approximately 100 registrants from US and Canadian congregations concluded that one of the messages of the festival — the need to draw strength and power from the Scriptures for the purposes of evangelization — was really an integral part of Anabaptist theology which has for too long been neglected.

Co-chaired by Floyd Bartel, secretary for congregational mission for the General Conference; Myron Augsburger, former Mennonite college president, now serving as a pastor in evangelism in Washington, DC; and Bob Kroeker, evangelism secretary for the Mennonite Brethren Church, the meeting heard a flood of affirmation for the national festival itself, and underscored the need for emphasizing the primacy of evangelism within the Mennonite church.

"Evangelism is at the core of Anabaptist Mennonite theology," said Ken Bauman, General Conference pastor in Berne, Indiana. "Why weren't our Mennonite staff persons involved in the planning of AFE, or why aren't we involved in similar efforts within our own denominations? I think it speaks to priorities."

Paul Gingrich, secretary for Mennonite Board of Missions, Elkhart, Indiana, suggested the time is right for more interaction between Mennonites and other denominations. He went on to ask, "What can we do to bridge the polarization between us and others in our own conferences who would not be as likely to attend this event?"

Numerous meeting participants shared feelings that Mennonite and Brethren in Christ congregations should have taken AFE more seriously and sent stronger representation. Close to 10,000 representatives of over 150 denominations took part in the larger conference's plenary sessions.



Billy Graham responds to a question during a press conference at AFE.

In summarizing the concerns of the conference, Augsburger listed five points of consensus: (1) a need for Mennonites to reaffirm the theology which gave birth to their faith, yet not burden others with an exclusive culture and language; (2) a need to discover a self-image in Christ that will lead to active witness; (3) a need to model the relationship of ethics to Christology; (4) a need to integrate our work in education with our work in evangelism; and (5) a need to transcend ethnic communities to carry the faith to populated areas, especially the cities.

Augsburger noted that, despite the general excellence of the festival's plenary sessions, some seminars and workshops still reflected a "pietistic discipleship." The Mennonite churches could make a real contribution towards the understanding and acceptance of a discipleship based more on servanthood and self-sacrifice, he said.

The seven festival plenary sessions and more than 200 seminars were divided among three themes: evangelizing the nation, discipling believers, and equipping the saints. Seminar topics covered a wide range of concerns, from "evangelizing the cults," to "using drama to disciple," and "how to convert your members from spectators to ministers."

Most festival participants agreed, however, that the plenary sessions were the highlights of the convention. Among the most well-received of these was the Tuesday evening address by Harold Carter, pastor of the New Shiloh Baptist Church in Baltimore, Maryland, who emphasized the commonality of denominations in Jesus Christ, and the unity they can find through him.

"As Christians," Carter said, "we have been called to God's table. We find our nourishment there, not only at our small denominational restaurants. And we must be careful about our spiritual diets. We have to avoid junk food — it only weakens the body.

"Christian nationalism is junk food," he continued. "Although I love my country, God's grace is larger than America or any country. The gospel of ease and quick prosperity is junk food, even though it has become popular to preach a soothing gospel. And the gospel of mere denominationalism is junk food, even though we all have some loyalties to the spiritual family we belong to. Our higher loyalty, however, must be to Jesus Christ."

At a press conference on Wednesday

morning, evangelist Billy Graham agreed with Carter's assessment of the current tendency to nationalize Christianity in America. Referring to the Moral Majority, Graham claimed that "political involvement dilutes the gospel," and expressed dissatisfaction with that aspect of Jerry Falwell's "TV pastorship, not evangelism," while agreeing with the need for a nationwide reformation of morality.

In commenting on the relationship between church and state, Graham said that the two entities "have always been close in the US," while warning about the dangers of giving the Scriptures and the US Constitution equal authority. "The pursuit of happiness is guaranteed by the Constitution, yet it is not scriptural," he said. "Happiness comes through service to God, and is not something to be pursued in itself."

In his public address at the close of the AFE, Graham dealt with the topic of discipleship. The veteran evangelist outlined the change in his own preaching style over the past four years from the emphasis on conversion to an emphasis on discipleship. "I've begun emphasizing the cost of following Christ," he said.

Prayer played a major role at AFE, both between and during formal sessions.

Graham mentioned the arms race as one area in which Christians should demonstrate social concern. "The world is involved in the greatest arms race in the history of the world. I am not a pacifist, nor am I for unilateral disarmament, but I believe that as Christians we need to call for a SALT 10, which is the destruction of all nuclear and biochemical weapons," he said.

Other plenary sessions speakers included Luis Palau, Adrian Rogers, Jill Briscoe, Jerry Kirk, and Thomas Zimmerman.

At a wrap-up press conference on the last day of the festival, program chairperson C. B. Hogue termed the conference "an outstanding success" and gave much of the credit to the participants, who displayed "a healthy willingness to reexamine themselves and their own particular theologies and evangelism, and then go out to the world."

Leighton Ford, chairperson of the North American Committee for World Evangelization, added a caution that "the church must be careful not to give the impression that it has all the answers, ministering to the wretched of the world. At this festival we recognize that we haven't always done a good job in evangelism, despite what we've sometimes claimed."

The American Festival of Evangelism was the outgrowth of planning by a committee of church leaders in the US in response to the Lausanne Committee on World Evangelization Congress in Switzerland in 1974. *Larry Cornies*

Chemical dependency examined by doctors, nurses at MMA

Mt. Pleasant, Pa. (Meetinghouse) — Almost everyone in North America has to cope with the results of drug addiction or alcoholism in one way or another. If not directly, indirectly.

Of all people, medical professionals have to see the worst side of addictions, or chemical dependency, as they call it. They have to treat the problem in its various stages, and sometimes even they become dependent.

Members of the Mennonite Medical Association (MMA) and the Mennonite Nurses Association (MNA) made a serious effort to get help in understanding and treating chemical dependency, the theme of the convention, during their 30 July - 2 August meetings at the Laurelville Mennonite Church Center here.

Throughout most of the earlier sessions dependency was described as a disease. Fifteen percent of the North American population is afflicted, whether or not they become dependent, said speaker Roger Goetz, regional representative to the Southeast US Consortium for Drug and Alcohol Treatment, Jesup, Georgia.

Verle Headings, professor of pediatrics and human genetics at Howard University, Washington, DC, demonstrated through research in Scandinavia how there is a genetic influence in the transmission of alcoholism.

Otto Klassen, medical director and addictions psychiatrist of Oaklawn Psychiatric Center, Goshen, Indiana, echoed the disease notion of dependency but hit hardest at "denial."

"No one admits willingly to being alcoholic," he said. Then he described a conspiracy of denial, beginning with the family and including friends, police officers, employers, and society as a whole. "There is a massive denial system at work," he said. The back of denial must be broken. And bailing out the alcoholic is the worst thing to do.

Otto Klassen (right) with other MMA participants during a coffee break.

An Oaklawn addictions treatment team formed a panel to describe the treatment process. Anne Edel spoke on how the family of the dependent is sick and needs treatment, too. Mary and Gary Seymour told their stories of what it means to be the spouse of an alcoholic and a recovering alcoholic, respectively.

On the last day, Paul M. Lederach, now a Scottdale, Pennsylvania, businessman, basing his comments on Romans 7, spoke about the role of Christian community in helping those who need help. "I am impressed," he said, "with the way our congregations enhance loneliness."

There seems to be a conspiracy of silence, he said, except for gossip. Secrecy feeds gossip. But gossip will shrivel and die with openness. Jesus and the Christian community are the answer to people's needs, he said. *David E. Hostetler*

Secondary education

Bluffton College, Bluffton, OH 45817, has an opening in secondary education beginning fall 1981. Teaching experience and public school certification required. PhD preferred.

Send application, resume, and credentials to Donald L. Pannabecker, Dean.

Bluffton College

"Prayer does not unite us with the rich or the poor; it unites us with humankind," writes M. Basil Pennington, a Trappist monk, in *America.* "Let me quote that most beautiful word of Thomas Kelly's which sums up so well what God does to us in prayer: 'He plucks the world out of our hearts, loosening the chains of attachment, and he hurls the world into our hearts, where we and he together carry it in infinitely tender love.' "

A group of Catholic scholars and students in the Zilina area of Slovakia wrote a letter to the fanatically Marxist radio/television network after it presented the antireligious program "From Myth to Science." According to the *Chronicle of Higher Education,* they said, "Why are you making so much fuss about something that you say does not exist? Look us in the eye and tell us — because you are paid to. You say religion is slavery. Are you, who say and write what others dictate, not the slaves? We want freedom — freedom of thought, freedom of speech."

Volunteer helps develop Parents Anonymous in Georgia

Atlanta, Ga. (MCC)—"The actions of a child-abusing parent are not condoned, but they are understandable." And understanding, says Mark Dalebroux, is one of three ingredients that go a long way toward helping members of Parents Anonymous (PA) cope with the problems that lead to child abuse.

Dalebroux, of Mishicot, Wisconsin, is a Mennonite Central Committee US volunteer serving as director of Parents Anonymous chapter development in Georgia.

Some 75 percent of those who abuse their children experienced some form of abuse as children. "You learn to parent by the way you were parented," notes Dalebroux. A parent who was beaten as a child or sexually abused as a teenager may turn to violence against his or her own offspring when unable to cope with a past or present crisis. PA can help parents find and share ways to cope.

"It is nothing fancy," Dalebroux says. "The groups are for the parents and run by the parents." As in all PA chapters, parents who have abused their children, or who simply face frustrations in parenting, meet together once a week for about two and one-half hours. They discuss common problems and ways to improve parenting skills. PA seeks to both treat and prevent child abuse.

Mark Dalebroux does phone counseling.

Like all PA sponsors, Dalebroux's role is not to lead — a parent is chairperson — but to serve as a neutral observer and quiet resource. At times he refers parents to other agencies for specialized help.

PA members may know each other only by their first names, but each group shares telephone numbers so they can find a listening ear if a time of crisis or self-doubt arises. A chapter usually develops a cohesiveness that makes it the first really supportive "family" some members have known.

Dalebroux's official duties are to promote other PA chapters throughout Georgia, and to recruit and train other sponsors. There are now 23 throughout the state, compared to 11 when he began his assignment. There are over 1,500 PA chapters worldwide.

Dalebroux travels throughout the state to speak publicly on child abuse and PA, which "takes a good deal of my time." The statewide organization has just started its training program and he expects to conduct four one-day sessions of lecture, role-playing, and discussion a year for sponsors and chairpersons.

Dalebroux came to the position with bachelor's and master's degrees in psychology from the US International University in San Diego, California. He was looking for a chance to begin applying his studies in a practical way.

Food service director

Camp Friedenswald needs someone with experience in food preparation, menu planning, and supervision of workers. Kitchen serves 50-200 on weekends, and weekdays during the summer.

Position desirable for VS for 1-2 years, but will also consider it as a salaried position.

Position available **1 September.**

Send resume to:
Robert Bertsche
15406 Watercress Drive
Cassopolis, MI 49031
616/476-2426.

Chinese Mennonites discuss baptism, pastor exchange

Vancouver, B.C. (GCNS) — Half a dozen Chinese Mennonite pastors representing 10 fellowships in the United States and Canada met during the Conference of Mennonites in Canada held here in early July.

At the meeting they decided to begin a newsletter circulating among the groups. It will be bilingual, using English and Chinese. Winifred Soong of Toronto, Ontario, will be the editor.

Catechism materials for Chinese Mennonites are being translated, it was noted. A committee was appointed to guide their work. The brochure "Who Are the Mennonites?" is already translated and in use.

They also discussed their position on the form of baptism that would appear in their translations. They came to the consensus that no one mode of baptism, such as immersion, is specified by the Mennonites.

The Chinese pastors discussed plans for pastors to exchange pulpits. One idea was for pastors to take vacation time to visit another church, spending a week or two in each others' homes and preaching for each other during that time.

Philip (right) and Daniel (center) Berrigan, along with Carl Kabat and John Schuchardt, received 3-10-year prison terms for their part in an anti-war break-in at a General Electric Company missile guidance systems plant 9 September 1980. The Berrigans and six codefendants, known as the Plowshares Eight, were convicted in March of criminal mischief, conspiracy, and burglary. Dean Hammer, a divinity school graduate; Elmer Maas, a teacher; Anne Montgomery (at left in photo), a Catholic nun; and Molly Rush, mother of six children, were sentenced to one and a half to five years in prison. The sentences will be appealed.

The Presbyterian Church in Canada has lifted a rule that would have given opponents of women's ordination 10 years to change their minds or get out of the denomination. In its place, delegates to the church general assembly in Ottawa, Ontario, passed a Declaratory Act prohibiting the ordination of any new minister who says he would refuse to participate in ordaining a woman.

Irrigation system brings changes to West Bank village

Zbeidat, West Bank (MCC) — In 1976 this small West Bank village was on its way to disintegration. Soil fertility declined as salinity built up year after year. Farmers dependent on usurious loans from commission agents were perennially in debt. An increasing number had to work as wage laborers in nearby Jewish settlements, leaving their farmland neglected.

Five years later soil at the same village yields several times what it did before. Farmers have acquired a surplus of disposable income, and many are building or remodeling houses for the first time in 14 years. People are working together.

The difference for Zbeidat, a village of about 400, approximately 40 miles northeast of Jerusalem in the Jordan Valley, was a drip irrigation system introduced with the help of Mennonite Central Committee in 1977. A recently published study by Salim Tamari and Rita Giacaman of Birzeit University, Jerusalem, examines the changes the system brought to the village.

Zbeidat farmers had long been aware of the advantages of drip irrigation over traditional furrow irrigating. Water emitted from porous holes of tubes conserves scarce water resources, enhances the effective use of fertilizers, and also cuts down on salt buildup. However, lack of capital kept farmers tied to the old methods.

"The success of the Zbeidat project," says the study, "was contingent on the availability of an external organization, the MCC, which was willing to extend the initial capital investment, and later subsidize (at the rate of 25 percent of the total expenses) the cost of introducing an alternative technological reorganization of agriculture."

In October 1976 Abdullah Muhammed Hasan, with the help of MCC, installed drip pipelines on three dunums (one dunum equals one-fourth acre) he sharecropped with Abu Answar. The result that first year was an over fivefold increase in yield of tomatoes.

West Bank residents harvest a bountiful tomato crop near Zbeidat.

The startling improvement of the experimental project encouraged the whole village to take up the new technology.

The study notes some of the other changes the new technology has brought to the community. Plants watered by drip irrigation mature sooner, allowing Zbeidat farmers to get eggplants, squash, tomatoes, and other crops on the market during periods of high demand.

Increased income has reduced farmers' needs for high-interest loans from commission agents, and has also improved bargaining power of sharecroppers with their landlords.

Drip irrigation has also lessened the amount of physically demanding work required of farmers.

Not all the changes brought by the new equipment are positive, however. The report notes that "drip irrigation has created conditions of further dependency on Israeli technology, and a new complex set of marketing arrangements."

And while reducing the amount of heavy work done by men, the drip irrigation system and larger crops it makes possible means more work for women and children, who do much of the harvesting.

As the people of Zbeidat consider both the positive and negative implications of the new technology in their community, they are discovering that the collective use of water sources has had "the unforeseen 'political' function of compelling the diverse interests of local farmers to unite and work in coordination."

Urbane Peachey, MCC secretary for Middle East, says, "MCC's continuing role in the village is not so much to mount other community development projects as it is to serve as a catalyst for other development activities in the village." Catholic Relief Service is constructing an elementary school. American Near East Refugee Aid is considering setting up an electric generator. The village itself hopes to establish its own charitable society.

Peachey suggests MCC's multifaceted involvement in Zbeidat is an example of a "cultivator" approach to development. "The cultivator approach deals with the problems and needs of a community on a comprehensive basis. Thus the social needs of the community, including those of women and children, are given systematic attention parallel to the development of the community's economic resources." *Bernie J. Bayless*

Associate pastor needed

Associate pastor position open 1 January 1982 at Lorraine Avenue Mennonite Church in Wichita. Responsibilities include Christian education, youth ministries, assistant pastor.

Send inquiries and resume to:
Caprice Becker
4815 East Orme
Wichita, KS 67218.

Mennonite congregations are urged to respond promptly to the Commission on Education's Department of Higher Education's student and young adult census. Ninety-nine contact persons in university and urban areas are wanting to contact Mennonite young adults who move into their area for work, study, or service. The purpose of the census is to provide a link between the church and its scattered young adults.

A small Mennonite community in Mexico, which was on the brink of losing all its land through foreclosure, has been given at least a one-year reprieve through a loan from Mennonite Central Committee (Canada). Fourteen Mennonite families, who are farming 1,400 acres of good agricultural land near Montclova, Mexico, were within a week of bank foreclosure in late May when they notified the Kandier Mennonite Colonization Committee, an MCC (Canada) advisory committee, of their plight and received help.

RECORD

CALENDAR

25 September — Council of Moderators and Secretaries, Denver, Colorado

8-11 October — Mennonite Indian Leaders Council meeting, Arizona

Central

26 September — Michiana Mennonite relief sale, Goshen, Indiana

2-4 October — Mennonite Marriage Encounter, Fort Wayne, Indiana

Western

18-19 September — Oklahoma Convention, Cordell, Oklahoma

26 September — Leadership Training Conference, First Church, Newton, Kansas

23-25 October — Western District Conference, Kansas City, Kansas

MINISTERS

Richard Bucher, pastor of Topeka (Indiana) Church, took a sabbatical leave 1 June until 15 August to be in Saskatchewan.

Peter and *Sheryl Dyck* began service as copastors of First Church, Champaign-Urbana, Illinois, 8 March. Their installation service was 7 June. From 1978-80 the Dycks copastored Bancroft Mennonite Church, Toledo, Ohio.

Walter and *Martha Dyck* plan to move to Smithville, Ohio, in September for an interim ministry at Oak Grove Church from 1 October - 30 May 1982, while Peter Wiebe is on study leave.

Rosie Epp will terminate as assistant pastor at Lorraine Avenue Church, Wichita, Kansas, on 31 December. She plans to be taking some courses at Mennonite Biblical Seminary, Elkhart, Indiana.

Lee and *Betty Hochstetler*, copastors of Grace Community Church, Chicago, Illinois, are on a summer sabbatical from 21 June until 6 September.

Marilyn Klaus has resigned as youth minister at Bethel College Church, North Newton, Kansas.

Henry Kliewer, former Commission on Overseas Mission worker in Japan and 1981 graduate of Canadian Mennonite Bible College, Winnipeg, Manitoba, will become pastor at Sherbrooke Church, Vancouver, British Columbia, 1 September.

Ron Krehbiel will be installed 30 August at West Zion Church, Moundridge, Kansas.

Richard Malone began a pastorate at First Church, Clinton, Oklahoma, 1 August.

Pat McFarren resigned as youth minister at Salem Church, Kidron, Ohio, to begin study this summer at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Frederick J. Obold will begin serving Hoffnungsau Church, Inman, Kansas, 1 September as pastor. He has served Bethel Church, Lancaster, Pennsylvania, since graduation from Mennonite Biblical Seminary, Elkhart, Indiana, in 1978.

Don Steelberg, on a sabbatical from his pastorate at First Church, Wadsworth, Ohio, was in Washington, DC, 1 June - 1 August, where he was enrolled in St. Elizabeth's chaplaincy program. In September he enters Union Theological Seminary in Richmond, Virginia.

Don Stoesz, 1981 graduate of Mennonite Biblical Seminary, Elkhart, Indiana, and formerly of Altona, Manitoba, will become assistant minister at Foothills Church, Calgary, Alberta, 1 September. Menno H. Epp is minister-in-charge there.

Jake Tilitzky, president of the General Conference and conference coordinator for the Conference of Mennonites in British Columbia, will become pastor of the Eben-Ezer Church, Chilliwack, British Columbia, 1 January 1982.

John Voth was installed as pastor at New Hopedale Church, Meno, Oklahoma, 19 July.

Rose Waltner, a senior MDiv candidate at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, filled the pulpit at First Church, Wadsworth, Ohio, during the summer months.

David Whitermore, former Chicago-Area Mennonites coordinator, will begin serving as pastor at Calvary Church, Liberal, Kansas, 1 September.

Mary Lehman Yoder, part-time minister to students at Mennonite Church of Normal (Illinois), began work 29 June as a half-time hospital chaplain.

WORKERS

Julie and *Marc Atwood,* Calvary Way Christian Fellowship, Santa Barbara, California, began a two-year term of service with Mennonite Voluntary Service (MVS) in May in Oklahoma City, Oklahoma. Marc is working in the area of home repair, while Julie works at a hospital, reading center, and food bank. She studied at Westmont College in Santa Barbara, while he studied one year at Allan Hancock College, Santa Maria, California. His parents are Bobby and Margie Atwood; hers are Willard and Jeanette Singelman, all from Lompoc, California.

Alan Ewy, First Church, Reedley, California, has begun a two-year assignment in home repair with the MVS unit in Wichita, Kansas. A 1979 graduate of Bethel College, North Newton,

"Marijuana can hurt you. There is now no doubt at all that marijuana is a dangerous drug with great potential for serious harm to young American users," warns the American Medical Association (AMA). It said prolonged use of marijuana can lead to serious problems in the brain, circulatory system, heart, lungs, and nervous system. Marijuana has become the third most frequently used drug in the US, next to alcohol and tobacco. Two thirds of young adults say they use marijuana and many say they combine alcohol and pot, posing a hazard of more widespread and severe reactions, the AMA said.

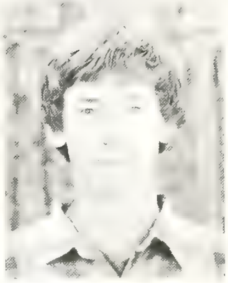
Cocaine is the fastest growing cause of drug-related deaths and medical problems, says the National Institute on Drug Abuse. The institute says reports from across the US indicate that while heroin remains by far the biggest problem, bellwether cities like New York and San Francisco have cited dramatic rises in coke abuse since 1979.

Coffee accounts for over 25 percent of the total foreign exchange receipts of nine African countries. It is mostly grown by small landholders, but the real profit invariably goes elsewhere, reports *the Other Side.* The big money in coffee is in processing and marketing, which is heavily dominated by two transnational giants, General Foods and Nestle. Nestle's annual sales, for example, are 21 times the total exports of Tanzania.

J. Atwood

Ewy

Kroeker


Mueller

Glanzer

Goering

Reimer

Smith

Kansas, with a BA in biology and chemistry, he is the son of Arnold and Melva Ewy of Parlier, California.

Peggy Glanzer, Hutterthal Church, Freeman, South Dakota, began a one-year MVS term as a day-care aide in Beatrice, Nebraska, in mid-August. She is a 1981 graduate of Sioux Falls (South Dakota) College with a BS in elementary education. She is the daughter of Raymond and Lorraine Glanzer of Dolton, South Dakota.

Steve Goering, Lorraine Avenue Church, Wichita, Kansas, has begun a one-year MVS term of service in home repair in Portland, Oregon. He is a 1981 graduate of Bethel College, North Newton, Kansas, where he also served as a math assistant and computer programmer. His parents are Arthur and Rosella Goering of Wichita.

Janine Kroeker, Kingsburg (California) Mennonite Church, began a 15-month assignment in March with SOAR (Sponsors Organized to Assist Refugees) in Portland, Oregon. She is a 1980 graduate of California State University, Fresno, with a BA in sociology and home economics, and the daughter of Al and Vi Kroeker of Kingsburg.

Charles Mueller, First Church, Halstead, Kansas, has been posted to an MVS assignment in home repair in Cincinnati, Ohio. A graduate of both Hesston (Kansas) College (1978) and Bethel College, North Newton, Kansas (1981), where he earned an AA in agriculture and an AA in industrial arts, respectively, he is the son of Waldo and Jean Mueller of Halstead.

Carla Reimer, Faith Church, Newton, Kansas, has accepted a one-year MVS term as a cook at Common Ground, a child-care center in Kansas City, Kansas, beginning in September. A student at Bethel College, North Newton, Kansas, for the past three years, she has also worked as a nurse aide for the elderly. She is the daughter of Vic and Mary Reimer of Newton.

Charlotte Smith, Riverview Independent Tabernacle, Pine River, Minnesota, began a two-year MVS term in child care at Beatrice, Nebraska, in June. She is a graduate of Brainerd (Minnesota) Community College with an AA in child development and studied Bible and education for three years at Vennard Bible College, University Park, Iowa. Her parents are George and Lydria Smith of Pequot Lakes, Minnesota.

Position available

Prairie View Mental Health Center in Newton, Kansas, an established Mennonite church-sponsored psychiatric facility, is planning to develop a new service combining counseling and medical care in nearby Wichita, Kansas.

Applications are now being accepted for the position of **pastoral counselor-director** with the following qualifications: successful pastoral experience, strong Christian faith, a doctoral level degree, appropriate certification by the American Association of Pastoral Counselors, both program development and clinical skills.

The position will be available by **mid-1982**.

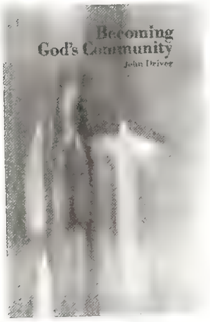
Applicants should send their vita to:
Mr. Larry W. Nikkel, Administrator
Prairie View Mental Health Center
Box 467
Newton, KS 67114.

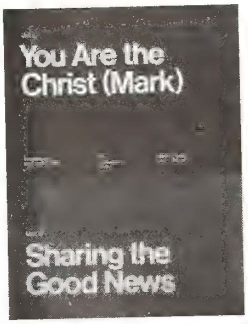
books

Foundation Series for youth and adults

Foundation Series for Youth and Adults *is reviewed by Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Indiana 46815.*

Becoming God's Community by John Driver makes its debut this fall as the first quarter study material of the new Foundation Series for Adults. Driver starts with Abraham and step by step explores our biblical roots and what they say to us about life in God's community.





I found the second unit, chapters 8-13, on the Sermon on the Mount, to be the most interesting and stimulating. The first unit, the roots and foundation, was more scholarly and theological and basic, but I wonder if it's written at too high a level.

Esther Ruth Shisler's beautiful script for page-size quotations from Menno Simons, Anna Juhnke, John H. Yoder, and others was worth the price of the book.

A. Grace Wenger's Teacher's Guide is a thoughtful and creative approach to studying the Bible.

Hopefully, with this guide in hand, adult teachers will venture out to try new ideas and approaches.

High school youth also will use new Foundation Series materials this fall. Quarter 1 has a unit on the Gospel of Mark, "You Are the Christ," by Bob Bowman, and a unit on Acts, "Sharing the Good News," by Maynard Shelly.

Looking over the materials, I wished I could be in the high school class. The teacher's manual is a fantastic resource for good use of the materials.

Unit B uses a weekly newspaper instead of student book. It is packed with articles, pictures, cartoons, and special columns to stir thinking.

Faithfulness in Gulfport

The Quiet Demonstration, *by David A. Haury (Faith and Life Press, 1979, 128 pages), is reviewed by Lois Franz Bartel, 910 Belleview, LaJunta, Colorado 81050.*

Mennonite involvement in Gulfport, Mississippi, began in 1944. The story is one of continual change. Haury takes the reader systematically through its origins and up to its slow death in 1976. He raises questions throughout, but the theme is clear: people went to Gulfport to witness and serve because of their love for God and people in a day when black/white relationships were unheard of — in fact they were illegal!

The vision is clear at first: build privies to eradicate hookworm in the poor black and white communities. Then came a camp nurse, a family and community welfare program, released-time Bible school, summer Bible school, recreation, shop and sewing classes, a library, swimming pool, fresh air program, adult Bible study, radio Sunday school, credit union, and public school teaching — all stressing personal relationships.

The interrelatedness of Camp Landon and the area Mennonite churches is delicately discussed.

A final chapter is a stirring report by Hubert L. Brown, who spent a week interviewing people of the community regarding the work in 1977, and identifying himself as a black Mennonite. Brown writes, "It is hard to express the exuberance and radiance which beamed from the people as they recalled the Camp Landon programs."

Questions are raised in relation to the programs of different years. But there is no doubt about the dedication and motivation of the many workers serving in those years. *The Quiet Demonstration* is an account of the church at work, and it is rewarding reading.

Faithfulness in early America

Conscience in Crisis: Studies in Anabaptist and Mennonite History, *by Richard K. MacMaster, Samuel L. Horst, Robert F. Ulle (Herald Press, 1979, 575 pages), is reviewed by Lois Franz Bartel, 910 Belleview, LaJunta, Colorado 81050.*

Promised religious freedom brought many nonresistant minorities to Pennsylvania in the 1600s, including Mennonites, Quakers, Brethren, and Methodists. *Conscience in Crisis* chronicles how a new country struggled with Indians and strove militarily for independence from Great Britain in the years 1739-89. The book is reminiscent of earlier Mennonite classics: Horst's *Mennonites in the Confederacy* (Civil War pacifism) and Ruth's *'Twas Seeding Time* (Revolutionary War years). *Conscience in Crisis* is more extensive, including over 300 documents, 575 pages, and a detailed index. It indicates a prodigious amount of research of scattered records in personal collections and state archives. It is amazingly readable history. Its background and testimony are invaluable.

The book is a new interpretation of United States history. Anabaptist witness centered on denouncing slavery in the 1700s. Next came Indian raids, and the "Mennonists," as they are called in documents, were concerned about relief to sufferers. They helped raise money to ransom hostages. They generally had good relations with Indians.

Early American history isn't new. What is new and exciting is the mention of "Mennonists" and Quakers taking leadership roles and holding a majority in the assembly, of the opposition to Paul Revere's ride, and of account after account of followers of Christ, as they met challenges of nonresistance in Indian battles and later in the struggle for independence.

One question is if the more gradual Canadian approach to independence from England wouldn't have worked as well for the United States. The authors claim, "Only a minority of Americans welcomed independence in 1776" (page 394).

The reader wonders if Mennonites and Quakers could have had a role in steering us in the direction of a more peaceful solution had they stayed active in politics, especially in Pennsylvania where the events began.

Conscience in Crisis is particularly pertinent today. It behooves us to be alert today to our prophetic witness in peacemaking, be it registration, war tax issues, or nuclear bomb production.

Conscience in Crisis is a must for church libraries, counselors of youth, students of American history, and anyone committed to the Anabaptist vision — past, present, and future.

CHRISTIANS AND WORLD EVENTS

Volunteers in our global village

William Keeney

On 24-25 April a workshop on Voluntary Agencies in International Development was held at Cornell University. Rod King, Mennonite Central Committee (MCC) staff person, was one of the featured speakers.

MCC personnel characteristics were compared with those of the Peace Corps, and a statement was issued on some of the problems, challenges, and the need for volunteerism through the church's program.

A Peace Corps personnel recruiter gave the profile of the volunteer and some changes over the past 20 years. About 86 percent of Peace Corps volunteers are 21-30 years old, with an average of 27. This compares with a current MCC average age of 32, though that includes paid staff at offices. Such staff tend to be older persons.

Most Peace Corps volunteers have a college degree; about 70 percent are liberal arts graduates. Program is partly determined by what these graduates can do. MCC workers overseas with at least a bachelor degree are 71 percent. With North American workers included, the percentage is 59 percent.

Most Peace Corps volunteers are middle or upper class, which also means they are mainly white. Only 6.7 percent are minorities, despite vigorous recruitment efforts. MCC experience is similar, though fewer would be upper class. Only 7 percent of Peace Corps workers are married. For MCC 61 percent are married, with 30 percent of these having no dependents.

The majority of Peace Corps volunteers are men. MCC has 54 percent female and 46 percent male.

Most Peace Corps volunteers are from small towns. Presumably that is also true for MCC.

Volunteers often live where they are needed. They learn the language and the culture. With these characteristics, volunteers get at grass roots and achieve small-scale successes.

Some volunteers raised questions about whether expatriates ought to be present in other countries. The general response was that development and change are coming to these countries. With radio the people know what happens elsewhere in the world. Also, the industrialists, the multinational corporations, and the military are present. They are seen as exploitive and oppressive of persons in developing countries, trying to maintain conditions as they are or improving them for profit of the few. Some other presence is desirable to get those groups off the backs of the people.

The changes in the world are producing what some call "bureaucratic mercenaries." As societies move into the 20th century, such persons travel to emerging countries and provide the organizational skill to make the change. They are mercenaries in the same sense as men who fight for pay. Volunteers displace those kinds of persons.

Volunteers should be present with compassion to show another face to the people. The world moves toward interdependence whether we want it to or not. The volunteer can help make it happen in a nonpaternalistic way.

Societies are at different stages of development. Those at a modern stage tend to exploit societies at a primitive or traditional stage when the two impinge on each other.

When primitive or traditional societies themselves begin to change and move into a modern era, conflicts arise. The conflicts often turn violent as advanced societies seek to maintain their advantages and keep others from benefits of the new era.

Unfortunately, the modern era does not always give positive values. Volunteers sometimes are cynical about the 20th century. That cynicism about some of the modern values may help them to teach people in a compassionate way.

One of the participants reported that in Canada the agencies working in international development no longer use the term volunteer or call themselves Private Voluntary Organizations (PVOs). They call the volunteers "cooperants" and the agencies "nongovernmental organizations."

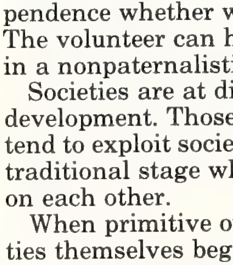
Orie Miller in his time came to prefer the term "partners" and the concept of partnership as the proper relationship between MCC and people whom it serves.

One of the objectives of volunteers should be to avoid competition with local persons. Sometimes volunteers do have privileges they would not have at home. Persons have taught without having teacher certification. They assume leadership and decision-making positions they would not have at home, based on their age and experience. To do so is only proper when no one locally is available and not enough persons with the needed knowledge and skills offer their services. The temptation is for expatriates to hold on to positions rather than enabling local people to move into and gain the experience to take over.

An important function of volunteers is to communicate back home. Our world is a global community. People are often unaware of the way we affect each other. It was a new insight for many Mennonites when an MCC worker pointed out that a coffee price rise probably did more good for development in Haiti than all of MCC's efforts there. MCC workers have made us aware that cheap pineapples and bananas from Libby and Dole come by displacing people from the land in Swaziland and the Philippines.

MCC is in need of more volunteers, especially at the country leadership level. Recently MCC needed new directors for 16 programs. At this writing 13 are assigned, but other vacancies indicate continuing need.

MCC is taking steps to develop leadership from within its own ranks. The best country directors usually are those who have already served. Nevertheless, MCC needs more persons with a spiritual commitment, the needed skills, and the readiness to serve in partnership with people in need in other countries.



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LETTERS

Liked Berne coverage

I really liked the article on the Berne consultation (28 April issue) and thought you did a fine job of bringing it together. I also appreciated your editorial (19 May issue) on this subject. *Angie Williams, 1251 Edom Road, Harrisonburg, Virginia 22801* 25 June

Must be piece of satire

I think you missed the point of Milton Staufer's letter (9 June issue). This has to be the cleverest piece of satire since Swift's *Gulliver's Travels.* Surely the man can't be serious. Let's subject his letter to higher criticism, as the biblical scholars say.

Let's look at the evidence. A Mennonite — a believer in biblical nonresistance as preached by Jesus in the Sermon on the Mount — objects to nuclear picketing? A device that can kill all mammal life on this planet and render it useless for human habitation for hundreds if not thousands of years? To protest against such a weapon of destruction is an "ornery" thing?

And then, who agrees with Ediger? Only a few stubborn mules, mostly pastors and associate pastors — strange to say. Also, probably, Sunday school teachers, Bible scholars, deacons, and elders.

And now, the icing on the cake! The Mennonite Brethren have got it right. High praise coming from a GC. Flags behind the pulpit, don't raise social issues, don't rock the boat, and give the emperor his pinch of the income. Register for the draft. Support the military.

Then Mr. Stauffer does get serious. By all means, let us pray for Mr. Reagan — and Mr. Trudeau, Mrs. Thatcher, Mr. Brezhnev, and all world leaders. Paul tells us to do so. I firmly believe the early Christians prayed for, not to, Nero, I fervently prayed for Mr. Nixon during the darkest days of Watergate — and I'm not from the US. I prayed for the Pope when he was shot — and I'm not a Roman Catholic.

And finally, Mr. Staufer, please pray for me. I'm one of those selfish Canadians not wishing to get involved. I pay my war taxes; I don't protest Canadian purchase of US military airplanes; I don't rock the boat. But I admire those who, like the apostle Paul, Dietrich Bonhoeffer, Michael Sattler, Stephen, Wycliffe, and other "fools for Christ," were willing to give their lives by speaking out against the injustices of their times. *Doug Miller, 43 Duncairn Avenue, Kitchener, Ontario N2M 4S5* 9 July

Supports legal action

The letter by the deacons of the Eicher Emmanuel Mennonite Church of Wayland, Iowa, disturbs me. The fact that it quotes a lot of Bible verses does not lessen my apprehension, and the reason is this. It is precisely because of their understanding of the New Testament and the effect of that understanding upon their consciences that moved certain conference employees to ask that their income tax not be withheld from their salaries.

As one who observed the session at the Estes Park conference at which the motion was passed to proceed with "the lawsuit" attempting to exempt church bodies from the obligation to collect taxes for the federal government, I am aware of the soul-searching that preceded that action. At one time when the early church gathered for a conference to make a decision which still affects us today, the action of that body is summed up in the words of Acts 15:28: "It seemed good to the Holy Spirit and us." I believe the Holy Spirit still speaks today via the consensus of believers gathered in the name of Christ, and this is the only Scripture I will use.

I am also aware that many Mennonites and other Christians prefer to support favorite projects, just as the deacons of Eicher Church have expressed theirs. So let us encourage those of our number who often earmark gifts "where most needed" to continue to do so, and those of us who have already contributed to the expenses of the above-named legal action to double their contribution as I will mine. I have faith to believe others will join us, and other denominations will thank us for pioneering in this area. *Louis A. Janzen, Box 501, North Newton, Kansas 67117* 3 August

Discerning the secular mix

May I contribute my thinking concerning the appearance of "Giving God the Business" by Don Ratzlaff (26 May issue), reprinted from the *The Christian Leader*? Myron Schmidt is "surprised" and "chagrined."

I read and enjoy Ratzlaff's column in our local weekly for the truths he spreads out in his fascinating literary style. He has the courage to expose issues good people fear to touch. Expressed in humor all his own, the reader is not left unsure of what is said.

Concerning the Amway article, I do not question Don's veracity in having researched the subject. His weekly columns give me that assurance.

We in the church find it easy to accommodate to secular society when segments of Christianity are used as an ingredient to lure the unsuspecting. It frees the conscience while enjoying the world's offerings. "Giving God the Business" points out this mix. Amway is just one of the routes to this mixing. *Mrs. D. P. Ewert, 309 South Cedar, Hillsboro, Kansas 67063* 4 August

Beware judging

Re "Evaluating People and Movements" (28 July issue) and other thoughts in that edition: maybe we should also add (11) Beware of those who are critical of *all* "faith ministries" but are not hearing any salvation message in their own churches; (12) Beware of judging. Is our *own* witness so perfect?

The time is now for us to forget trying to find our own explanations for everything via committees and conferences and take our place doing what Jesus told us to do as his disciples in Matthew 28:19-20.

If we were busy following God's Word we wouldn't have time to criticize other ministries. We would pray for them; we wouldn't be quibbling among ourselves over war taxes, suits against our government, and spending precious time on papers about homosexuality, premarital intercourse, and adultery.

Are we as a conference following the Word of God, or have we also begun to follow some men's ideas? Are we ever going to try 1 Peter 5:7 and Psalm 118:6, 8?

Our God is not such a minute God that he needs us to figure out all the answers. He has already told us if we take time to seek and listen to him.

Has there been much time spent in prayer over the questions that are being raised? *Bonnie Hirschy, 116 Second Street, Wayland, Iowa 52654* 7 August

MEDITATION

Parable of the church

To test Jesus a lawyer asked, "Master, what shall I do to inherit eternal life?"
"How do you read it?" Jesus asked. "What is written in the law?"
Eagerly the lawyer said, "You shall love the Lord your God with all your heart."

Going on he said, "With all your soul, all your strength, and with all your mind."
Only to end with, "And your neighbor as yourself." Then he tried to justify himself.
"Oh, and who is my neighbor?" He asked Jesus, who answered with a parable.
"Down from Jerusalem, a traveler on the way to Jericho fell among thieves.

Stripping him of his clothing, they wounded him and then left him for dead.
A certain priest passing by saw him, but he passed by the other side.
Moments later a Levite came near. He too, looked at him and passed by.
A while later a certain Samaritan, as he journeyed by, saw him lying there.
Reacping the injured man, he was moved with compassion. He bound his wounds.
Immediately he poured on oil and wine and put the wounded man on his own beast.
Then he took him to an inn. The next day he gave the innkeeper money to care for him."
And Jesus asked, "Which, of the three, was neighbor to the man who fell among the thieves?"
Now the lawyer said, "He who showed mercy on him." Jesus said, "Go and do likewise."

Winnie E. Fitzpatrick

It's time

It's time to plow,
    to turn over new ground,
        to bury the debris and begin all fresh.
It's time to drag out the old weeds that pester us
    and destroy them so that new growth may begin.
It's time to cultivate those strong, faithful,
    who have wintered with us,
        and to nourish them with our tender loving care.
It's time to transplant
    and bring new life to a distant place.
It's time to plant the seeds
    that God has entrusted to our care.
It's time we learned to do our tasks,
    but only God can make our garden grow.
Time is short,
    for all too soon
        it will be time for the harvest.

Doris E. Hershberger

Warm arms around weak shoulders

From the pen of Martin Shaw come these words: "God is working his purpose out, as year succeeds to year. . . . Nearer, and nearer draws the time . . . when the earth shall be filled with the glory of God, as the waters cover the sea."

Father, continue to work out your influence through your creation. Thank you for the believers gathered, who seek strength and support — yes, warm arms around quivering and weak shoulders.

Help us to care for persons — before insipid differences keep us from communicating. Keep us from loud obnoxious prayers that have hidden our personalities — when we might have comforted more of your children, assuring them that they weren't alone in their weakness.

Clayton Funk

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EdITORIAL

When answers don't come

For more than 40 days I have been in the wilderness. Since 9 June I have been asking God, Why? Why did our son have to die? Why did he have to feel life was so hopeless that he gave it up. What good can possibly come out of such a tragedy?

God, why don't you tell me what it's about? Please give me a sign that Glen is in your care. Speak to me.

But there is silence. There is darkness.

The eye sockets are dry to the point of coarse sandpaper. At times it feels like no more tears can ever again flow. Only to become engulfed in a fresh wash that sobs forth like an artesian well.

Already the grave is grown over. There's hardly a mark in the soil. Surely it cannot be true.

His room remains empty. I avoid it as though it were haunted.

Does his spirit (soul) rest? Is he in limbo? Does he see and know and feel? What is his soul's destiny?

What wretchedness among us created such a despair? Why could he not find hope and accept loving help?

God, why are you silent? Are you embarrassed with me? Should I too hide myself? Is this my unpardonable sin?

The valley seems so deep and the shadows so long. Does the sun still shine, and is your rainbow still a signal of your covenant not to destroy us?

Surely no one has trod this path before me.

God, if you don't care enough to speak to me, how can I go on? Should I step out of public service? How can I find forgiveness? Can joy again grow out of pain?

Hundreds of cards, letters, phone calls, and personal visits have come. Many weep with us. They speak of similar experiences in many Christian families. Others tell of different pains. Some come and sit with us. Prayers. God's Word. Testimonies of healing after pain. Miracles. Nobody claims to have the answer. Most have found some handles, some way to cope. They say there is no forgetting, but there will be an easing. God does honor his promises.

Paul writes ". . . for we were so utterly, unbearably crushed that we despaired of life itself. Why, we felt that we had received the sentence of death; but that was to make us rely not on ourselves but on God . . . he delivered us . . . and he will deliver us . . . on him we have set our hope. . . . You also must help us by prayer. . ." (2 Corinthians 1:8b-11).

"A god who provides all the answers becomes an explicable and comprehensible god, but also ceases to be God" (Bosch, *A Spirituality of the Road*, page 33).

Albert Schweitzer tells of his former catechism students in Strasbourg coming to him after World War I and thanking him for teaching them so clearly that the Christian faith does not explain everything. This helped them to survive in the trenches while others — who felt Christianity must provide all the answers — lost their faith as they encountered the inexplicable horrors of war.

Jessel Rakover, a Warsaw Jew preparing himself for the pogrom during World War II, left a document which includes these words: "I believe in you, God of Israel, even if you have tried your best to dissuade me. . . . I believe in your laws, even if I cannot approve of the way you manage things. . ." (*Ibid.*, page 34).

Jesus cried about being forsaken (Mark 15); Jeremiah cursed the day he was born (20:14, 18).

There seems to be no *one answer*.

But supplication and anguish turn to doxology. They believed in God even when there was no answer.

How is it possible? Can that also be our lot?

Yes. God is holy, and our trust in him is not vain. I cannot see *the* answer, but I can have faith. Praise the Lord; there is hope in that relationship. God has not yet answered my cries; but he is with me. I believe that. *Bernie Wiebe*

In keeping with our summer fortnightly schedule, the next issue of *The Mennonite* will be dated 8 September.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Music and spiritual growth

Warren Friesen

It is the final class session of Music Theory IV, and the professor is delivering his closing remarks. We have spent the entire semester grappling with the intricacies of advanced musical analysis. Now, for a moment, Dr. Jones waxes philosophical, speaking about the mystical power, the spiritual beauty of music, and the value and joy of dedicating oneself to the service of that art. I almost imagine myself in church, so much do his words resemble the language of a sermon. It is a welcome experience for it gives me some hope of answering questions which have long plagued me. Can music bring people closer to God? Can the commitment to a musical career be integrated into my larger Christian commitment? If so, then all the endless hours spent in rehearsals for orchestral concerts, all the hours spent practicing scales and arpeggios, all the hours spent analyzing symphonic scores become worthwhile. If not, all those activities — however personally satisfying — become in the sense of my Christian life a rather extraordinary waste of time.

The mystery of music. In every age and every culture the power of music has been recognized and employed. It drives soldiers into battle, lulls infants to sleep, calls worshipers to devotions, woos sweethearts and lovers, sells soft drinks and politicians. Yet for all the use we make of music, we seem unable to explain its power. This remains one of the thorniest problems in aesthetics. Volumes have been written on the subject, yet the question of how it works has never been adequately answered. Like God, music remains in some sense a mystery. We can experience it, we can accept it, but we cannot explain it. Modern people have become uncomfortable with mystery and to that extent have become uncomfortable with the idea of God. They tend to ignore what cannot be readily analyzed or quantified. Perhaps one of the greatest

services music can render to the people of today is in contributing to a sense of mystery.

Music's spiritual potential. Within the church we have often failed to recognize the spiritual potential music may represent. We have become enamored of intellectual constructions, making the sermon the centerpiece of our worship experience. In the performance of vocal music we concentrate on the meaning of the text and often fail to open our hearts to the beauty of the music itself. And many Christians harbor an unhealthy distrust of instrumental music. Nineteenth-century Austrian playwright Grillparzer, though a dealer in words, had profound respect for the force of music. He wrote, "He who knows thy power, oh melody! which though needless of words to explain the meaning, bringest down from heaven, thither to return, after stirring the depths of our soul — he who knows thy charms will never make thee the humble creature of poetry . . . but he will acknowledge the existence of thy own independent realm."

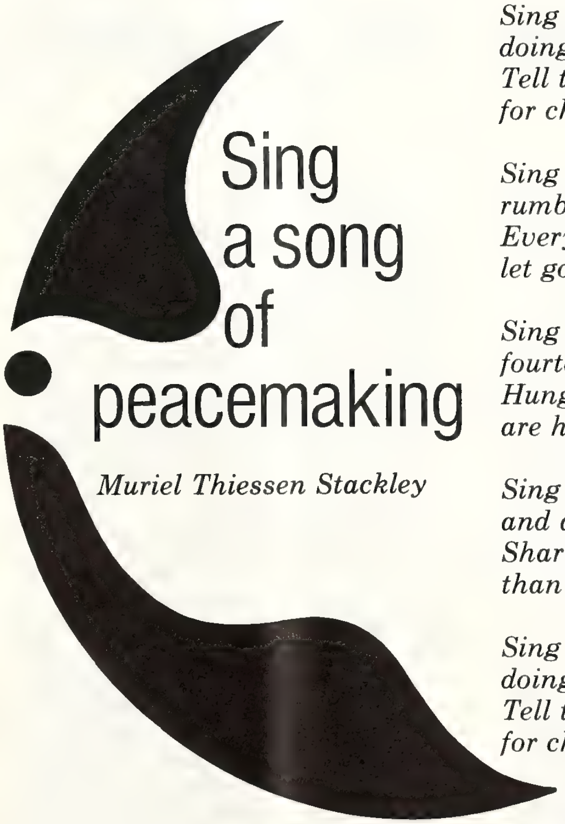
The tensions of music. In admitting of music's power, however, I do not maintain that this power is always used in ways which contribute to spiritual edification. Music may represent the side of human nature which is noble, profound, and spiritual; it may also represent the side which is selfish, trivial, and profane. The act of artistic creation is a process of self-realization. And just as artists discover themselves through their creations, the world at large knows itself through the creation of its artists.

Music and message. To the sensitive listener a work of profound beauty represents more than a mere succession of pleasant sounds; it is a message that words can never adequately express nor the intellect fully apprehend. Music addresses us at a deeper level than words; bypassing the intellect, it speaks directly to the soul. St. Paul knew the inadequacy of words to express the strivings of the soul, and in hearing a moving musical performance I often recall what he wrote to the Romans: "We do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words."

Can music bring us closer to God? Can it make us morally better persons? Only, I think, if we are receptive to its message. Composer Aaron Copland speaks to this question when he writes, "A masterwork awakens in us reactions of a spiritual order that are already in us, only waiting to be aroused. When Beethoven's music exhorts us to 'be noble, be compassionate, be strong,' he awakens moral ideas that are already in us. His music cannot persuade: it makes evident" (Copland, *Music and Imagination,* page 17).

Music and ministry. In this respect it may not be too far-fetched to compare music with the ministry of Christ. Unlike many modern evangelists, Jesus did not force his message on others with demands and threats. His was the language of the poet and the storyteller. To some the parable of the Prodigal Son may be simply a good story, to others an illustration of ideal paternal love, but to those who are ready to hear his message, the parable is a profound revelation of the nature of God. Jesus told his story simply and replied to those who questioned his method, "Those who have ears to hear, let them hear."

As a musician, I cannot force the message of the music I perform on the public who listens. I only hope that my technique will be equal to the task of expressing that message. To some, music will be a pleasant noise, to others, a window to the soul. Those who have ears to hear, let them hear. •



Sing a song of peacemaking

Muriel Thiessen Stackley

Sing a song of peace-making,
doing what you can.
Tell the world there's food for all —
for child! woman! man!

Sing a song of meat-canning;
rumble out the sound.
Every kind of Mennonite —
let goodwill abound.

Sing a song of Henderson --
fourteen thousand cans.
Hungry folks around the world
are holding out their hands.

Sing a song of Milford —
*and annual giving thanks.**
Sharing food's a better way
than sending out the tanks.

Sing a song of peace-making,
doing what you can.
Tell the world there's food for all —
for child! woman! man!

*Meat-canning takes place in Milford, Nebraska, every year during the week of Thanksgiving.

Music knows no boundaries. Here a father and son — in India — make music together.

Choirs are part of most Mennonite schools and congregations.

Music lessons today abound in Mennonite homes.

Music lifts the spiritual tone

Henry J. Engbrecht

I remember hearing mother sing — many times. Often she sang at her work. At other times she accompanied herself at the piano with a few basic chords. Sometimes she invited us to join her. Those were meaningful moments. We did this occasionally, but mother told us that in her childhood family singing was a regular, almost daily, occurrence.

So it was also with the gathering of friends, youth, and adults. Often a lull in the afternoon or evening visit was filled with the playing of instruments and informal singing. This activity made rounds in family, in social functions, and in church.

I remember when Sunday school began with at least 20 minutes of singing, and all who were age 15 and under sang together. At that time organ and piano preludes were nonexistent in our services, but as people gathered, someone — usually one of our *Vorsänger* — would announce a hymn, and often several hymns were sung before the formal beginning of the service. At conferences and special meetings hymn singing played a large role in the proceedings.

This practice, though modified, still exists in many of our churches. Children sing in Sunday school and at camps. Some churches have special activities in the area of music — instrumental and vocal. A few families still sing together, and choirs for all ages meet regularly to be taught, drilled, and rehearsed in the more formal aspects of musical expression.

Music lessons. How can we forget the time, effort, and money being spent at present for private music lessons and extra band, orchestra, and choir practices? Many of us have been through the entire cycle. We remember going to our local piano teachers for our weekly lessons. Now we are taking children to theirs, with the exception that they can choose from a wide range of instruments. The last 10 to 15 years have seen great strides in the expansion of formally structured band and choral activities in our schools. Where such activities have been even moderately successful, the school, community, and the parents especially have responded at least favorably, if not enthusiastically.

Musical involvement grows. The involvement in musical activity has increased drastically. The American Council of the Arts showed in a recent survey that between 1975 and 1980 the population reporting that they play a musical instrument rose from 18 percent to 30 percent, and those reporting that they sing in a choir rose from 11 percent to 21 percent. At first this seems strange in light of the enormous boom in the electronics and recording industry; strange because we often hear it said that people these days are passive

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A Chinese Mennonite church choir sings at a special MCC program.

The piano is probably the most common "lesson" instrument for Mennonite children.

The electronic amplifiers and microphones have also found a place among Mennonite youth.

listeners rather than active participants. It seems to say clearly that within the human breast there is a great need for textual and tonal expression — actively and vicariously.

It seems that every living creature has been born with the built-in need to express itself audibly — some more, some less. The singing, chirping, chatter of birds and insects; the croaking frogs at night; the lively expressions of pets at play; all testify that our Creator did not design this by accident. In this respect I feel that humans are not so different from these other creatures. I believe strongly that God planned for us the need to express ourselves in many ways — through physical body movement, through drawing, painting, and sculpturing, through language, and through sound. And I believe each of us has need of all of these in varying degrees. It is through these forms of expression that we can come closer to an understanding of ourselves and our surroundings, including the people with whom we interact.

Music lifts us. Yes, we are spending a lot of time, effort, and money in perpetuating the art of music. Yes, we strive to become more skilled in our techniques. We reach out to discover different styles or forms of expression. The process of highly disciplined and carefully structured learning programs is more advanced than ever before. But the real issue is a basic one — our need to express ourselves in the best way we know how and at whatever level we may find ourselves. And when we do so, something happens to us. Whether it was mother singing by herself (perhaps unaware that anyone was paying attention), children singing at play, or someone playing an instrument — at whatever level — the need for us to give expression through an organized "sound" utterance is ever present. And the result is almost always a "lift." Musical expression by those who practice or appreciate it cleanses, purges, inspires, encourages, and unites us. In the corporate context it has been used variously at political rallies, military functions, in service clubs, by strikers and demonstrators, and certainly in our schools, churches, and church conferences.

The power of music. I have been overwhelmed numerous times by the power of music to lift us out of discouragement, despair, or pessimism. How often a mood has been set or a change of mood has been created by a song. Secondly, I have been equally overwhelmed by the power of music to unite people. How often in our private lives, our corporate worship, at special meetings, at campfires, and on conference floors we have experienced a coming together of mind and spirit because we sang and heard music together. Martin Luther said, "Music is a semi-disciplinarian and schoolmaster; it makes men more gentle and tender-hearted, more modest and discreet." May God grant us continued vision, sensitivity, and receptivity for the power of music in our lives. •

NEWS

Women in pastoral ministry given boost at General Assembly

(Left to right) Becky, Rosie, Peter, and Rheta Wiebe participate in assembly singing.

Bowling Green, Ohio — Meeting on the campus of Bowling Green (Ohio) State University, 11-16 August, with other adults, youth, and children, the General Assembly delegates of the Mennonite Church affirmed the six-year study of the task force on "Leadership and Authority in the Life of the Church." It deals with the meaning of ordination and how Mennonites choose their leaders.

The delegates, however, quickly focused on the controversial issue of women in the ministry. Speaker after speaker called for the strengthening of the church by encouraging the full use of women's gifts. Ruth Brunk Stoltzfus, of Harrisonburg, Virginia, lightened the discussion with humorous but penetrating observations.

The outcome was that women seeking to share with men in the pastoral ministry were given a boost, but not without some dissidence. The latter seemed to be aired more in the corridors and privately than in the public session. The 300-member General Assembly nevertheless voted to "study and facilitate the process of full involvement of women in ministry" during the next year.

In other business, the assembly protested the nuclear arms build-up in a letter to President Ronald Reagan with a similar letter going to Prime Minister Pierre Trudeau of Canada, heard reports from various boards and committees, authorized a review of the 10-year-old churchwide organization, and discussed study documents on "human sexuality in the Christian life," "the use of the law," and "justice and the Christian witness."

General Assembly was not the only happening at the biennial convention, however. Under the nickname "Bowling Green 81" and the theme "Called to One Hope," Mennonites gathered from across North America for fellowship and inspiration. Visitors from Ethiopia, the Netherlands, and other countries were also present, some officially.

They were hosted on the 16,000-student campus by the Ohio Conference, which relied heavily on scores of volunteers from many Mennonite congregations in the nearby Archbold area.

"There is hope in a hopeless world through Jesus Christ and it must be shared," said moderator Glendon Blosser in the opening mass session of the convention. The "hope" theme was repeated on the following evening by Warner Jackson, Martha Smith-Good, James Lapp, and J. C. Wenger.

The youth convention reverberated to the sounds of good music, drama, and preaching. More than 1,600 youth registered.

Daily Bible studies for both youth and adults were led by Don and Anna Ruth Jacobs. They presented 1 Thessalonians, which they called "the oldest extant piece of Christian literature."

The convention ended with communion at a Sunday morning mass session attended by adults, youth, and children. *Steve Shenk*

Forum suspends publication—too costly

Bowling Green, Ohio — *Forum*, the periodical for students and young adults published jointly by the General Conference's Commission on Education (COE) and Mennonite Board of Missions (MBM) of the Mennonite Church, will not be published during the 1981-82 school year. Plans for publication beyond that time are also uncertain.

The decision to suspend publication of the magazine was made at a meeting of staff persons representing COE's Department of Higher Education (DHE) and MBM's Student and Young Adult Services (SYAS) on 12 August during the Mennonite Church General Assembly here.

James Dunn, director of higher education for the General Conference, cited economic factors related to overall program priorities as reasons for the shutdown of *Forum*. According to Dunn, the most recent cost quotations received by the periodical's publishers in late July reflected figures for word processing and mailing which were significantly higher than initially anticipated.

Forum's publishers had earlier already pared down the magazine's budget to its skeleton, in hopes of keeping the periodical alive for another year. The latest cost estimates could simply not be absorbed by the projected bare-bones budget, according to Dunn.

The suspension of *Forum* brings to an end 14 years of publication of periodicals aimed at students and young adults within the General Conference and the Mennonite Church. A magazine titled *Arena* was *Forum*'s predecessor. *Larry Cornies*

Dual conference affiliation provides benefits, frustrations

Two sessions for dual conference congregations took place at the Mennonite Church Assembly at Bowling Green, Ohio, 12 and 13 August during the time for seminars. Twenty-four out of 44 dual conference congregations plus eight other congregations, some considering dual affiliation, were represented at the meetings.

One of the first agenda items asked of the participants was to tell what value they see in having dual conference congregations. Some of the responses were as follows: Many urban settings do not have enough persons from any one group to form a church. New members can still keep ties to their denomination and colleges. Being a dual conference congregation presents a unified witness. It is an enriching experience to have people from different conferences. Such a church can recommend a broader number of churches to persons moving away to a new area. It increases resources available to the congregations.

Ross Bender, professor at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, presented a plan for a federation of Mennonite denominations. He feels that a merger is not feasible at this time, but rather an "umbrella" organization with the core of it being coordinated by the Council of Secretaries and Moderators (CSM) would be possible.

Bender listed some of the values of a federation: It would allow each denomination to keep its identity while maintaining a united witness to other Christians and the world. Work in missions could be more easily done together. It would provide an instrument to relate to other Christian bodies, provide direction, and promote special events.

Response to the federation idea was mixed. Some present at the meeting felt it was not a final solution, but rather a merger would be.

Several problems of dual conference affiliations were discussed. What to do about a church budget was one of these. Several persons reported on a goal of giving 50-50 to both the General Conference and the Mennonite Church. Another person felt a church should support each denomination according to its population density.

The problem of churches receiving so many mailings was also discussed. This led naturally into talk about a structure that would deal with such problems. It was decided to have an ad hoc committee to coordinate things in the future. The group chose Peter H. Dyck, James Waltner, and Conrad Wetzel, all of Illinois, for the committee.

They are to provide communication between dual conference congregations, look at questions of how to simplify things, and plan for another meeting at the joint conference to be held in 1983 by the General Conference and the Mennonite Church. *Marion Keeney Preheim*

Everyone Likes a Vacation

So, why are these students spending theirs in the frozen Midwest?

They're attending Urbana '81.

Plan to attend the
All-Mennonite Meeting
at the First Mennonite Church
of Champaign/Urbana
912 W. Springfield, Urbana,
IL 61801

Wed., Dec. 30, 1981, 2:30 pm

- Hear Don Jacobs speak.
- Watch a new audio-visual.
- Throughout the convention see the displays of 8 Mennonite Mission Agencies in the Armory.

13th Inter-Varsity Student Missions Convention at the University of IL. at Urbana. Dec. 27-31, 1981

For registration details, write:

Inter-Varsity
Urbana '81
233 Langdon St.
Madison, WI 53703

Mennonites plan for Urbana 81

Akron, Pa. (MUPG) — Representatives of eight Mennonite and Brethren in Christ missions and service boards will participate in the 13th Inter-Varsity Christian Fellowship (IVCF) Student Missions Convention at the University of Illinois at Urbana, 27-31 December 1981. "Let every tongue confess that Jesus Christ is Lord" is the theme of Urbana 81. Previously the convention took place every three years, but when more than 18,000 registered for Urbana 79, IVCF officials decided to schedule the convention every two years.

The missions and service boards will have displays at the armory throughout the convention. Students will have opportunity to talk to representatives about service assignments. A Mennonite information booth will also be set up to provide materials and answer questions about the Mennonites and related groups. The missions and service boards will each offer three "Models in Ministry" workshops during afternoon sessions of the convention. Those participating in Urbana 81 are the Africa Inter-Mennonite Mission, Brethren in Christ, Eastern Mennonite Board of Missions and Charities, Evangelical Mennonite Conference, General Conference Mennonite Church, Mennonite Brethren, Mennonite Central Committee, and the Mennonite Church.

An all-Mennonite meeting will take place at the First Mennonite Church of Champaign/Urbana, Illinois, on 30 December at 2:30 p.m. A new slide-tape presentation about Mennonite mission work is being produced for the meeting. Don Jacobs, executive director of Mennonite Christian Leadership Foundation, will be the speaker. He has also been selected by IVCF to lead a seminar on "The Gospel and Culture."

Planning for the inter-Mennonite participation at Urbana 81 is being coordinated by the Mennonite Urbana Planning Group (MUPG). Committee members of MUPG are James Dunn, Newton, Kansas; Norman Johnson, Akron, Pennsylvania; Melba Martin, Elkhart, Indiana; Ron Penner, Winnipeg, Manitoba; and John Sommer, Newton, Kansas.

College students interested in attending Urbana 81 should contact IVCF, 233 Langdon, Madison, WI 53703.

Two scholarships have been established recently at Bluffton (Ohio) College. Funds from the Evan M. Welty estate will go to the college to help establish a perpetual scholarship fund for students majoring in the field of music. Another fund, the Boyd D. and Bertram Smucker Scholarship has been established for Bluffton College students majoring in speech, drama, or forensics.

Forty-six people were baptized at a Protestant church in Shanghai 5 August, bringing to more than 240 the number of Protestants baptized since the city's five churches were reopened in 1979, according to Xinhua News Agency. The agency said 42 of the Protestants chose baptism by immersion. The baptismal service was held following a two-month Bible class at the church. The students of the class were tested for their sincerity of belief before being administered baptism.

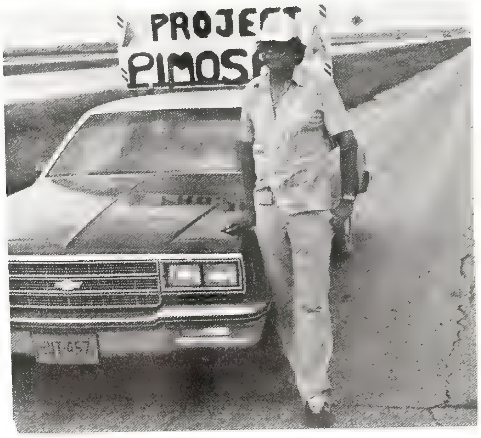
Healers who tell sick people they are inhabited by a devil can do them irreparable harm, says a leading spiritual writer of the Catholic charismatic movement. Many emotionally disturbed people have been made more troubled rather than helped by the prayers of such healers, George A. Maloney, SJ, said in a recent article which he amplified in an interview. "Tremendous damage can be done to people with deep-seated neuroses by giving the mental image that a devil — or several — possess them," he said. "To use scriptural imagery, it's sweeping out a devil to let seven more come back."

McKay walks 350 miles to support native church project

Winnipeg, Man. — An indigenous native Christian church may well be a reality in the near future according to Elijah McKay, who walked 350 miles from Regina (Saskatchewan) to Winnipeg to raise support for the church project.

As the lone participant in Project Pimosay (*pimosay* is the Seaulteaux word for "walking"), McKay left Regina 23 July, averaged 25 miles per day, and arrived in Headingly 6 August, where he was joined by 15 persons who walked the last four hours with him. He said support was good as he walked, and some funds have already been raised.

The church, and the walk-a-thon, were long-range projects which had been on the drawing board for over a year McKay said. He added that Project Pimosay was inspired by a needy community.



Elijah McKay continues his walk.

"At this point we have a community of 30 people who meet regularly, and we've reached a point where we need our own building," McKay said. "Not only a building specifically for the original 30, but also as an outreach center to the urban native population."

McKay stressed that the community's goal is independence. "If one looks at the churches today — Mennonite, Baptist, Anglican, and Catholic — most have native ministry programs, but these are programs run by whites with no native input. As long as we have Mennonite money we will not be indigenous; we will be puppets."

Admittedly the major failure of the church has been the unwillingness to recognize and promote leadership of native people within church structures. McKay's statement that church people will support native programs as long as whites run the program seems to hold water. It is not a native alliance church he wants, nor a native Mennonite church, it is a native Christian church.

Said McKay, "We do not want the European package. I must ask myself, 'Elijah, where do you come from, where are you going?' We are indigenous. We will be indigenous. Of course, this church will be building on a fundamental faith, our constitution being the Word of God, but we do not want to sit back and say, 'Let the white man bring us our religion.' It logically follows that both the Seaulteaux and Cree languages will be used in our church."

John R. Friesen, one of the directors on the Native Ministries Board, said many Mennonites would give initial financial support, even though it was not a "Mennonite" project.

Friesen maintained that the native Christian church is an important project because "right now the native people of Winnipeg need help, and this is one way help can be given."

Because the native church is not incorporated, they have a board of directors (three native, two non-native) who approve the use of all funds. Funds are directed through the Mennonite Central Committee (Canada) office.

According to McKay, the goals of the church are to hire a qualified native minister, initiate spiritual activities like Sunday school and a young people's group, and in the future they hope to run a private school, operate boarding homes for native students, and manage a native restaurant.

McKay said he hopes people will not view his desire for independence as negative. "We're not building a church of Indians. We will have both whites and natives. We still want a relationship with other Christians. We need their skills. Basically, we want indigenous independence."

Persons interested in pledging money to Project Pimosay (late pledges will be accepted) or the Native Christian Church may write for information to Native Christian Church, c/o MCC (Canada), 1483 Pembina, Winnipeg, Manitoba R3T 2C8. *David Bergen*

Position available

Prairie View Mental Health Center in Newton, Kansas, an established Mennonite church-sponsored psychiatric facility, is planning to develop a new service combining counseling and medical care in nearby Wichita, Kansas.

Applications are now being accepted for the position of **pastoral counselor-director** with the following qualifications: successful pastoral experience, strong Christian faith, a doctoral level degree, appropriate certification by the American Association of Pastoral Counselors, both program development and clinical skills.

The position will be available by **mid-1982**.

Applicants should send their vita to:
Mr. Larry W. Nikkel, Administrator
Prairie View Mental Health Center
Box 467
Newton, KS 67114.

The board of directors of the West Coast Mennonite Relief Sale announced 30 June that the annual sale will be moved from Reedley, California, to Fresno, California. The action is prompted by a need for more parking and space for continued growth. Fundraising efforts by volunteers have grown from $17,000 in 1968 to a record $108,000 raised for worldwide relief during the sale in April.

The town of Woodbury, New Jersey, has begun saving itself thousands of dollars a year. It now requires residents to separate recyclable paper, aluminum, and glass from their regular trash. The city saves money by dumping less trash in its landfill. And it collects a good bit of cash from selling the recyclable materials. Residents who refuse to separate their trash have their trash left on their sidewalk.

MWC delegates choose theme, consider role of women

Lombard, Ill. (MWC) — Delegates to the Mennonite World Conference General Council selected a theme for 1984 and heard calls for a larger role for women at their first separate meetings held 21-26 July in Nairobi, Kenya.

After several days of deliberation, the delegate body agreed on the tentative theme, "Serve in Hope as People of God," for the XI MWC Assembly to be held in July 1984 in Strasbourg, France. The executive committee was instructed to consider alternative wordings such as "The People of God Serve in Hope" or "God's People Serve in Hope," taking into account the implications of translating the theme into other languages.

In proposing the theme, the executive committee noted recurrent delegate interest in several areas: "in Christ," "pilgrimage," "hope, future, fulfillment," "servanthood and discipleship," and "identity," said Robert Kreider, secretary.

A proposal to focus more specifically on the peril of nuclear war, brought by Winifred Beechy of the US and affirmed by voices from Germany, Holland, Japan, and India, met with resistance from some Third World delegates who said that was not their issue.

"We are all facing different kinds of problems," said Naftali Birai of Tanzania. "Some don't have food. Some are facing the nuclear problem, which we don't have in Africa."

The two problems are related, responded Ed van Straaten of the Netherlands. "Christ's love for mankind is the common factor."

Again when Beechy repeatedly mentioned the subject of nuclear war in her sermon at the final worship, one South American delegation privately expressed displeasure and said the sermon did not belong in a heavily-African congregation.

The selected theme will now be given to the program committee, composed of Europeans, who will refine it and plan the specific speakers and elements for the gathering in Strasbourg.

President of the French Mennonite Conference, Jacques Graber, reminded the delegates that French Mennonites are looking for a conference which will "strengthen our faith and our fellowship and our awareness of belonging together" as well as speak to the general public about who Mennonites are.

In France, he said, we believe in "the total Christ who is to be found in the entire Bible who alone brings salvation to all the world."

The new General Council representative from France, Louise Nussbaumer, issued a formal invitation. She appealed that the assembly not become a "tourist event" and that the interests of youth and Anabaptist themes be given priority in planning.

The concerns of youth were also picked up by delegates from Holland and India.

"We need to tell (youth) that in spite of nuclear weapons there is hope, in spite of unemployment there is hope," said Jo van Ingen Schenau-Elsen of the Netherlands.

"If we are not preparing this conference for the young people, then our conference will be just a celebration of good old Mennonites," said P. J. Malagar of India. "Let's do something aggressive.

In the other topic of potential controversy on the agenda, several delegates spoke appreciatively of the role of invited women delegates at Nairobi (in reports, prayers, addresses, Bible studies). Women delegates thanked planners for inviting them.

Abraham Wetseh of Ghana called for reconsideration of training women for pastors. "Whatever we bind here is bound in heaven."

Mary Matthijssen-Berkman of the Netherlands pointed out that women do not want to exercise "authority" but simply use their gifts. Applause followed.

Women are asking that at Strasbourg there be more women on the main program, that no separate women's meeting be held during the main program, and that there be a special interest group for women, reported delegate Gladys Goering of the US on behalf of a women's caucus held the previous evening. This appeared to be the general consensus of the council, said Paul Kraybill later.

Women should also help in the total service of communion, said Bertha Beachy of the US. It was pointed out that women helped serve at Wichita and would help serve at Nairobi.

No formal position was adopted on the role of women. Suggestions are to be taken up at the program level.

Fifty-seven delegates and 79 others participated in the meetings. The group represented 29 countries and 46 conferences from all over the world. *Bruce Leichty*

Food service director

Camp Friedenswald needs someone with experience in food preparation, menu planning, and supervision of workers. Kitchen serves 50-200 on weekends, and weekdays during the summer.

Position desirable for VS for 1-2 years, but will also consider it as a salaried position.

Position available **1 September.**

Send resume to:
Robert Bertsche
15406 Watercress Drive
Cassopolis, MI 49031
616/476-2426.

Are Mennonite churches accessible to persons with disabilities? Are handicapped persons accepted as part of the family of God in Mennonite churches? Concern for these issues has prompted three Mennonite agencies to propose 9-18 October as Access Week for Churches. To recognize Access Week, churches may plan worship services using handicapped persons, determine the needs and gifts of handicapped persons, and affirm and demonstrate anew the unity and wholeness of the family of God. For more information contact Access Week, Box 370, Elkhart, IN 46515; telephone 219/294-7523.

For rent. Mennonite Central Committee family on assignment in Africa wishes to rent their family dwelling on Avenue J, South, Saskatoon, Saskatchewan. It has a main floor, light housekeeping unit, and a one-bedroom suite in the basement. If interested, contact Harry Guenter, phone 306/244-2700 (business) or 306/244-7001 (home).

The National Endowment for the Humanities (NEH) has granted Goshen (Indiana) College $153,380 for a three-year project to make more books in the Mennonite Historical Library available to the public. Housed in Good Library on campus, the historical library contains one of the most important collections of 16th-century Anabaptist and Reformation materials in the world. "The NEH grant will be used to tackle a high volume of books and pamphlets that have never been properly cataloged," said Nelson Springer, curator.

Nonprofit drug factory operating in Bangladesh

Dacca, Bangladesh (MCC) — Paracetemol and ampicillin were the first to come off the production line in May. Tetracycline, diazepam, metronidazole, and aspirin followed two months later.

The nonprofit Gonoshasthaya ("People's Health") Pharmaceuticals in Bangladesh now works two shifts daily to turn out these and other basic drugs — at prices 20 to 50 percent lower than those of commercial manufacturers.

Mennonite Central Committee volunteer Doug Pritchard of Sydney, Australia, who has a PhD in chemical engineering from Queen's University, Kingston, Ontario, serves as production advisor to the factory. "Drugs sold in Bangladesh are misrepresented, overpriced, and 50 percent are unnecessary or banned in the West," says Pritchard. "Our objective is to make essential drugs available at the lowest price possible."

The factory is the brainchild of Zafrullah Chowdhury, a Bangladeshi doctor. After setting up a makeshift hospital in a town near Dacca to treat wounded during Bangladesh's war of independence in 1971, he remained to establish a health and community development center.

Ten years later 200 workers based at the center are involved in programs in health, agriculture, education, and other areas designed to improve the lot of women, the landless, and children of the poor. Pritchard's wife, Jane, a medical doctor, works with the organization's family planning and maternal/child health program.

Chowdhury first considered building a factory to manufacture drugs from imported raw materials in 1974. But it took four years to receive government approval.

Staff at Gonoshasthaya Pharmaceuticals prepare material for paracetemol tablets.

Pritchard says that the unique nature and objectives of the project have caused some frustrations. The health center deliberately chose small companies to construct the building and equipment, resulting in some delays and inefficiency.

The health center also chose to hire as many local young women as possible from the poorest families in the area. Many could not read or write, and thus spent six months at the center's school acquiring basic skills.

With sufficient stocks now on hand the factory has begun marketing the drugs.

According to Pritchard, prices will cover costs plus a percentage for research into indigenous medicines and support for other programs of the health and community development center.

By doing away with fancy labels and brand names, Chowdhury hopes to capture as much as 15 percent of the $65 million Bangladesh drug market in the next two years.

Some of the big drug companies are beginning to take notice. According to the *Asian Wall Street Journal,* "there is talk among some drug company executives here of banding together to sell some products below cost, thus "preventing the competition from gaining a toehold."

MCA revived to promote community among Mennonites

Elkhart, Ind. — Mennonite Community Association (MCA) is being revived after 15 years of virtual inactivity.

The concern to build and maintain community was central to the work of MCA. Initially there was concern for the vitality of community among the Mennonites in the face of rapid socio-economic changes of the post-World War II era. The *Mennonite Community* magazine began in 1947, then merged with the *Christian Monitor* in 1954, becoming *Christian Living. Mennonite Community Cookbook* was published by MCA to help preserve Mennonite cuisine and culture.

One of the issues prominent in MCA meetings and publications was mutual aid. How should mutual aid be encouraged and structured in the 20th century? These discussions helped give birth to Mennonite Mutual Aid.

Since the mid-60s, MCA has been largely inactive as an organization. There was little effort to recruit continuing membership or to find new leadership. In addition, other organizations and official church agencies were carrying many of the concerns MCA had carried.

In the early 1970s, those who had helped to spawn MCA began to question the future of their progeny. They argued that MCA should continue to help clarify the vision for community and promote it among Mennonites.

Out of this search it was decided to revive MCA. The board of directors represents a blend of MCA pioneers and newer faces. Ralph Hernley continues as board president. Dan Hertzler, J. Winfield Fretz, Joe Buzzard, Catherine Mumaw, Dan Reist, and Priscilla Stucky-Kaufmann comprise the rest of the board. Keith Harder has been named executive secretary. Initially he is giving one-fifth time to this effort.

Mental Patients Alliance of Central New York is part of an international network of groups working for liberation and justice for mental patients. They're committed to exposing the abuses of psychiatry, providing advocacy for psychiatric prisoners, and offering support for released psychiatric inmates. Anyone interested in this group may contact George Ebert at Box 1012, Oswego, NY 13126; 315/947-5822.

The Freeze the Nuclear Arms Race Fast was held 6-9 August throughout the United States and around the world. The fast, along with other activities, was held to commemorate the 36th anniversary of the atomic bombings of Hiroshima and Nagasaki, and to underline the connection between increased military spending and cutbacks in human and social services. The purpose of the fast was to build public support for a US-USSR nuclear weapons freeze, which would stop the production, testing, and deployment of nuclear weapons and their delivery systems, such as the US MX missile system and the USSR S-18 and S-19 missiles.

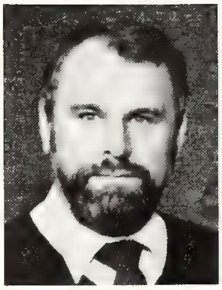
A groundbreaking ceremony was held 20 June in Calgary, Alberta, at the site of the proposed Mennonite Central Committee office and warehouse to be built there. The three-story building is to house offices, a warehouse, and the Self-Help outlet adequately, with parking space and decorative landscaping beside it. About 50 people attended.

RECORD

MINISTERS

Robert Sprunger began working as associate minister of Calvary Church, Washington, Illinois, on 15 January.

WORKERS


J. Buhler

L. Buhler

Loewen

Williams

Epp-Tiessens

Rempels

Jake and *Louise Buhler*, Osler (Saskatchewan) Church, will serve as Mennonite Central Committee's first Southeast Asia coordinators. From a base in Bangkok they will administer MCC program in Thailand, Laos, Kampuchea, and Vietnam. Their assignment is for three years. Jake has a BA and an education degree from the University of Saskatchewan in Saskatoon. Louise has a BS in nursing and an MS in adult education from the same university. Their parents are John and Elizabeth Wiebe of Saskatoon, and Maria and the late Bernhard Buhler of Osler.

Edgar Epp, Saskatoon, Saskatchewan, who for the past five years was MCC (Canada)'s consultant in the Victim-Offender Ministries office, resigned 31 July to become executive director of MCC (Saskatchewan).

Dan and *Esther Epp-Tiessen*, Charleswood Church, Winnipeg, Manitoba, will leave in April 1982 to serve in the Philippines for three years as country representatives for Mennonite Central Committee. Esther has an MA in history from the University of Manitoba, Winnipeg. Dan has a BTh from Canadian Mennonite Bible College, Winnipeg, and an MA from the University of Manitoba. Dan's parents are Martin and Nellie Tiessen of Leamington, Ontario. Esther's parents are Frank and Helen Epp of Waterloo, Ontario.

Laura Loewen, Fort Garry Church, Winnipeg, Manitoba, will serve as Mennonite Central Committee representative in Zambia for three years. She was previously on the staff of Menno Travel Service in Akron, Pennsylvania, and the Netherlands. She has a BS in commerce from Simon Fraser University, Burnaby, British Columbia. She is the daughter of Sara and the late Martin Loewen of Clearbrook, British Columbia.

Peter and *Elsie Rempel*, Sargent Avenue Church, Winnipeg, Manitoba, have begun serving with Mennonite Central Committee in West Germany as administrative and research assistants for three years. Peter worked at MCC (Canada) in Winnipeg from 1976-81. He has a BTh from Canadian Mennonite Bible College, Winnipeg, and a BA in history from the University of Manitoba, Winnipeg. Elsie has a BA in German literature at the same university. Peter's parents are Jacob and Kaethe Rempel of Winnipeg. Elsie's parents are Peter and Mary Rempel of Winnipeg.

Nancy Kerr Williams, Arvada (Colorado) Church, has accepted a half-time position as coordinator of the PEACE (Peace Education As Campus Evangelism) team project, a conjoint resource for campus ministry developed by the Mennonite Church's Student and Young Adult Services, the General Conference's Department of Higher Education, and Mennonite Central Committee's US Peace Section. She will work with groups on campuses.

Secret of submission

Anna Mow

I spoke to a college class about freedom. (In India during the Gandhi movement I witnessed that great struggle for freedom.) I was 82 and I told the students that I now had more freedom than ever before. Later, one of the girls came rubbing her hands and dancing and said, "Mrs. Mow, I can hardly wait till I'm 82."

Everyone wants freedom, but few understand what it means. In *Celebration of Discipline* the author says that *submission* gives us "the ability to lay down the terrible burden of always needing to get our own way."

Most of us have been exposed to such a mutilated form of biblical submission that either we have embraced the deformity or we have rejected the discipline altogether.

Paul talks about submission in Ephesians 5, and the first time I spoke on Christian marriage I noticed that the verb "submit" in verse 22 was in italics. That means it was not in the Greek. It's just "wives unto your own husbands as to the Lord."

So where is the main verb? The previous verse is "submitting yourselves to one another in the fear of God." For the first time I saw that Paul is talking about wives, husbands, children, parents, capital, labor. The same law applies in every human relationship. The secret of the kingdom is *servanthood,* not power over others.

Submit is actually a Moslem word. Islam means submit without choice. But the Scripture tells us we are always free to choose the best way. We are free to choose God or not to choose God. Submit never means that anybody is a doormat.

Adolph Hitler destroyed both the lifework and the family of Victor Frankl. Later Frankl wrote that in those days he found out that the last freedom for every one of us is "the freedom to decide how we will react to anything anybody does to us."

open your bible

The apostle Paul thought women created to be mothers would understand first what he's talking about. He wasn't discriminating against women; he was honoring them when he said this.

I also discovered that the Greek word for submit means to put yourself under the best welfare of another. It is a chosen attitude: we are free to make a choice; I am free to put my husband's interests ahead of mine. I had to go back to the 18th verse to find the main verb which is, "Be filled with the Spirit." Marcus Barth (the son of Karl Barth), who has written the best book on Ephesians, said that only in Christ through the Holy Spirit can we really understand this secret of fulfillment. When we put others first, we don't lose our freedom; we find it.

Women tell me what's wrong with their husbands. At men's retreats they talk about their wives. Young people tell me what's wrong with their parents, and parents talk about problems with their teenagers. We're always blaming somebody else. A woman was telling me what was wrong with her husband and I said, "Isn't there anything good about him?" Well, she acted as if I'd shot her, and she said, "Oh, he's wonderful." I said, "All right, when you're irritated by his clothes lying around or whatever bothers you, be thankful for what he does that you like." Two years later I met her again and she said, "I've learned to praise my husband and be thankful for the things I like about him and we have a completely new marriage."

"Be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks to the name of the Lord Jesus Christ, being subject to one another out of reverence for Christ. Wives to your husbands as to the Lord" (Ephesians 5:18-22).

In *Fascinating Womanhood* the author advises women to "make yourself so fascinating that your husband will do anything you want him to do." If you put other persons first in order to get something out of them, you're still self-centered.

Anna Mow speaks at Messiah College.

Jesus said, "I did not come to be ministered unto." And he said that "he who seeks to save his life will lose it, but he who loses his life for my sake shall find it." Jesus also said, "If any man be great among you, let him be servant of all." So when I talk to a women's group and tell them that a husband is the head of his wife when he's her servant, I also say, "Now don't go home and say Anna Mow said that he has to be your servant. If you do that, you missed the point. Servanthood is the secret."

A phrase in verse 25 says husbands should love their wives. There are four Greek words for love, and in this case Paul uses the word *agape.* Agape love is action love. Somebody wrote a song "Love Is A Verb." I tell you honestly, and I've said it to my husband, sometimes I don't *feel* like I love him. But I'm supposed to *agape* love him too. And so when I don't *feel* like I love him, I make him a special cherry pie or something.

Sometimes we don't *feel* like we're in the presence of God. We don't *feel* like we love God. Whenever that happens I do what I did when I called up the airline to reconfirm my flight. If I don't *feel* like I love God, I reconfirm my commitment to the Lord and go on, and the *feeling* of love follows.

Barbara Ward said, "Every single ancient piece of wisdom will tell you, don't live entirely for yourself. Live for other people." Don't get stuck inside your ego because it will become a prison in no time flat. And don't think that self-realization will make you happy. That is the way you will end in hell, your own hell. True self-realization comes in going out to others, to creation, to art, to knowledge. One of the oldest truths is that "if you lose your life you shall find it."

SPEAKING OUT

Thank you, Lord, for work

Jacques C. Lewis

Dear Lord, help me to be a person whose work and whose play are one. Help me to enjoy being on the job, so that it is my play. Because I'm stuck with it, what else would I want to do for eight hours, if not work?

There are those who feel sorry for the working person in this century, Lord. They figure we're all alienated from our labor and bound to be unhappy. To them, I would say, "I have questions for you. Has work ever been easy? Was it so fascinating to pick cotton, before we had machines and production lines? Who has written an easy poem? Has something ever come out of nothing?"

No, Lord, my work is not easy. But the too-easy would not be worthwhile. And the hard can be made easier through catching its rhythm. The songs of the workers — as they weave and shrink the Scottish tweeds — make their work joyous. And that is to the north, in the chill and forbidding climate of the Hebrides Islands. South, to Africa, the workers chant as they unload cargoes. I, too, have my rhythms. All I ask, Lord, is the least possible noise pollution. Then my spirit is free to fly like a bird, while my hands work on. And for that I'm thankful.

Does this prayer make me sound hopelessly old fashioned, Lord? I hope that our reward, our pleasure in work, is not becoming obsolete the way some of our products have. I know that song, "I Can't Get No Satisfaction." And I am happy to say that it doesn't fit all of us who work. It would be sad if we had to speak nostalgically of "work like my father used to do," as we do of "pies like grandmother used to bake," because our chief satisfaction may come in proportion to our work and the love, even in a factory-type operation. So for the sake of the product and of the worker, we thank you for the gift of being able to bake with love.

Yes, Lord, I'm grateful for work because I can't believe the same satisfaction comes out of mere "transactions." I doubt if the "paper-pushers" are as well repaid in their jobs as I am in mine. It seems like money calls to money. I doubt, for instance, Lord, that they experience the pleasure of a person waking early enough to see the rising sun turning their love's hair golden in its rays. "Yellow is the color of my true love's hair, in the morning, in the morning" has got to be considered a working person's song; it has to be heard by a working person to be appreciated to the fullest. I wonder, Lord, if they could even enjoy the breakfast I do. My eggs and bacon may not sound as romantic as the Black Forest breakfasts my German grandmother used to tell us about, but it tastes just as good to me sitting at home and would be no better if I were on the Riviera. I know too that I will burn up its calories honestly. I thank you for that.

Lord, it doesn't seem to me that we were born to "toil and trouble" because not to be born to toil would be double trouble. And if we didn't toil, Lord, if we disappeared and didn't work, wouldn't all trace of this civilization disappear in 100 years or so, covered by jungle vegetation, taken over by insect life?

So, Lord, thank you for the rhythm of work, for the beat and pulse of the universe that I hear in me when I work. May the word *work* itself never become the dirty four-letter word some people are trying to make it.

My prayer is that I not lose this dream of the universe while I work. May this dream of mine be of a fabric that never fades, never runs, never splits at the seams, never rubs thin or frazzles. And may each of us have our work and dreaming to do, as our inalienable right and our responsibility.

LETTERS

The Mennonite in Africa

I could not help but chuckle when I read the letter from my friend (Waldemar Regier) expressing his disenchantment with the mail service of *The Mennonite.* I dare say, let brother Waldemar rejoice in that he gets *The Mennonite* within a few weeks. That letter which he wrote 10 November 1980 and was printed in the 9 December issue came to us on 9 June 1981. But having received that issue and many others more or less as late and out of date calendar-wise, I would congratulate the editor and staff for printing so much thought-provoking and challenging material. I am convinced that we have some God-sent prophets in our conference whose spoken and written words need to be disseminated throughout and beyond our conference. *The Mennonite,* despite its late arrival occasionally, is doing a very respectable job in spreading that word around. Apart from the purchase of books, I doubt that there is another paper so helpful in keeping a church so alert to the issues of the day as *The Mennonite* has been trying to do. When three or four issues of *The Mennonite* arrive simultaneously, it is a little difficult to read every article on every page, but the longer I minister here in Botswana, the more convinced I become that we have a conference and a conference paper that deserve our "participation." *B. Harry Dyck, Box 669, Francistown, Botswana, Africa*

26 June

Faith in God or army

In response to Milton K. Staufer (9 June issue), I believe he wrote his letter with good intentions, as I do mine. But I fail to see where he was given the authority to judge Peter Ediger — or anyone else — as self-righteous. Mr. Staufer condemns Mr. Ediger for protesting something he believes is wrong. We must not attempt to judge others without looking closely at ourselves. Staufer claims Ediger defiled God and the US by his actions. Both this nation and the religious beliefs we aspire to were conceived by people who protested against what they thought to be unjust. The word "Protestant" comes from the word protest. We then must not be quick to condemn people for taking actions they feel are just. We do not have to agree with them, but we should respect them for having the courage to take action.

I am not attempting to compare Peter Ediger to our founding fathers and definitely not to Jesus Christ. I am also not saying whether or not I support the actions taken by Ediger. I am saying we should not be so hasty to censure. And if we criticize, we should criticize constructively, to help that person grow. Staufer's suggestion that we send Ediger to Siberia falls short in this respect.

We need people who point out faults in ourselves, our nations, and our religion. Without these "stubborn mules," we ourselves run the risk of becoming self-righteous. Where would we be if it weren't for people like Jesus or Menno Simons, who found fault and urged improvements? Our situation would be a thousand times darker than our worst nightmares.

Another point in Staufer's letter is the nationalism preached from the pulpit. This is a dangerous turn. Nationalism and religion are both powerful forces, and when they are merged, it is a virtual certainty that tyranny, fanaticism, and religious intolerance become standard procedure. The men who drafted the US Constitution recognized this danger and thus insured separation of church and state. This must be preserved. Without it we face a sorry end.

As to Mr. Staufer's belief that military strength insures peace, I would like to call to mind Psalm 33:16-17: "A king is not saved by his great army; a warrior is not delivered by his great strength. The war horse is a vain hope for victory, and by its great might it cannot save." If we place our faith in God, the United States' strength will surpass that of any army. I only hope our nation realizes this before it destroys itself. *Jerome Waltner, Box 9, Moundridge, Kansas 67107*

29 June

Let our voice be heard

As a Christian I am deeply concerned about the growing crisis in El Salvador. I am convinced that increased military aid and military intervention will only deepen the crisis without resolving the underlying social and economic issues that have caused it. My conclusions are based in large upon my personal experiences as a missionary for several years in the Caribbean.

Once again the United States is aligned with some of the least democratic and least progressive sectors, which often are able to remain in power only by military might. This policy is alarming and dismaying to democratic people throughout the world, including Latin America.

As Anabaptists we have a mandate from God to consistently oppose military aid to El Salvador and to categorically condemn military intervention of any kind. In the name of God, in the name of peace, let our voice be heard. *Terry Miller, member, South Dakota House of Representives, Freeman, South Dakota 57029*

29 June

Means a lot for us

Receiving *The Mennonite* means a lot for our family. Being physically removed from the Canadian and US scene makes it difficult to keep up with what is going on in the realm of church growth and work.

Keep up the good work. You provide good reading.

Please note our change of address as of July 1981: *Seminario Teologico Bautista, Casilla 556, Cochabamba, Bolivia, South America. Jack and Irene Suderman. San Jose. Costa Rica.*

29 June

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MEDITATION

Buttercups and daffodils

I am a Mennonite by choice. Anyone with an ounce of Mennonite acculturation knows that "Keidel" is no Mennonite name. I've gone to a Mennonite church since childhood. I have a strong appreciation for our emphasis upon discipleship, our insistence that Christians meet the total needs of people, our affirmation that the kingdom of God is a present and growing reality, our renunciation of violence and pursuit of peace. I like the Mennonite church. In it I feel at home.

Notwithstanding, when God created a meadow which he thought was "good," the flowers with which he decorated it were not exclusively buttercups. He spangled it with an array of colors. The bow with which he sealed his promise to Noah was not a simple crimson band; it was a total range of hues. It is my opinion that Mennonites are making an impact upon the world far beyond their numerical proportion. At the same time, my 35-year Christian pilgrimage and my almost 20 years as a missionary in Africa have convinced me that the magnificent things God hopes to accomplish on this earth through his "new creation" — the church — will never be accomplished by means of a single denomination, be it Mennonites, Baptists, or what have you.

I was converted to Christ through the witness of a member of the Plymouth Brethren. In Zaire, government acceptance of our Mennonite witness, the publication of literature, the availability of Scriptures in our vernaculars, guest house facilities, and higher theological training have depended upon our collaborating with other mission and church groups which share these mutual needs. Such cooperation has been not only indispensable to the survival and growth of our ministry for Jesus Christ; it has given me a healthy respect for emphases of other denominational groups . . . emphases which beautifully complement our own.

For example, we as Mennonites are not known to be aggressive witnesses to our faith in Christ. We are not known for strengthening bonds of spiritual kinship with all who have surrendered selves to acknowledge that Jesus is Lord. Some people believe our form of worship service is too staid and routine; others say its lack of liturgy does not evoke a deep spirit of worship. Such emphases as these are met by a giftedness of others and help constitute a variety which is essential to the beauty and completeness of the whole.

It is important and right that we lend our support primarily to our denominational programs which most closely match our theology and particular interests. If we don't support them, who will? At the same time, what is our attitude toward those who loan their giftedness to serve beyond denominational lines? How do we feel toward Mennonites who sense stewardship responsibility to organizations which provide emphases other than our own? Is a buttercup more important than a violet or daffodil? Does God prefer one color of rainbow above another? Need we fret that his provision will be inadequate for any of the beauty he himself has designed? *Levi Keidel*

. . . and daisies too

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EDITORIAL

Teach like a burning fire

Vaughan Pollen was a Winnipeg high school student devoted to the rock group KISS (Knights in the Service of Satan). Pollen lived largely in a fantasy world. Outwardly no one knew the depth of anger, depression, and despair which had built up in Vaughan since he began — in grade 9 — to feel totally alone in the world.

His classmates spoke putdowns of KISS until one day Vaughan said to Ken Maitland, "One of these days, Ken, I'm going to kill you." The next day, 19 October 1978, Pollen brought a gun to school and killed Ken Maitland.

On 9 June 1981 — the same day our eldest son Glen gave up on his life — a Winnipeg jury declared Vaughan Pollen "not guilty by reason of insanity" *Winnipeg Free Press, 23 June 1981, page 7.*

In the *Free Press* article, Harvey Stevens, jury foreman, writes that family, society, and school failed to reach out to Vaughan Pollen when he needed them.

God knows how often we, Glen's family, failed *him* in his 23 years. I find it particularly hard — as his father — to cope with feelings of guilt and inadequacy.

Stevens has helped me some. He says there are many alienated young people. Most go unnoticed because they withdraw and don't draw attention. There are too many others obviously calling for attention and getting it.

That is why adolescents need *more* care from *all* of us *together*. Employers must show more concern for the way working conditions and the work affect self-respect and growth. Politicians and policy-makers must work harder at creating conditions for true community among young people. Students cannot afford to abuse the shy and "loner" classmates. Social service professionals need to collaborate much more in their dealings with sensitive adolescents. We parents have to put greater priority on parenthood and parenting. All believers must go out on the "highways and byways" to *seek out* those who are "leftovers" or feel alone. We must invite these to our banquets. They are "our" children — ours *together*.

With the beginning of another school year, it is in place to give a special reminder to educators. "Let not many of you become teachers . . . for you know that we who teach shall be judged with greater strictness. For we all make many mistakes . . ." (James 3:1-2a).

Our young adolescents are probably more in teachers' care than in that of any other group during the year. Some teachers never appreciate, and many too often forget, that mental, emotional, and spiritual health and happiness have *much* to do with how we treat others and, in turn, are treated by them. Too easily we neglect the correlation of academic performance and the adolescent's need for achievement, affection and a sense of self-worth. Schools too readily foster academic care with little respect for personal relationships.

To all of us involved in Christian education, let us "teach like a burning fire." May our teaching grow out of personal integrity — care for ourselves and for those whom we teach. May our teaching be a passion — a communicating of that which burns alive within us and *has* to be passed on. May our teaching be wholistic — combining intellectual, emotional, and spiritual concerns into one.

James writes, ". . . the tongue is a fire" (3:6). Used unwisely, it stains the whole body, sets on fire the cycle of nature, and is set on fire by hell.

Harvey Stevens says that close to 20 percent of Winnipeg's inner-city high school students have no close friends with whom to discuss problems and have a high degree of conflict with their families.

Teachers have a unique privilege. The best chance for a caring society — to many adolescents — is in school. Teachers burning with the fire of God's Holy Spirit will make life-changing, creative differences in the lives of many students this school year. Teach like a burning fire. *Bernie Wiebe*

THE MENNONITE

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we come to know
addressing him in second person
to be embraced
accepted as him
who tests our hearts
a subject of our life
and complete fulfillment

Christian education **and/or** evangelism

Jake Froese

"I have become all things to all men so that by all possible means I might save some" (1 Corinthians 9:22b).

One of the things becoming very real to me in my pastoral ministry is the awareness that times have always and will always change. Even in my lifetime, for example, I have experienced a certain mood of progress in the 50s, upheaval in the 60s, and the "me" decade of the 70s. During these years many of us have moved from a rural to an urban environment and brought change along with us.

The apostle Paul must have been very much aware of changing times in his day. On the one hand, he urges us to be firm and steadfast, and "not blown about by every changing wind" (Ephesians 4:14). But on the other hand, he urges us to be willingly enslaved to whatever circumstance we find ourselves in. Somehow I see in him a model of "solid flexibility" which says something essential for us even today.

I propose to share some personal thoughts on church membership preparation and then ask, "Do you share some of these thoughts too, or has your experience been completely different?" We need help from each other as we move on in these wonderfully exciting, stimulating, challenging days.

Evangelism and church membership. Matthew 28:19-20 gives us our classic challenge to go and make disciples of all peoples. In the excitement of the early church, it looks like this happened daily (Acts 2:41; 16:5) but soon leveled off. As history progressed, there have been both "levelings off" and surges of mission thrust. At the beginning of our Anabaptist history — in the 16th century — there was phenomenal church growth in spite of persecution (whereas statistics now show that the General Conference adds just over 688 members annually to its Canadian and US membership rolls). Admittedly, the quality or essence of our discipleship is not necessarily measurable in numbers, but I wonder if we are reaching out to make disciples as we should be.

When you and I think about adding members to our church, how do we think? Do we think in terms of entrance rites — membership preparation and baptism — or do we think in terms of our challenge to evangelism? Consider the analogy of farming and let us relate church growth to preparation of the soil, sowing the seed, and harvesting the crop. As times keep on changing — as soil, water, and other conditions vary — is there perhaps a need to change our "harvesting" equipment or technique?

A bit of history. One method of "harvest" which all of us have had exposure to is *crusade evangelism*, where many people gather to hear a proclamation of salvation through Jesus Christ. Usually an opportunity is given to respond by "coming forward." This method was inspired by men like Jonathan Edwards, D. L. Moody, Charles Finney, Ira D. Sankey, and has continued to the present day with evangelists like Billy Graham.

Given that revivalism has at its heart a deep conviction that we are born sinful and its purpose is to rescue the individual's soul out of the pit of hell, this method eventually met with a reaction from Christian education circles, especially Horace W. Bushnell, perhaps the most controversial figure in the history of Christian education. A Congregational minister from Connecticut, he did not like this crisis orientation of the revivalists. He felt it important for a child to grow up a Christian "and never know self as otherwise." Many stories can be told of his rubs with the revivalists. Add to this the modernism-fundamentalism debate and you understand why church history is not dull. The concept of "nurturing faith" was accepted by some churches and over the years has gained influence and acceptance in Mennonite circles. The inter-Mennonite Foundation Series Sunday school curriculum is a prime example of nurture-oriented Christian education. We "prepare" our children for church membership by having them learn and absorb more and more of the gospel truth.

Our present trend. As Mennonites become better educated — and in keeping with the desire to be more nurture- rather than crisis conversion-oriented — we have become concerned to speak of faith in its relation to the developmental stages of the individual person. John H. Westerhoff's *Will Our Children Have Faith?* identifies four "faith stages" through which people pass in growing toward maturity in faith and where nurture and conversion go together.

Stage one: *Experienced faith.* These are the preschool and early childhood years. Faith is to feel the love of parents, and to trust your surroundings. If children hear about Jesus in a warm, safe atmosphere, they will like him; if not, they will be afraid of him.

Stage two: *Affiliative faith.* These are the years of adolescence and peer pressure. A sense of belonging is ever so important. "By their friends you shall know them." If they choose a church group, e.g. junior high youth group, they are saying something about their faith.

Stage three: *Searching faith.* This usually occurs in the late teens and early adulthood. It is a period of academic muscle-building, and many are prepared to take on the world. Different persons go through this stage with different intensity. But it is absolutely essential that everyone ask the searching questions at some point. An unexamined faith can never be a victorious faith.

Stage four: *Owned faith.* This usually occurs after a considerable struggle. Often it is an exciting time of relief, rejoicing, and new purpose. Faith is no secondhand obligation, but personally experienced. Perhaps a certain amount of searching continues, but it is in a new spirit of liberation, freedom, and spiritual health.

The challenge of the changing times. Because we are a trendy people and because Scripture teaches us to be on guard ("let him who thinks he stand, take heed lest he fall" (1 Corinthians 10:12), and in keeping with Paul's admonition "not to be blown about"), I critique Westerhoff's stages, especially

as related to how we use them in our own membership preparation.

I appreciate the way he takes into account the different age levels and how faith is experienced in each stage. I'm sure each one of us can say in reflecting on our own lives, that his analysis rings true. Undeniably, faith is experienced at different levels as we go through our life cycles.

Secondly, I also make note of his positive orientation of faith. The "stages of faith" as he describes them are "toward a loving Father" rather than "away from a terrible hell." The judgment aspect or giving account of one's sin is not mentioned. I can both agree and disagree with this orientation. It's good to be positive, as long as it does not mask our sinfulness.

Having made these appreciable observations, I also make a few criticisms. These stages of faith seem to assume a nice, secure, middle-class home environment. It's understandable why he makes good sense to us; most of us are in that environment. But I wonder how these faith stages apply to those who have never learned to relate to people, who have perhaps never known a stable home. This approach has limitations when it comes to sharing Christianity with persons of other backgrounds.

Secondly, these stages of faith are academic in orientation, and I find myself wondering when to celebrate faith with baptism. William James in *The Variety of Religious Experience* (1901) speaks of two types of people. There are the objectively minded people who experience no tumultuous changes but accept "liberal" religions, having undergone a volitional conversion. And then there are the "sick souls" who after periods of rebellion undergo a profound conversion experience. So, these stages of faith outlined by Westerhoff are perhaps a reflection of the volitional conversion process gone through by the heady types only, but leave little room for the emotion of a sick soul.

My question: *How do you celebrate the new faith of an adolescent?* As an example, think of a 14-year-old who repents of her sins and commits her life to Jesus. In fact, she feels so good about this new commitment that she would like to be baptized. Something in these faith stages suggests that she is not ready, yet the argument can easily be made that she could indeed be "baptized upon confession of faith." Must our young people go through the mental rigors of the searching stage before they are mature enough for baptism? Is it possible that some of our own children and also other would-be church members slip through our fingers because we view baptism as a cerebral entrance rite, rather than a celebration of conversion? Indeed, perhaps a 14-year-old has not digested and does not understand all the issues. But emotionally she may feel very understood by God, and she may be rejoicing in the fact that "there is a God in heaven who reveals mysteries" (Daniel 2:28). Westerhoff's stages provide little help on when to celebrate faith.

Finally, what about the willfully disobedient — those who will not be nurtured, those who have spent their inheritance, left home, and are in a far country? What about our prodigal sons and daughters? I trust that our Lord who continues to touch people through his Holy Spirit will continue to find a place for them among the redeemed. Yes, even in many of our households there are sick souls, persons desperately looking for a way out of their sin. Stages of faith notwithstanding, we must rejoice with the loving Father (Luke 15) for those who "once were lost and now are found." We must emphasize that "radical conversion" is still a live option.

Westerhoff has done us a great service. He helps in communication and understanding, but he falls short on evanglism.

Now I return to our original question on church membership preparation: Shall it continue as a function of Christian education, or shall it be a matter of evangelism? It is obvious that the Master would have us do both with equal fervor. I'm thankful for some of the insights of Christian nurture recently learned. I'm thankful for the fervor of the evangelists of bygone days and the present day. As a Mennonite church, in these "times-a-changing" — in these days of pluralism and multiculturalism — I pray that the Great Commission might again live as a fresh challenge to evangelism and Christian education. •

Degrees:

a love-and-hate affair

Ruth Brunk Stoltzfus

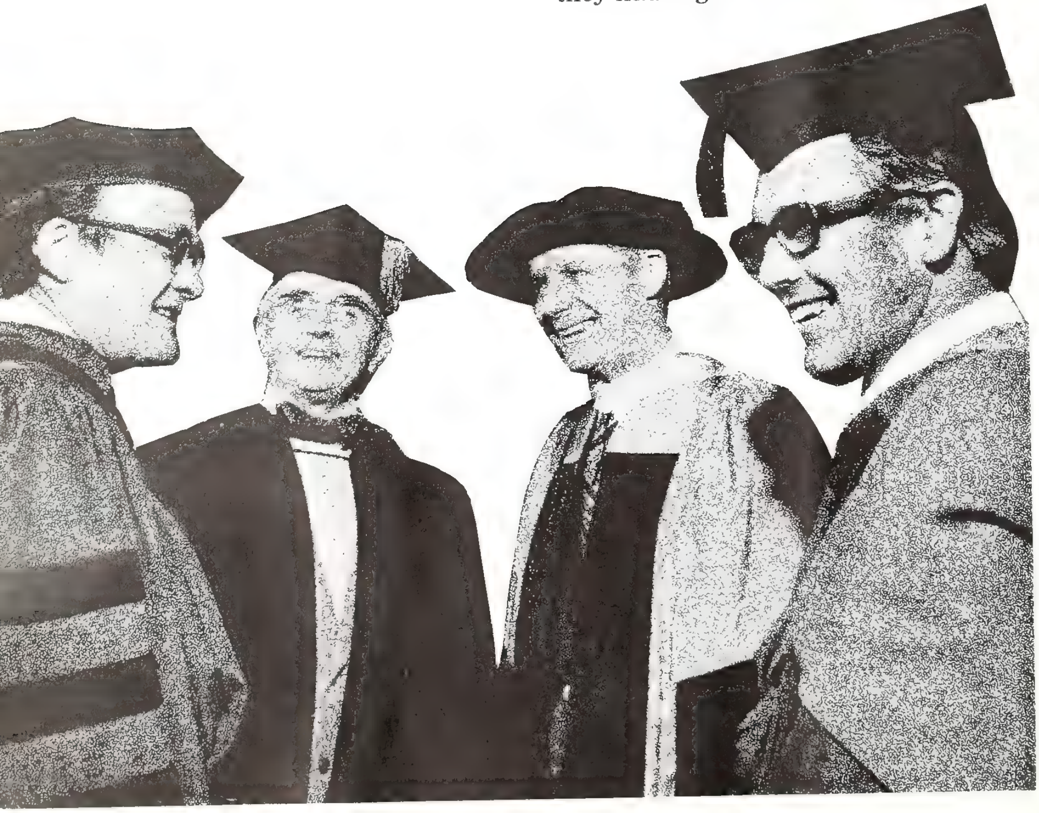
I guess I love or hate degrees — depending on whether they are used as tools under the lordship of Christ or worshiped as idols under the lordship of Self.

How does one sort out thoughts about academic degrees?

My husband's and my degrees were all in his name except for my MA degree, meaning Ma — mother of five. But neither of us paid much attention to degrees. I once said to Grant, "People ask what degrees you have, and I don't know what to tell them." So he told me, and I wrote them down so I would not forget.

Years ago, in a cozy mother-in-law/daughter-in-law conversation, his mother told me that while Grant was growing up he showed more interest in books than in farming. She and his father helped him to go to college even though, at the time, his father was the deacon in a congregation that preached against higher education.

Grant slowly added more degrees along the way while he was a husband, father, editor, author, college and seminary teacher, active church layman. He had an insatiable appetite for learning, but I never knew before that someone with four degrees would so much value the views of others, whether they had degrees or not.



Degrees? I guess I love them.

But wait. Sometimes they cause an air of superiority, an eliteness that destroys biblical freedom and equality in the church. If they are not counted as loss for Christ's sake, they hinder the use of others' gifts. Sometimes they seem to foster competition more than caring, the spirit of ruling more than serving. In the selection of leaders and workers, degrees are sometimes considered more important than spiritual qualifications or endowment of gifts or dedication to God.

Degrees are thought to make people authorities even in areas they never studied. A church committee was planning special meetings on family life relationships. One committee member (male) with a newly acquired doctor's degree in church history was asked for ideas with "bowing and scraping" by the chairperson. Another member of the committee (female), who for 19 years had studied, written, and spoken on family life relationships, was not asked for ideas.

In a large Sunday school class of men and women a critical world situation was being discussed. A medical doctor spoke up who may have known more about the bones of the body than world affairs, yet a hush fell over the entire group. A medical doctor was speaking! In that congregation there are people with doctors' degrees in different fields and with higher education than a medical degree, but a medical doctor is addressed as "Doctor." Other "doctors" are "brothers/sisters."

Perhaps a 10-year-old girl expressed the typical reservation about those other doctors when she answered the phone one day. The caller asked if her father was a medical doctor since "Dr." was with his name in the phone book. "Oh no," the girl said, "he's not the kind of doctor who can do anybody any good."

Degrees? *I guess I love them or hate them* depending on whether they are used as tools under the lordship of Christ or worshiped as idols under the lordship of Self. •

Ruth Brunk Stoltzfus, Harrisonburg, Virginia, enjoys a family "tribe" of 16, including seven grandchildren. As founder and manager of Concord Associates she produces family life messages for newspapers and radio and sometimes travels for speaking engagements. She manages some rental units "owned by the bank and me."

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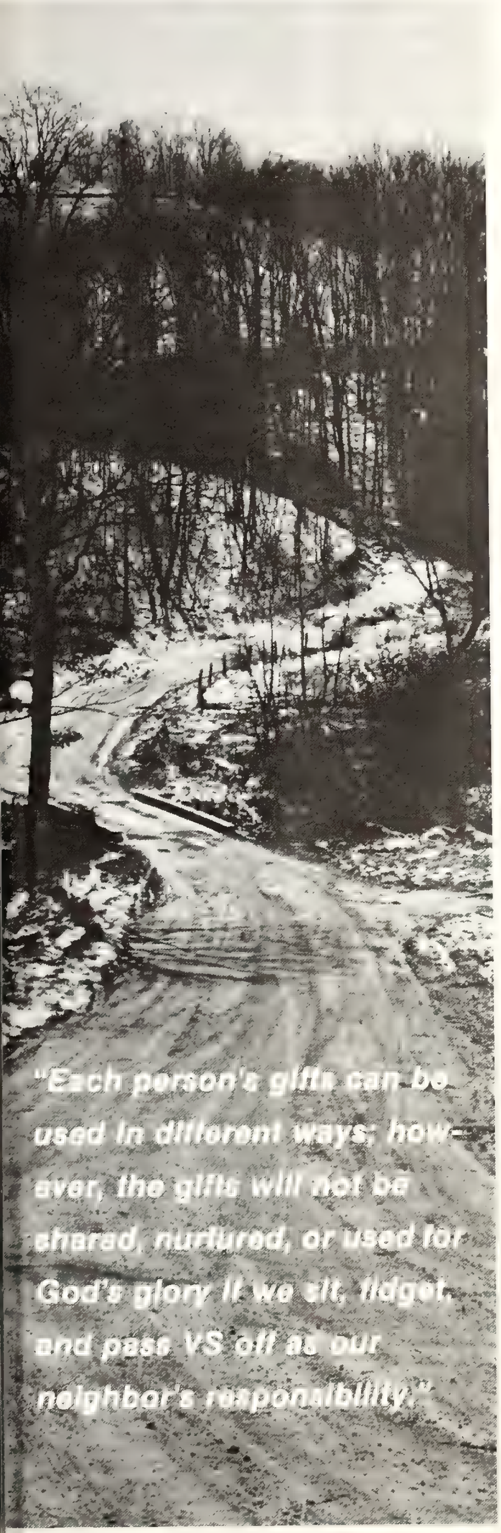
Consider Voluntary Service

Karen Moser



"Each person's gifts can be used in different ways; however, the gifts will not be shared, nurtured, or used for God's glory if we sit, fidget, and pass VS off as our neighbor's responsibility."

Voluntary service (VS) is an extremely important part of Christian life; it cannot be separated. Each person's gifts can be used in different ways; however, the gifts will not be shared, nurtured, or used for God's glory if we sit, fidget, and pass VS off as our neighbor's responsibility. We must be a reflection of our faith and share our "inner light."

There are so many ways and areas that VS could be applied; so many different people could be reaching to others and at the same time discover their talents and weaknesses, and strengthen their faith. I know that I will not mention all of the VS possibilities, but to start you thinking I will suggest some that are most obvious to me.

Do VS through Mennonite organizations — Mennonite Voluntary Service, Mennonite Central Committee, Mennonite Board of Missions. You could also directly support a VS worker through financial contribution; this would be a good project for a church or a Sunday school class.

Encourage youth to do summer VS. There are good one-to-three-month programs for high school/college age to do service in different long-term units all over the country in our MVS program. This would give youth a chance to try VS, and at the same time they could experience a new situation — whether it be urban or rural — and work with all kinds of people.

Attend your church camp. For example, I know that Camp Friedenswald, Cassopolis, Michigan, could use contributions of time and money from the members of the conference and the supporting churches, but more than this it needs attendance at the programmed summer camps, winter retreats, and speciality camps (canoeing, backpacking, women's retreats, family camps). Where are the youth to attend the camps? Where are the families who find fellowship at family camp? Where are the young people who are concerned with nature and the wilderness? Where are the people who see camp as a growing, worthwhile Christian experience? According to attendance records, many do not go to camp.

Offer your help. Is someone sick or unable to work in the community? Go out of your way to make them know you are there to help physically as well as spiritually. Help them out if the family needs transportation; cook them supper; read to their children. Don't just think about helping; do it.

Unplug the TV for a month. Here the possibilities are limitless. Volunteer time at the nursing home. Write to missionaries and people overseas; they need support and prayers, and to hear how "home" is. Teach Sunday school. If your church is a support group for a VS unit, go and visit, spend some time there, and really see what work they are doing.

Build a house. The West Coast Mennonite Relief Sale, California, used church people who were contractors and suppliers, and the construction ability of volunteers to build a house. The house was sold at public auction and the money sent to MCC.

"I know that I will not mention all of the VS possibilities, but to start you thinking I will suggest some that are most obvious to me."

Eat simply. Choose your foods wisely. Eat everything on your plate, and if at all possible grow a large garden. If you have extra garden space, offer it to someone to use.

Pick up trash, anywhere. You'd be surprised at the amount deposited on the roadsides, even on Mennonite college campuses.

The possibilities are endless. I believe that VS is something the Mennonite church needs to support and to keep alive; it is the responsibility of the ministers, the congregations, and the youth of the churches. That means you and me — all of us together.

Open your ears, listen with your eyes, and understand with your heart. God calls all of us to teach, love, and give. •

More from Nairobi

Peace: the heart of the Anabaptist witness

Nairobi, Kenya (Meetinghouse) — "Peace should not be seen as the icing on the cake of our Mennonite faith," said Helmut Harder. "Rather, it should be a central concern at our church-wide meetings."

The International Mennonite Peace Committee (IMPC) acted on that assumption by playing an active role in the Mennonite World Conference (MWC) General Council meetings held 21-26 July in Nairobi. The committee, formed after the 10th MWC Assembly at Wichita in 1978, is a child of the peace interest group which met then. Its objectives are to participate in MWC events, facilitate communication on peace issues between MWC's constituent conferences, respond to requests for assistance from the conferences, and give sustained attention to peace concerns within MWC.

The IMPC worked at these objectives during the Nairobi meetings by focusing on the problem of church-state relations. "We asked ourselves, 'What are the issues that are of major concern to MWC's member churches?'" said Urbane Peachey, executive secretary of the committee. "One of these major issues is how churches should relate to official structures."

The gathering at Nairobi explored this issue on a theoretical level via three major addresses and on a practical level by looking at case studies from Taiwan, Zimbabwe, and Ethiopia. The addresses were presented by Helmut Harder, theology professor at Canadian Mennonite Bible College, Winnipeg, Manitoba, on the topics "Jesus Against Violence," "Jesus and Revolution," and "Biblical Perspectives on Economic Justice." The case studies were presented by persons from each of the countries involved.

At issue in Taiwan was the suppression of ethnic Taiwanese (who are a majority in the Mennonite church and the nation) by a small but powerful group of mainland Chinese people. Both Zimbabwe and Ethiopia face the problem of relating to a revolutionary government which condones and even encourages the use of violence as an agent of social change.

The Harder presentations were informed by a wholistic view of Scripture. Partly due to time constraints, his arguments were painted in broad, sweeping strokes. They were, however, the more useful for that. Plenty of room was left for precise application in the specific situations represented in the audience.

In his first address Harder showed that Jesus clearly rejected the use of violence — both personally and as a method for bringing change. In "Jesus and Revolution," he argued that while the kingdom announced by Jesus was one of revolutionary change, there is a clear delineation between political revolutions as experienced in history and Jesus' revolution. His ethic does not give allegiance to any earthly power. It transcends national boundaries and employs the power of the Word rather than the sword. In his final presentation, Harder gave a broad description of a biblical theology of creation where everyone has access to the goodness of God's creation and is responsible to steward it properly.

The case studies were a new approach for MWC meetings. They were acclaimed for showing that theory must be worked in practical ways in the midst of historical complexities. "They showed that the peace stance of specific Mennonite churches cannot be defined narrowly in terms of conscientious objection," said Peachey. "Mennonites are dealing with a broad range of issues arising out of the interface between the church and the larger society."

A local peace witness was given during the week when Michio Ohno, a Japanese member of the peace committee, donated more than $500 to the Kenyan Red Cross. The gift, on behalf of a group of Japanese war tax resisters, went toward the Red Cross relief effort in the Turkana region in northwestern Kenya. The event was reported by the national press.

The peace committee's contribution at the Nairobi meeting was warmly received. In its report, the findings committee stated, "We affirm the usefulness of the case study approach in pursuing such issues as church-state relationships, justice, etc. The realism of these reports tempers and tests our biblical understanding of the kingdom of God and his peace."

The IMPC will not meet again as a body before 1984 in Strasbourg, France, at the 11th World Conference Assembly. It will, however, remain active in the interim. Surveys will be sent to various churches to obtain additional case-study information focusing on points of conflict between government policy and the life of the church. Planning for 1984 will continue, and international exchange visits will be arranged, particularly between European and Third World countries. Harder's presentations will be published and translated into MWC languages, and a further exchange of peace literature between MWC member churches will be encouraged.

Harder summed up the reaction of many when he commented on the peace committee's participation at Nairobi. "I think we went from nothing to a great deal. It was beyond my expectations."
Fred Kniss

Anabaptist disciples needed

We need skilled or educated and spiritually mature persons to move from Mennonite ghettos and other affluent areas into working class and chic inner-city neighborhoods to live, work, and help build our churches into dynamic centers of discipleship training and service.

More than 20 sites available in Chicago — most offer cross-cultural opportunities. Send resume to Mark Winslow, 4155 South Rockwell Street, Chicago, IL 60632.

General Council affirms "broader inclusion of women"

Nairobi, Kenya (Meetinghouse) — Mennonite institutions are striving to identify the "proper" position of women within their structures, and Mennonite World Conference is no exception. Responding to criticism following the Tenth Mennonite World Conference Assembly in Wichita, Kansas, MWC invited special women delegates to participate in the MWC General Council meeting held here 21-26 July.

Thirty-two special women delegates were able to attend. The five General Council members who happen to be women, along with other invited guests, brought the total number of women attending to 54. This was well over a third of the total 136 attendees.

Although the special women delegates were not given voting privileges, they participated in all aspects of the meeting. Women actively contributed to discussions in the General Council's business sessions. They also played a significant role in the program, presenting two of the four Bible studies and giving several of the major addresses. The Sunday worship service was led by a husband/wife team, and women assisted in serving communion.

A separate women's fellowship was scheduled at the beginning of the week. There, women were given the opportunity to share experiences and concerns with other sisters. Representatives from five continents gave brief presentations on behalf of the women of their countries: Africa, Zama Neube (Zimbabwe); Asia, Helen Bhelwa (India); South America, Gredel Durksen (Brazil); North America, Helen Adrian (Canada); and Europe, Mary Matthijssen (Netherlands).

In her presentation, Mary Matthijssen outlined the historical pattern and place of women in the Anabaptist tradition. She stated that from the beginnings of Anabaptism, women were recognized as being individually responsible members in the household of faith. She cautioned that when women "are given the same responsibilities as brothers, it is *to serve* in love and understanding with them, not to make careers pushing towards authority. The same holds true for the men who serve, for all persons are called by Christ to be servants."

Women also identified what they would like to see included at the Eleventh MWC Assembly to be held in Strasbourg, France, in 1984. They requested that Mennonite World Conference include women speakers for the major addresses, schedule no more than one special women's meeting, and give more involvement to women in the communion service (not only distributing the bread and wine). There was agreement that no issues should be isolated as "women's issues."

In reflecting on the involvement and contributions of the women at the Nairobi meeting, many delegates commented upon how comfortable and natural it felt to have so many women present. One delegate elaborated by saying that "women brought a special perception and richness to the whole." The findings committee, on behalf of the General Council, reported that "we affirm the broader inclusion of women."

But the ease with which women participated in these MWC General Council meetings should not eclipse reality. A number of concerns were raised even while participants were pleased by the acceptance of the women's contribution. As one General Council member pointed out, "Only five of the eighty-six General Council members are women. Since it is the churches or conferences who choose their representatives, more integrated meetings will come only if men are willing to step back in favor of women." Another delegate noted, "Mennonite missions have often perpetrated a confining role for women in the church, contrary to the cultural freedom which would allow them to participate fully in their national setting."

Still, at Nairobi, criticisms were dimmed by the happiness with what took place. One African General Council member expressed regret that his countrywomen were not present to see the possibilities open to women in the church as modeled by their involvement in the meetings.

And that was what seemed to surprise everyone a little. Women had been invited, had given input by way of presentations and discussions, and had quietly and comfortably *belonged* in the meetings. It was not an issue — women had simply worked and fellowshiped with their brothers as full members of the Mennonite community. *Rosalyn Myers Kniss*

General Assembly renews support for nonregistrants

Bowling Green, Ohio (MCC) — Two past assemblies of the largest Mennonite group in North America have recognized nonregistration as a valid Christian response to military conscription. But for four young men who face possible prosecution, a standing ovation at the August 1981 Mennonite Church General Assembly personalized the church's support.

Of the six nonregistrants who attended at least part of the biannual assembly, Greg Smucker of Elkhart, Indiana, seems to face the greatest prospect of prosecution. Smucker, who read the statement that drew the ovation, received a Selective Service System letter of warning in June.

On 20 July Selective Service turned over 134 names to the Justice Department for investigation by the FBI and possible prosecution by federal district attorneys. Although the list is not public, categories of names on the list are known; Selective Service had sent letters similar to Smucker's to 103 of the 134 individuals.

Nonregistrants address the Mennonite Church General Assembly.

Also present during part of the week were Paul Reimer, Goshen, Indiana; Jeffrey Rittenhouse, Souderton, Pennsylvania; Joe Smucker, North Newton, Kansas; and Andre Gingerich and Luke Hurst, both of Harrisonburg, Virginia. The group met often with Jim Amstutz, draft counseling coordinator for Mennonite Central Committee US Peace Section, and others concerned about the draft.

Besides drafting their statement to the assembly, the nonregistrants held a public planning and information meeting, met together for prayer, set up a small information display, participated in workshops on the draft, and introduced themselves to the simultaneous convention of Mennonite youth.

The nonregistrants also expressed "appreciation for the invaluable support from our home congregations and communities" and said they "gratefully acknowledge" official Mennonite Church support for nonregistration at Turner, Oregon, and Waterloo, Ontario, assemblies of 1969 and 1979, respectively.

At least 200 new pastors are desperately needed in the Church of Sweden if all vacant parishes are to be staffed. This year only 57 pastors will be ordained, and a number of older pastors will retire. Retired pastors are being asked to step into active service again, active pastors are asked to accept more work, and laypersons are being asked to serve. Many pastors believe this is a positive development, but think it should have been planned as a normal development rather than as an emergency measure.

Last summer over 30,000 teenagers attended retreats organized by the Oasis movement in Poland. Started by Franciszek Blanchnicki, a Roman Catholic priest and former Auschwitz prisoner, the retreats for altar boys in his diocese now attract youth from all over the country. Although the authorities intimidate some children, "advise" parents to keep their children away from the camps, and impose fines on farmers who give lodging to Oasis members, the movement continues to grow. The camps and retreats help the youth to deepen their faith in Christ through Bible study, teaching, and prayer.

Poor self-image is greatest hindrance to youth workers

Toronto, Ont. — What is the most difficult obstacle along the road toward effective ministry to youth in North American churches today?

The ever-widening gap between generations, you say? The lack of resources for congregational youth education? Church priorities which leave youth ministry to occupy the lower rungs of the ladder?

Try again.

According to Dawson McAllister, probation officer, author, and youth sponsor from Englewood, Colorado, those problems are minor compared to the meager image youth workers often carry, both of themselves and of the work they must do.

Speaking at the National Youth Ministry Conference, held 19-21 August at Ontario Bible College in Toronto, McAllister went on to claim that, despite the low profile that youth work often has, ministry to young people is both an urgent and a high calling.

In his address to more than 200 youth workers from a variety of denominational backgrounds, McAllister cited statistics which show that in North America 85 percent of those young people who have not made a commitment to Christ by age 18 never will. Yet despite the urgency of ministering to teenagers, only an average of 4 percent of church finances is designated for youth work.

"Furthermore, youth workers last only 9 to 16 months on average, depending on the denomination," he said. "Youth work is a difficult calling, and can only be done effectively by the power of the Spirit."

McAllister went on to enumerate some of the reasons for the abnormally high turnover rate of youth workers: (1) Some youth workers cannot cope with the rapid changes which take place in our society, even those that have occurred since the time they were teenagers; (2) Some youth workers use youth positions as stepping-stones to other positions, and are not committed to a longer-term ministry to young people; (3) Many youth workers have a "bag of tricks" which they can employ in their work for a time, but which will run out before long; and (4) Some simply have never been called to youth work, or have misunderstood God's call to them.

Gary Collins of Trinity Evangelical Divinity School, Chicago, addresses youth workers on the topic "Helping Kids Deal with Stress."

Tony Campolo, college professor from St. David's, Pennsylvania, picked up on the "burnout" theme in his closing address, titled "Imperatives for Youth Ministry in the 80s."

"Most youth workers fail in their ministry because they use *power*, not *authority*, as the basis for their work," he said. "The authority of Jesus was in his message. If ministers to youth do not have the same authority, drawn from the message of Christ, they will have to use power and therefore fail in their task."

Campolo emphasized that youth ministers need support groups to which they can belong, and through which they can continually be refilled by the Holy Spirit, refilled with authority.

Finally, he challenged those in his audience to call for commitment. In a comment somewhat critical of the organization that had funded the three-day event, Campolo stated that "young people must be integrated into a church. This has been the weakness of para-church organizations like Youth for Christ. People who are reached for Christ are only reached and renewed through the laity, the church."

Participants at the conference, which had been billed the "first annual" such event for young people from all denominations, chose from more than 30 seminars and general sessions on subjects ranging from "Helping Kids Deal with Stress" to "Special Challenges of Youth Work in the Smaller Church" and "Taking God to High School." Seminar speakers included Larry Richards, Gary Collins, Stan Skarsden, and Bill and Charlotte Dyck.

Ron Penner, conference director and staff person for Mennonite Brethren Churches in Canada, termed the conference a success, "especially considering the many different denominations that were represented." The event was planned by an interdenominational committee and funded by Youth for Christ Canada.

Conference organizers announced that next year's youth ministry conference would be held at Trinity Western College in Vancouver, British Columbia, where Tony Campolo will again serve as one of the resource persons.
Larry Cornies

A time of celebration and thanksgiving characterized the 25th anniversary of the Associacão Evangelica Menonita (AEM) of Brazil 15-19 July. About 300 delegates met in Araguacema and reviewed their 25-year history. Erwin Rempel (right), Commission on Overseas Mission missionary, led the daily Bible studies. Delegates traveled together on two chartered buses beginning in Curitiba, 1,500 miles south. Teodoro Penner, who studied at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, the past year, was elected president of AEM, and Rempel was elected executive secretary.

ASSOCIAÇÃO EVANGELICA
BRASIL

World hunger unnecessary, Stoesz tells US House

Washington, DC (MCC) — "The primary responsibility of every nation is to provide for its citizens the potential for an adequate standard of living, including a sufficient diet. Great nations are generous in assisting the less fortunate." With these words Edgar Stoesz, associate executive secretary for Overseas Services of Mennonite Central Committee, opened testimony before the US House of Representatives committee on agriculture on 21 July.

Agriculture committee chairperson de la Garza of Texas, with concern stemming from his participation in the 1974 World Food Conference in Rome, ordered three days of hearings to review the current world hunger situation.

The hearing's threefold purpose was to (1) better inform agriculture committee members of the world hunger situation, (2) draw public attention to a crisis that evades the headlines, and (3) pressure the administration to adopt a clear policy for responding to the extensive poverty and hunger in the world.

MCC was invited to join 10 other private voluntary organizations (PVOs) to relate their understanding of, and efforts to alleviate, the complex hunger problem. Other witnesses in the three-day hearings included food policy advocate groups such as Bread for the World, academic and technical experts, and administration officials.

It was the second time in two months that a congressional committee has asked MCC to give testimony. Executive secretary William T. Snyder observed that "our experience overseas in areas of great need gives MCC testimony a focus that is not present when sources of information are secondary. Such testimony is not a major part of MCC activity, but there are times when we feel obligated to share our insights with legislators who are wrestling with difficult problems in writing legislation to help the poor."

John R. Block, US Secretary of Agriculture, suggested early this year that the United States use food as a weapon, a strategic tool in international politics. Though criticized by many and later retracted by Block, the statement is seen by some as typifying much of the actual history of US food aid.

Government critics have claimed that in disposing of surplus food supplies the United States often bases its exports on economic and political rather than humanitarian considerations. More than two thirds of US food shipments end up in other industrialized countries, said Stoesz. Only 4 percent is actual aid given to help those in need, and it is not necessarily guaranteed to reach those who need it most desperately.

Against this background, Stoesz presented the committee with three areas of responsibility. He first challenged the US policy of obtaining international peace and security through military buildup. The world now spends $500 billion annually for defense. On a per capita basis this is greater than what one fourth of the world's people have to spend for food.

Yet none of this money is answering the problem of hunger and poverty that persistently threatens to disrupt the social order. "No one can consider a world secure in which one of every eight people is hungry, half of the population lacks access to adequate water and sanitation supplies, and everyone lives under the threat of nuclear catastrophe," he said.

Secondly, Stoesz reminded the committee that hunger and malnutrition are unnecessary. Present world food production is adequate to provide the caloric and protein requirements of everyone, and the world can grow significantly more food.

Stoesz cited the example of Bangladesh, where agriculturists introduced diversified, dry season crops that contributed to that country's partial recovery from devastating food shortages. MCC has learned around the world that the "world's poor are able and eager to increase food production and raise their standard of living."

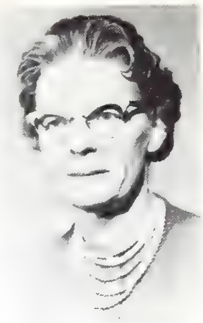
People need not remain dependent on food aid from other countries, Stoesz said, if they are given "access to land, credit, improved seed, fertilizers, insecticides, technical assistance, a reliable market, and most of all, assurances that they will reap a reasonable return for their efforts."

Stoesz also reminded the committee that America must carefully protect the generous allowance of arable land and scientific yield improvements that allow surplus harvests. It is possible, he said, "to mortgage the future by allowing our valuable farmland to be eroded and paved over, and the family farm to be replaced by corporations. The choices the US makes in this decade will greatly influence future world food supplies."

Finally, Stoesz acknowledged that even our best efforts to increase crop production and promote food self-reliance cannot prevent times of emergency famine caused by uncontrollable natural calamities. In these times, gifts of food aid determine survival.

"There are today more than 17 million refugees, half of them in Africa. Additional food production is threatened by adverse weather, insects, and political instability. People, millions of them, half of them children, are trapped in situations which they did not create and from which they cannot extricate themselves. If America is to be a truly great nation, it must be generous in utilizing its rather considerable resources and influence in behalf of the less fortunate." *Joetta Handrich Schlabach*

A testimonial dinner honoring Harry and Olga Martens (right) was held in June at the Greencroft Center, Elkhart, Indiana. Harry Martens has served the Mennonite church for more than 40 years. During this time he has raised millions of dollars for Bethel College, North Newton, Kansas; Mennonite Foundation; and Mennonite Biblical Seminary, Elkhart. In addition, he and Olga, his wife, have done relief work under the Mennonite Central Committee in many countries.



Archbishop Raymond G. Hunthausen of Seattle, Washington, in what is believed the first such move by a US Catholic bishop, has called upon Christians to refuse to pay half their federal income taxes in protest against the arms race. In a speech delivered 12 June in which Hunthausen called for unilateral disarmament by the United States, the bishop said, "We have to refuse to give our incense — in our day, tax dollars — to the nuclear idol. I think the teaching of Jesus tells us to render to a nuclear-arms Caesar what that Caesar deserves — tax resistance."

WCC consultation views role of Christian educator

Manchester, UK (EPS) — What is the role of the Christian educator in a society made up of people of many faiths? How should Christians in education adjust to increased secularism and urbanization?

Those were among the questions which preoccupied more than 30 participants from 15 countries at a weeklong consultation here under the auspices of the World Council of Churches (WCC). Included were people from countries where Christianity is a cultural and religious minority and others from Europe and the Americas, where cultural and religious patterns are generally identified as Christian.

At the end of the days of field trips and lectures, discussions and case studies, participants offered suggestions based on their reflections.

Their "guidelines for Christian participation in education in a multifaith environment" note that "all education" — not just religious education — "involves issues of values and beliefs. . . . The fact that a teacher is a committed member of a faith community can be complementary to and is not necessarily in conflict with his/her capacity as a professional person engaged in objective enquiry."

The document describes "the Christian position in education" as including "an attitude of critical openness to other faiths and ideologies. . . . The risks inherent in openness," it says, "are those of an incarnate faith which knows that participation in human life entails vulnerability and weakness and a share in human ambiguity."

Even if located in a mostly Christian society, the guidelines say, a Christian school "should still respond to the religious and ideological pluralism of the whole of God's world, and should provide appropriate courses."

The guidelines call for close and critical examination of resources with an "awareness of stereotypes and unconscious prejudices." They commend "person-centered" rather than "teacher-centered" approaches.

Urging a concern for justice in education which "aims to help the individual to be at one with society," the guidelines say "schools ought not to support the survival of social elites or be permitted to become instruments of social control."

In a section on "ideological system and Christian education," the document urges Christian educators to "clearly understand the implications for people of faith of an ideological system which, in principle, holds that people are fully capable of liberating themselves completely through their own efforts. They should enable their students," it continues, "to recognize the differences between such ideological orientation and religious faith."

Camp director needed

The Conference of Mennonites in British Columbia is accepting applications for the position of camp director at **Camp Squeah**. The position involves the administration of the entire camp operation including the program and the physical plant as well as supervision of camp personnel.

The applicant must have a positive approach with people, be able to accept and give direction, and be self-motivated. Experience in camp ministry or education in a related field would be an asset.

Applications to be received before 1 October 1981,
c/o Arnie Froese
Camp board chairman
5262 Glenmore Road
Matsqui, BC V0X 1S0
Telephone 604/853-1326.

Graham Calgary crusade evidences new attitudes

Calgary, Alta. (RNS) — Evangelist Billy Graham said he wasn't concerned about numbers when he arrived here to begin an eight-day crusade at the end of August.

Although Graham crusades usually end with reports of thousands of people making inquiries and hundreds making commitments to Christ, the evangelist told reporters he felt the event would be a success "if one person finds Jesus Christ and is saved."

Another indication of how the Graham style has changed over the years came in the evangelist's comments about recent Middle East developments, including the aerial dogfight between United States and Libyan planes that resulted in the downing of the two Libyan jets.

In the past, the evangelist had attempted to indicate the workings of God in such events. But in commenting this time, he said, "I don't think anyone would say either the Americans or the Soviets are involved in Christian activities. They are engaged in power politics."

Materialism was another theme Graham touched on in his meeting with reporters. Describing Calgary as "one of the most affluent cities in the world," he added that "like Denver or Houston, where there is also a lot of money and oil, there are special problems."

The evangelist commented that many of the people attracted to Alberta's oil boom "come here to escape" in the mistaken belief that "if only I could be rich and affluent, then I'd be happy."

The main challenge facing the church today is not with numbers but with attitudes, and with a rising fundamentalism that sees salvation strictly in personal terms. Such is the view of Robert Sweet, a Methodist superintendent. "There is a nondescript 'individual salvation' movement sweeping across society right now. In every denomination, you find people looking for their own well-being. What we're struggling against is a rising of fundamentalism that speaks only to one side, the personal-salvation side, of the gospel message . . . the full gospel also calls us to social salvation and redemption."

War to End All Wars is a 24-minute audiovisual which depicts the potential horrors of nuclear war and three historic Christian responses to warfare: participation, just war, and pacifism. Jesus' message of nonviolent love and the pacifism of the early church are emphasized. Either filmstrip or slide-set versions are available with accompanying script and documentary materials. Rental fee is $15 and purchase price $40. Order from Weldon Nisly, Nuclear Freeze Project, 300 West Apsley Street, Philadelphia, PA 19144, or call 215/848-9180.

Mennonite Elementary School opens in Winnipeg

Winnipeg, Man. — On 3 September a private Mennonite elementary school began classes in rented facilities at the Lansdowne Elementary School in the Garden City area of Winnipeg.

During its first year of operation the school is offering kindergarten through grade six.

Henry Friesen, president of the board of Mennonite Elementary Schools Society, reports that a qualified and experienced staff of four teachers has been appointed, while Jim Siebert has been appointed to the position of principal/administrator.

The goal of the school is to offer an educational program that follows the Manitoba provincial curriculum, that is Christian in orientation, and that emphasizes Mennonite distinctives and values. These include an emphasis on service to others, worship, peacemaking, and respect for the family, church, and community.

The school is funded through tuition fees (ranging from $350 for kindergarten to $1,050 for grade six) and through a generous grant from the David Friesen Family Foundation. Some bursary assistance is available, and a transportation system for students is provided.

Operation of the new school is the responsibility of the Mennonite Elementary Schools Society and a 10-member board drawn from various Mennonite churches in Winnipeg.

Founded because of the strong interest expressed by parents to a study commission during public meetings held last spring, the new elementary school reflects the strong commitment of the Mennonite community to educational endeavors. There are presently four Mennonite high schools and five post-secondary institutions in Manitoba.

Night Train cameras scheduled to roll in 1982

Winnipeg, Man. — Forestgreen Productions, a Canadian film company, has announced that the city of Winnipeg and surroundings will be the setting for the filming of a major motion picture, *Night Train from Moscow*, in the summer of 1982.

The government of Manitoba has leased its old land titles building on Broadway across from the legislature for the company's production headquarters.

Night Train from Moscow is based on the experiences in Russia of a Canadian Mennonite family who escaped the Soviet Union in the 1920s following the Russian Revolution.

Plans to proceed with filming in 1981 were thwarted by high interest rates and the investment climate in Canada generally. Consequently, Forestgreen was forced to reorganize and to surrender some of the epic dimensions of the proposed picture.

However, Forestgreen still expects to make *Night Train* a major motion picture with a budget reduced to just under $4 million. This will mean considerable dependence on the Mennonite community for props, extras, and other services.

Position available

Prairie View Mental Health Center in Newton, Kansas, an established Mennonite church-sponsored psychiatric facility, is planning to develop a new service combining counseling and medical care in nearby Wichita, Kansas.

Applications are now being accepted for the position of **pastoral counselor-director** with the following qualifications: successful pastoral experience, strong Christian faith, a doctoral level degree, appropriate certification by the American Association of Pastoral Counselors, both program development and clinical skills.

The position will be available by **mid-1982**.

Applicants should send their vita to:
Mr. Larry W. Nikkel, Administrator
Prairie View Mental Health Center
Box 467
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Paper (201 pp.) $6.95; $8.20 in Canada; ISBN 0-937364-02-9.

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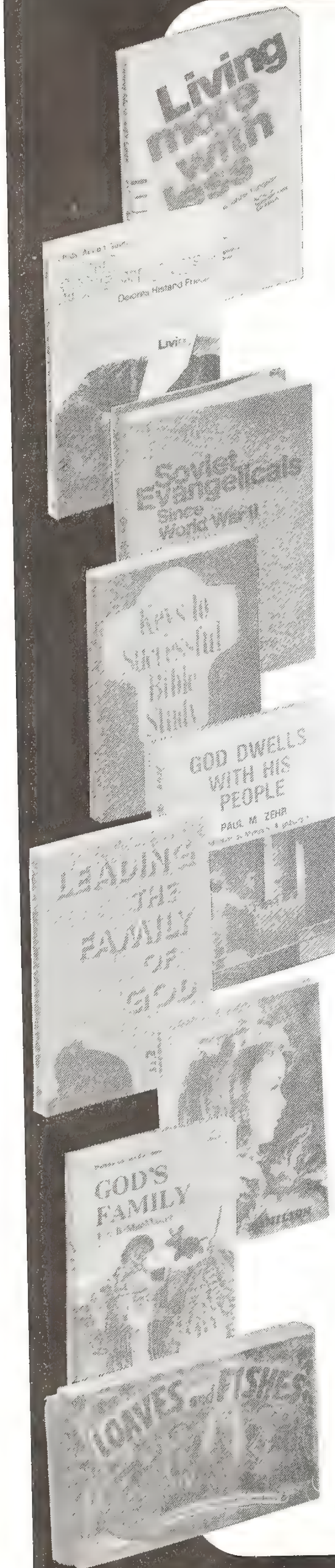

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✓ in children's books

New! **Holly's New Year**
Dorothy Hamilton's long-awaited sequel to her popular *Christmas for Holly*. Holly Manning's foster parents now want to adopt her and Holly must decide what that will mean for her fututure. For 9-to-14-year-olds. Paper $3.25, in Canada $3.75

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Linda Hunt, Marianne Frase, and Doris Liebert introduce children 7-and-up to healthy eating in a world of limited resources. Wholesome, delicious fun foods that children can make themselves.
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Eve MacMaster has written this first volume in the New Herald Press children's Story Bible Series. Book 1 retells Genesis, the story of how God made everything and what happened next, how he chose one family to bring all the people in the world back to him. This is a unique story Bible—complete and true to the original, and fun to read! It will appeal to people from 8 to 80. This version does not moralize or theologize, but just lets the stories speak for themselves—so you and your children can hear them with the same excitement as the people long ago who heard them for the first time. Paper $5.95, in Canada $6.90

✓ Herald Press

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Donuts and cotton sheep

Howard R. Macy

Paul turned from delivering his young son, Chad, to his Sunday school room. Frustrated by his own hypocrisy, he wandered dutifully to his own class. Had he not wanted Chad to think Sunday school was important, he would have joined the less dutiful, almost-a-class group at Mister Donut. Better that than enduring another round of "what this verse means to me."

It didn't matter what the verse was. To Jones it always meant Christ was about to return. Mary always extracted some advice about how parents should discipline children. Jack would relate it to prayer. Karen doubtless would like it best from the *Living Bible*, even if it contradicted all the other versions. The verses changed, but the meanings would be the same.

Maybe it was better for Chad. At the least, if the lesson seemed dull and irrelevant, Chad could paste cotton wool on sheep. Paul was left only to wonder whether his church thought adults were old enough to study the Bible seriously. His schooling had required careful, rigorous thinking. His job routinely demanded his best intellectual effort. Why did the church expect so little?

(Paul slid into a Samsonite folding chair just as the others finished laying alternative plans for the class party in case the "why-isn't-he-ever-right?" weatherman was right in predicting rain.)

The church claimed to be "Bible-believing" and to base its life on "the Word." Actually, though, "biblical truth" came from one of two sources: what people in the church thought and what the church officially taught. The first source was frequently a harvest of ignorance, opinion, and prejudice. As the second source, the church strained the biblical message through the denominational orthodoxies, leaving little more than a bland puree of religious teaching. Surely there was more.

Why, Paul mused, didn't anyone ever explain to him why his church interpreted some portions of the Bible so differently from the church across the street? He and his neighbor Bill sometimes swapped beliefs, but neither of them understood (or had even been taught) the biblical rationale behind them. Was it true that one could prove almost anything by using Bible verses?

(Sure enough, Karen liked the way the *Living Bible* put it. It made her feel good. Jones had a new date for the Second Coming. Paul regretted that he hadn't sneaked out to Mister Donut.)

For that matter, he had many questions about the Bible that he probably shouldn't ask in Sunday school. Why did Bill's Bible have more books in it than his? Who decided it should be that way? Why? Or how does one explain a warring God in the Old Testament? Other serious-but-slighted questions asked themselves again.

Why did the class always seem to slide over the hard questions? He was intelligent enough. Wasn't he mature enough to study the difficult passages and issues even if there weren't pat answers? When do adults become old enough to study the Bible seriously?

(Read verse 7? RSV okay? I never could pronounce that name!)

Why was it that someone was always telling him what the Bible meant? Why didn't someone teach him instead how to interpret the Bible for himself? Maybe then he wouldn't feel so eternally dependent on others. Maybe then he could relate the Bible to the real problems of his life more easily. The ideas others spoon-fed him so often seemed superficial.

(The teacher just finished the second major platitude for the morning. It not only alliterated; it even rhymed this week. Cute. Paul would rather be helping Chad paste wool on sheep.)

How did the teacher derive those neatly packaged conclusions so blithely out of the assigned text each Sunday? Paul could rarely see them all there. Was he dense? Or was the teacher teaching? Or just reading what he was told to say? Or maybe, was the teacher helplessly dependent too?

Paul's private detour ended abruptly. What did this verse mean to him? Well, he thought he agreed with Joe. The teacher smiled appreciatively and asked the same question of his neighbor. Paul's brief response allowed him to resume thinking until the class session ended what seemed a long while later.

He forced a grin as Chad bounded out of his Sunday school room. Paul had been wrong. Chad proudly displayed a crayon rainbow, not cotton sheep. He asked Chad what he had learned, but didn't hear the answer. Instead, he was hoping Chad wouldn't return the question.

Howard Macy, professor of religion and philosophy at Friends University, Wichita, Kansas, and regular columnist for Evangelical Friend, *paints an all-too-familiar picture of some Sunday school Bible teaching.*

LETTERS

Why argue?

Why all the argument in our *Mennonite?* Read Isaiah 30 and see for yourself.

By going to court or a judge we are doing the same thing the Israelites did. This is New Testament. We are writing ourselves off of being God's church of Jesus Christ and going along with the worldly people.

More and more our churches are not depending on God's help, but on the subsidies from our government. You know by going to court or to a judge, you or we are selling our New Testament peace principles right down the river. If we really believe in prayer, we can ask God to channel our taxes to the right place. There was no argument in Jesus' time; he had them get the money out of the fish and pay the taxes. He handled it from there, and he will do the same today. We just let the Holy Spirit lead us. He never has to argue his point.

I pay my taxes and my tithe, and the blessing comes beyond the tithe. It always comes back, running over.

The Lord knows my heart, that I am against war. But he has me to understand there has to be a police force or nobody could live here, and that he is in control, *not me*, and has me to understand that my mission here on earth is to live for others, and that I am supposed to tell them about my Jesus and what he has done for me, and tell them to read the Word of God, which in plain language tells us that love is the answer, and that takes care of all the Ten Commandments.

If I have to argue my belief, there is something wrong with my belief. Thomas Guthrie writes, "If you find yourself loving pleasure better than your prayers, any book better than your Bible, any house better than the house of God, any table better than the Lord's table, any person better than Christ, any indulgence better than the hope of heaven, *take alarm*" (from my daily reading). Bring to God your gift, my brother; he'll not need to call another, *you will do*; he will add his blessing to it, and the two of you will do it. *God and you.*

The Christian's greatest joy is found in letting God possess his own property, meaning you or me, one who takes this higher ground is bound to be careful what he does with property which belongs to another. It is only nature that we should glorify him (God) in our bodies, and in our spirits, which are his. Consecration is simply a matter of letting God have what he has paid for, as returning stolen property, "Ye are bought with a price." The Christian's greatest joy is in letting God possess his own property.

Written in love for everyone. *Charles E. Schmidt, 220 Spruce, Hesston, Kansas 67062* 31 July

Evaluating Mennonites

I was surprised to see the article "Evaluating People and Movements" in your 28 July issue. I wonder if the readership merely shook their heads in empty agreement, or if they stopped to look at their church against the listed points.

The first point was to "beware of any movement that seems to call more attention to itself than to Jesus." How many times have those around you seen the reason behind your actions simply Mennonite teachings? How often do they take it back to the teachings of Christ? Pacifism, refusal to pay taxes to support wars, disaster services, and a simpler way of life have become stamps of *Mennonit*ism, not of *Christ*ianity.

"Beware of those who perpetuate their own name. . . ." Good warning signal. Did not Paul himself warn the Corinthians in his first recorded letter to them that divisions were bad (1 Corinthians 1:12, 13)? John Smith did not die for my sins any more than Menno Simons did, True, Simons did not put his name on the church, later followers did. But does that make it right? The church in the New Testament was called just that — the church, the body, the bride of Christ.

Many of the same arguments can be used against the fifth point, "Beware of those who condemn all denominations and claim theirs is the only right one." Did the Anabaptist forebears say that the existing church was fine when they broke off? Of course not. They believed that the teachings of that church were wrong, and that theirs was closer to the truth. I can't see all those people dying for a church that had nothing over the existing church. Never in my studies have I found a place where God says divisions are good and needed. How can there be harmony when there are hundreds of different denominations? How can the single teaching of Christ turn into so many different doctrines?

The tenth and final point actually encompasses all the rest. "Beware of those who teach doctrines that tend definitely to veer away from the historic doctrines of the church." First, however, "the church" needs to be defined. I take it to be the New Testament church. We have a record of that church in the Bible. If we hold that God's Word is all we need to follow Christ, then the historic doctrine is the Bible. The Anabaptist forebears saw how the existing church needed to be reformed by gauging it against the first-century church. They derived their doctrine from that church. Through the years, however, the Mennonite church has slowly grown away from these ideals that the forebears had. This has been done by schisms and making doctrine acceptable to the *people* and not always *God*. Some of the definite commands of Christ have become optional in today's church. I have not listed these in hopes that curiosity will lead to an intensive study of your own. With the church that Christ established as a measuring stick, each of us needs to look critically at the church we are attending. Do we follow the doctrines set forth in the New Testament, or do we follow a new gospel of our own creating, suiting our own needs? *Tina Schmidt, 817 East Ninth, Newton, Kansas 67114* 5 August

Day of prayer and fasting?

When the disciples of Jesus asked him about their impotence to cast out the convulsive demons of their day, Jesus said, "This kind cannot be driven out by anything but prayer and fasting" (Mark 9:29).

Today's disciples face a similar situation. At a recent gathering of religious persons working for disarmament, a call was issued for persons of faith around the world to devote one day each month to prayer and fasting to cast out the demons of militarism and armaments which are convulsing the life of the world. The sixth day of the month, in memory of Hiroshima, was suggested as an appropriate time.

How many among us sense this as a call from God? *Peter Ediger, 5927 Miller Street, Arvada, Colorado 80004*

6 August

Editor's note: Because of the Canadian mail strike, this letter arrived over a month late. But, note that it arrived exactly on the anniversary day of the A-bomb dropping on Hiroshima in 1945. Only a coincidence?

MEDITATION

I want my children to know

A Mennonite colleague in ministry told of an experience at worship. The pastor had read: "I beseech you therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1, KJV).

Not once, not twice, but *three* times the word *brethren* was used in that worship opening. My colleague's expectation was shattered. For the rest of the hour her mind wandered, coming back again and again to that word "brethren."

What about me? Am I called to present my body a living sacrifice to God? Am I included? Did Paul have just men in mind? What about this pastor? Does he know I feel excluded? Is he aware of what he has said? How do others here feel?

There was no bitterness in her voice, no militancy, only a shade of nervousness (all the rest of us in that group were male) and a deep conviction that she was included in God's call to worship and service. As I listened to her story, the words that stuck with me were her words: "I want my daughter to know."

I want *my* daughter to know that in the church she too is called to present her body as a living sacrifice, holy, acceptable to God, a reasonable service.

Secondly, I want my daughter to know that in the Christian community she is equal in privilege and responsibility before God (Galatians 3:26-29).

To say that in Christ we are one does not mean that there is no difference between men and women.

Dom Helder Camara recently told of his conversion to pacifism (at a Fellowship of Reconciliation — an interfaith, international pacifist organization — meeting). A news reporter asked him, What do you think about women in the priesthood? A pained look came over his face, then a smile, and he said, "If God called Mary to be the mother of Jesus, he will also call women to be priests." We might illustrate it differently. But in the body of Christ I want my daughter to know she is equal in privilege and responsibility.

I want my daughter to know that she is created in the image of God (Genesis 1:26, 27).

We can argue at length about what that image of God is (and theologians have done that through the centuries), but none of us can deny that whatever that reflection is, women have it as well as men. If the image reflects God's capacity for relationship (for dialogue), the image requires both man and woman to be complete. If the image reflects God's authority or power, the passage says it belongs equally to both.

Fourthly, I want my daughter to know that within the people of God the gift of the Holy Spirit is given also to her (Joel 2:28, 29).

Once again, we can discuss at length how this gift is expressed in the church. But it is impossible to question the fact that the Holy Spirit is given to both.

At the 1980 Estes Park General Conference, Anthony Campolo (Baptist preacher and professor of sociology) said that it is a sin to hold back — or to be held back — from realizing your full potential. He was responding to a question about women in the church. One of the Greek words for sin is *hamartia*, which in its verbal form literally means "to miss the mark." To settle for second best in our lives is a sin if we can do something about it and choose not to. For you or me to prevent someone else from realizing her full potential as a servant of God is a sin. I want to be aware of that, and I want my daughter to know that too.

Finally, when all is said and done, the things I want my daughter to know I also want my son to know.

We want our daughters and sons to know that they are to present their bodies as a living sacrifice.

We want our daughters and sons to know that they are equal in privilege and responsibility.

We want our daughters and sons to know that they are created in God's image.

We want our daughters and sons to know that they have the gift of the Holy Spirit.

We want our daughters and sons to know that it is a sin to settle for anything less than the best in their service to God and to other persons.

Darrell Fast

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EdITORIAL

Quarter century married

A popular slogan today is: "No one should say forever." Life is regarded more temporally, and relationships are extremely fragile.

Marge and I were married 8 July 1956. We have not yet done any formal celebrating because the year has been so deeply scarred through the death of our eldest son.

But 25 years of marriage in today's Canada and the US is not to be taken for granted. There is rarely a week that I'm not alerted to another marriage breakdown among active Christian couples. Pastor and other leadership marriages are not being spared.

How can one go from "until death do us part" to "get out of my sight"?

As we have been looking at our own 25-year report card, some things surface.

1. *Growth.* On our wedding day, most of us feel we now know perfect love. It can't get any better.

Upon reflection, Marge and I recognize we knew practically nothing (maybe even less than nothing, because we had false information on many things) about love, sex, spirituality of a marriage, and intimate relationships (communication *and* communion).

We learned that marriage, like anything else of value, has to be nurtured. It grows and matures, or it stagnates and dies.

That took us quite a while. I could enjoy being a lifelong professional student. Marge could be a lifelong homemaker. This led us into two worlds — each by ourselves.

One of the great sins of professionalism, especially in the past, has been to encourage such separate worlds. Absentee romance and intellectual/recreational stimulation — with somebody else — do not grow a marriage.

We discovered this early enough to work at it. But courses once set divergently are hard to again bring to convergence.

As naive idealism is shaped by raw realism, scars come with growth.

ANNIVERSARY
25
YEARS

2. *Mistakes.* In the first flush of young love and parenthood, we named our firstborn "Glen Billy Graham." No deceptions there. We wanted to contribute a Christian leader to our world.

How can parents be so cruelly insensitive? Probably because we are so ignorant.

When friends began to tease Glen about his name, it hit us like a ton of bricks. What we meant for good, others were using for evil. We prayed God's and also Glen's forgiveness and offered to officially change his name. But the damage was done. Did he ever understand?

Few things can devastate young egos more readily than inappropriate labels applied at the wrong time.

3. *Living ahead.* Over the years — in marriage, work, and elsewhere — I have come to cherish Philippians 3:12-14. St. Paul gives solid advice: "Not that I have already obtained . . . forgetting what lies behind . . . I press on toward the goal. . . ."

I believe we must learn from our past, but we cannot dwell on it. I believe we can celebrate the past — whatever it has been — best by living ahead. I believe it is okay to grieve over what might have been; but then we can turn forward and upward because of the goal set before us in Christ Jesus. I believe God has given Marge and myself, our daughter, Gayle, and our two sons, Greg and Grant, much to be grateful for. We also want to thank God that he gave Glen to us for 23 years before he died.

Lord willing, we plan to celebrate on Canadian Thanksgiving Sunday — 11 October 1981 — with an "open house" because of the quarter century God has given us together.

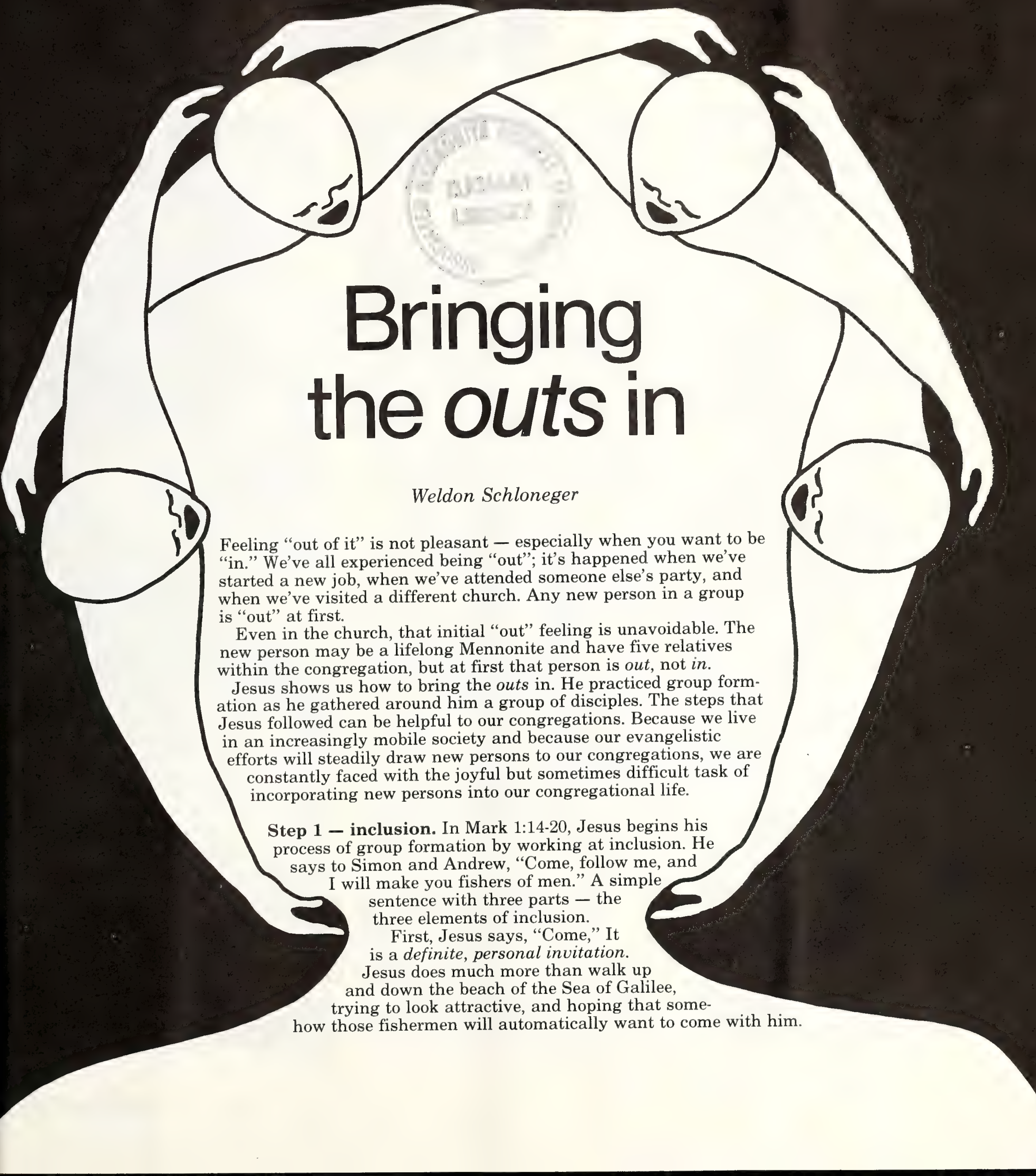
No, we are not out of the woods. This summer, especially, has shown us again how little we understand about God's Spirit, life, love, and family.

But we will claim God's Word, leave the past, and "press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phillipians 3:14). *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:33 22 SEPTEMBER 1981



Bringing the *outs* in

Weldon Schloneger

Feeling "out of it" is not pleasant — especially when you want to be "in." We've all experienced being "out"; it's happened when we've started a new job, when we've attended someone else's party, and when we've visited a different church. Any new person in a group is "out" at first.

Even in the church, that initial "out" feeling is unavoidable. The new person may be a lifelong Mennonite and have five relatives within the congregation, but at first that person is *out*, not *in*.

Jesus shows us how to bring the *outs* in. He practiced group formation as he gathered around him a group of disciples. The steps that Jesus followed can be helpful to our congregations. Because we live in an increasingly mobile society and because our evangelistic efforts will steadily draw new persons to our congregations, we are constantly faced with the joyful but sometimes difficult task of incorporating new persons into our congregational life.

Step 1 — inclusion. In Mark 1:14-20, Jesus begins his process of group formation by working at inclusion. He says to Simon and Andrew, "Come, follow me, and I will make you fishers of men." A simple sentence with three parts — the three elements of inclusion.

First, Jesus says, "Come," It is a *definite, personal invitation*. Jesus does much more than walk up and down the beach of the Sea of Galilee, trying to look attractive, and hoping that somehow those fishermen will automatically want to come with him.

"We've all experienced being out*; it's happened when we've started a new job, when we've attended someone else's party, and when we've visited a different church."*

Jesus walks up to them, looks them in the eye, and says, "I invite *you* to come. I want *you.*" A genuine, caring, definite, personal invitation is the first step in inclusion.

In our congregations we cannot assume that because someone has shown up at our door they have been personally invited. Too often we assume the visitor in the next pew is someone else's friend.

We also cannot assume that the welcome to visitors on the sign outside, or the welcome to visitors printed in the bulletin, or the welcome to visitors by the worship leader from the pulpit is enough. Each new "out" person needs a face-to-face encounter with someone who is "in," and needs to hear a personal word of welcome and an invitation to further fellowship.

Second, Jesus says, "Follow me." This makes the invitation *more specific.* In saying "follow me," Jesus is inviting Simon and Andrew (and later James and John and the others) to walk alongside each other. "Follow me" is another way of saying, "Let's head in the same direction together — let's walk the same path."

Jesus' invitation and the disciples' positive responses provided a *social structure* that made possible long hours of important interaction among Jesus and his disciples as they walked the roads of Galilee, Samaria, and Judea. Jesus is here providing a *setting* in which his followers can spend significant time together — significant both in quality and in quantity.

In our congregations, bringing the *outs in* means providing settings where new persons have frequent opportunities for talking, studying, worshiping, and playing with those who are already part of the group.

And although Sunday morning experiences are important, they are not enough. Every person also needs a definite place in the social structure of the congregation. That may mean being incorporated into one of the congregational small groups, or it may mean having a special relationship with another family or household. All of our smaller church groups need to be structured so that people who are *out* have a place where they can truly become *in.*

Third, Jesus says, "*If you come and* if you *follow me*, I'll make you fishers of men." Jesus makes the *purpose* of the group clear. The disciples' coming and following were not to be aimless — they were not together just for the sake of being together. Jesus made the group's purpose clear so that those who came and those who followed knew what the group was about — Jesus helped them understand the group's basic agenda and mission.

In our congregations, we need to find ways of clarifying the purpose of our particular group to new persons. It is not enough to label ourselves as a "Mennonite church" and assume this label makes our specific agenda and mission self-evident. Each congregation is in a different setting with a different combination of persons and gifts. And although each congregation wants to "build God's kingdom," not all have the same specific mission focus or emphasis.

Perhaps a small card with a concise statement of the congregation's central beliefs and central mission emphases would help *outs* know what they are getting *in* to.

Step 2 — involvement. The first three chapters of Mark are full of inclusion material. The disciples follow Jesus around, they observe him, they interact with the Pharisees, the crowds, and each other. It is not until this inclusion process is well under way that Jesus invites the disciples to become *involved.*

In Mark 3:13-19, Jesus calls the 12, designates them as "apostles," and sends them out to preach and to have *authority* to drive out demons. And again in Mark 6:6b-13, Jesus calls the 12 to him, sends them out two by two, and gives them *authority* over evil spirits. Mark reports that the disciples followed Jesus' directions — they went out, they preached, they drove out demons, and they healed many people.

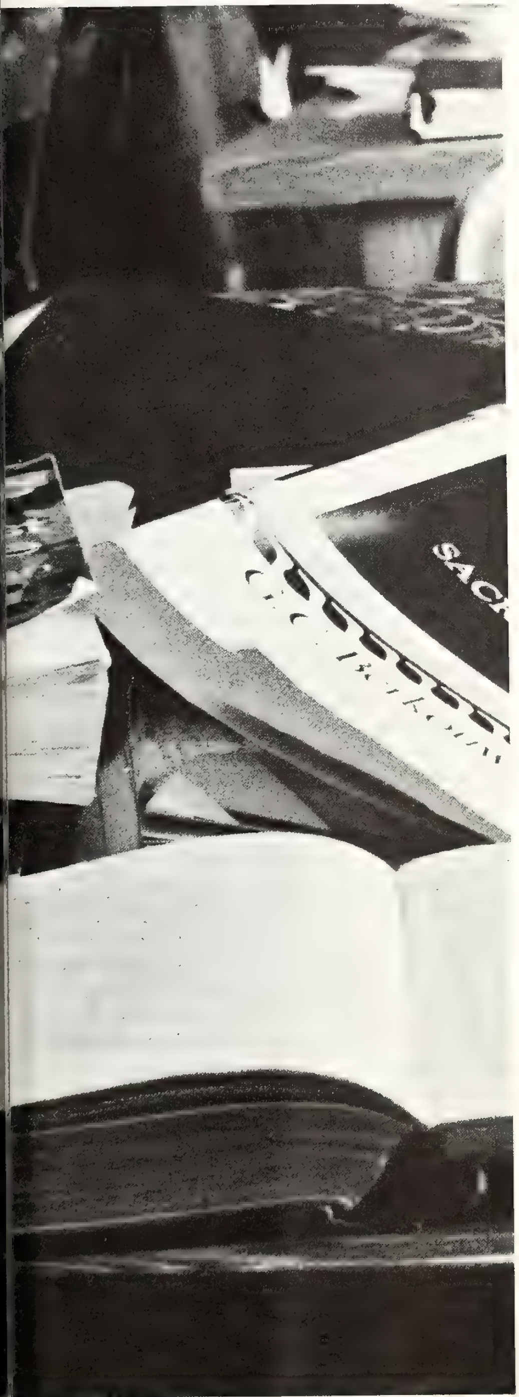
Involvement, therefore, goes beyond inclusion. Involvement means more than fellowshiping together. Involvement has to do with participation in the control and authority structures of the group — it has to do with responsibility and accountability. The disciples shared this responsibility, and after receiving Jesus' charge, they became accountable to each other and to Jesus for their actions.

In our congregations, bringing the outs in will also include involvement — but only after the inclusion process is well under way. It is always a temptation to use church jobs or official church positions as a method of getting people *included* in congregational life. But in many churches there are many persons who have been given positions of authority and responsibility, but who somehow still don't feel *in.* They're *in* the organizational structure, but they're not yet *in* the real social structure of the

Bringing the outs in
is kingdom work.
Let's do it together.

All of our church and related activities need to be sensitive to those who feel or are outs. *Our attitudes and behaviors will largely determine if and when they will come to feel* in *among us.*

Let's work on it as people come among us.



congregation. Sometimes these persons end up feeling used — they feel like their gifts and abilities are wanted, but that they themselves are not wanted.

The problems created by placing involvement ahead of inclusion are experienced by any new person, but are a special occupational hazard for new pastors. For a new pastor, *involvement* is sudden and total — authority and responsibility happen immediately. And for a new pastor, as for everyone else, *inclusion* takes time.

Although there would be practical problems, perhaps new pastors should live in their new community for a year while they and the congregation work at inclusion before the pastor takes up the duties that signify involvement. Or perhaps there is something to be said for the old pattern of calling the pastor out of the congregation so that inclusion has already taken place before involvement begins.

Step 3 — intimacy. It is not until chapter eight of Mark that there is intimacy between Jesus and his disciples. Intimacy does not occur until the process of inclusion and involvement are well under way.

There is intimacy in Mark 8:27-30, the story of Peter's confession of who Jesus really is. When Jesus finally asks his disciples, "But what about you? Who do you say I am?" Peter answers, "You are the Christ — you are the Messiah!" To this Jesus responds, "Don't tell that to anyone else."

Jesus waits until the disciples are included and involved before sharing with them the most significant, the most intimate truth that he could possibly share with anyone. Finally, Jesus here affirms to the disciples what they had probably been suspecting for some time, but had been afraid to ask.

Only the disciples are in a position to receive this very intimate truth from Jesus. Only persons who are beginning to be included and involved in a group are in a position to deal appropriately with this kind of intimacy, this kind of deep personal truth.

In our congregations, intimacy cannot be pushed too quickly. It is tempting to bring *outs in* by hooking them immediately with attempts at deep affection and quickly shared intimacies. While warm handshakes and genuine backpats are appropriate from the beginning, real intimacy pressed too quickly can become a form of control — a kind of manipulation that ultimately drives people *out* instead of bringing them *in*.

Jesus' parable of the sower and the seeds is helpful here. Seed thrown on shallow soil sprouted quickly, grew, and blossomed, but soon died for lack of nourishment. Intimacy will also prove shallow and temporary if it is not preceded and sustained by genuine inclusion into the life of the congregation and by appropriate involvement in congregational structures.

Obviously, these three steps of inclusion, involvement, and intimacy cannot be completely separated. We cannot wait until a person is totally included before we allow any involvement; we cannot wait until a person is totally involved before any intimacy is appropriate. For instance, a church committee meeting *can* be a setting where inclusion, involvement, and intimacy are all happening at the same time. The danger comes when the second and third steps are allowed to race ahead of the first.

Perhaps inclusion is so often skipped or slighted because it is the hardest of the three steps to accomplish. We know how to involve people, and we're learning how to share deeply of ourselves. But how do we greet new *outs* at the doors of our churches? How do we share the purpose of our group with them? (And do we know our purpose?) How do we help them find their way into the social structures of our congregation?

How to bring the *outs in* is a question, like so many other questions, that leads us to ask each other for help and counsel. Bringing the *outs in* is kingdom work. Let's do it together. •

What is my calling?

Elfrieda Tiessen

> *"God has made each one f us with unique, special talent. Some people hide their talents; others develop them. What have I done with mine?"*

Going through the mail at my office, I ran across the March/April issue of *Daughters of Sarah*. It was the first time I had seen this magazine, and I enjoyed it. I was particularly drawn to the article "Beruf" by Anne Ramsey Moor. It brought to mind a conference of the Ontario Women in Mission I attended some years ago.

The theme for that conference was "Good Stewards of God's Many Gifts." Somehow "Beruf" (vocation), talents, and gifts all seem to fall into the same category. If we speak of *being and doing, response and responsibility*, and apply them to our vocation(s), we must recognize that we are indeed using the gift(s) God has made us responsible for.

Then I have to ask, "What is *my* gift?" God has made each one of us with unique, special talents. Some people hide their talents; others develop them. What have I done with mine? Some of my friends are terrific housekeepers. I dislike dusting and cleaning almost with a passion. I *know* that is not my gift or talent. My sewing always looks "homemade" . . . that surely isn't my gift either.

I sit down and reflect. Does my lack of any kind of formal education disqualify me from having a *Beruf*? I look back at some of the things I've done in my life.

For several years I enjoyed working as a receptionist in a photography studio. I met people from all walks and stations in life. My job consisted of regular office duties as well as relaxing hyperactive children and calming nervous brides and mothers. My employer was pleased with my services, so I thought surely this was what God wanted me to do. But it was not to be. I developed severe back trouble. After surgery and six weeks in the hospital, I was to spend the next three and a half months in "solitary." My family went to work or school, and I was almost completely confined to my bed. Visitors dropped in occasionally, but most of the time I had only myself for company (and I admit, I got tired of that).

Whatever gifts God has bestowed upon me, *patience* is not one of them. Each time I got to the point of defying doctor's orders I was reminded of Ruth 3:18: "Wait, my daughter, and learn how the matter turns out. . . ." After months of relative isolation, I returned to becoming just as involved and busy as ever.

Then one day I stepped off a porch and broke my ankle, resulting in more hospitalization and two more surgeries. I concluded that God knew I had not accepted the gift of patience and consequently I was again required to *sit still and wait*.

After some months, I wanted to become a part of the working world

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again. Each place I applied I was received with a negative response. I prayed that if it was his will, then a job opportunity would present itself. By this time patience was becoming a part of my life. I no longer had a feeling of panic each time someone said, "No openings."

Then one Friday I was interviewed for a position I was not interested in at all. And I got the job. I was apprehensive, but I *had* asked God to open doors for me. My new job in a pharmacy was confusing. Doctors' handwriting, medical terms, new faces, drug insurance forms, and so on. Gradually, however, things sorted themselves out, and I became enthusiastic.

About two weeks after I began my new job, our home was thrown into a state of turmoil. My husband was rushed to the hospital with severe pains, and after emergency surgery we were told he had cancer in an advanced stage. The prognosis was bad, and his condition was diagnosed as terminal.

God gave us grace and we were able to cope. After a series of surgeries and treatments, my husband went into a state of remission. Although not well, he continued to work, and in October 1979 we celebrated our 25th wedding anniversary. Several weeks later he was again hospitalized and stayed for two and a half months until God chose to call him home. During those long weeks we watched him die a little each day. I marvelled how God directed all of our lives. As my husband's pain and discomfort increased, his inner strength became more and more evident. We saw that there is witnessing in suffering.

Shortly after my husband's passing, my youngest daughter and I had the privilege of traveling to Haiti. On our return I was hospitalized with a severe case of dysentery. During the 11 days of isolation I was allowed few visitors and had lots of time to think.

What is God's plan for me? Is my calling limited to my 9-to-5 vocation? Can I use my gift(s) after I leave the office? I looked back at the weeks since my husband's death. I thought about my family, my faith, my job, etc. I realized that not only did I enjoy my work, I was really proud of it. I did a lot of "listening" to patients, and as I thought about it, I found I wasn't only listening, I was caring. Surely this was my *Beruf*. Surely this was my *gift*. I recognized that since the experiences of my own illnesses and the heartache and grief of my husband's death, I could be, and was, a lot more understanding when people shared their concerns with me.

Romans 12:11-13 became especially meaningful to me: "Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality."

Just when I thought I had found my true vocation (or calling), my life was changed again. Through a series of events my youngest daughter and I moved west to Winnipeg, Manitoba. I took an interim position as a doctor's assistant for six months. Here again I was exposed to all kinds of people and problems. While I value the experience gained, I knew this was not where I really belonged or wanted to be.

In April of this year I accepted a position in the Resource Centre at the Conference of Mennonites in Canada offices. I am enjoying it. I meet a lot of people, and I try to help them find resource materials for their particular needs. I find the fellowship of working with fellow Christians both rewarding and gratifying.

Is this my *Beruf*? I wonder. . . . •

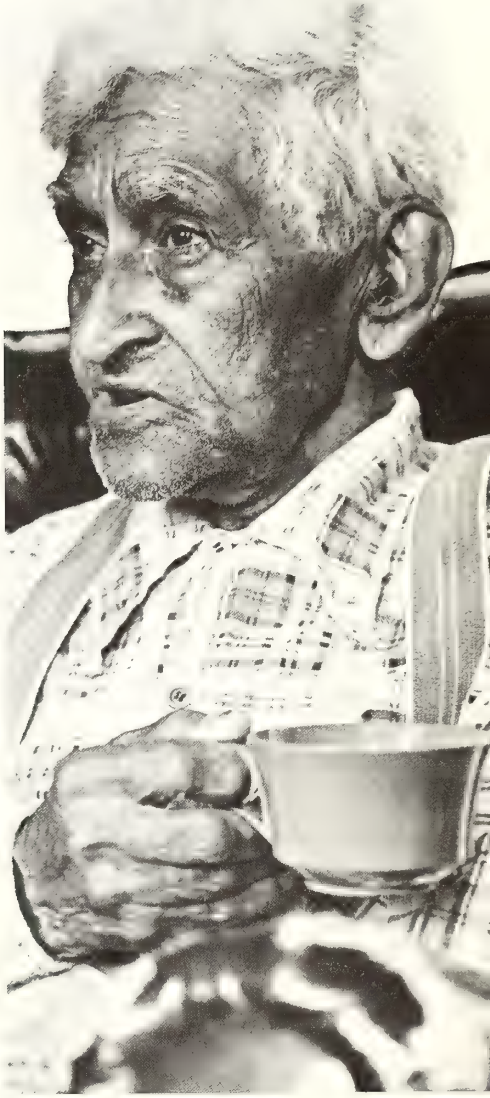
Landscape

Shari Miller

The old Indian sits in his chair,
spitting into a Campbell Soup can
all the ugliness he has seen.
It shudders him like an axe
biting down the virgin pine.

He remembers ancient visions
told by mystery men,
forewarnings of end times
when man would run faster than the deer,
fly higher than the hawk,
till he ran so fast and flew so high
he lost even his shadow.

Then pride would roll down barren slopes,
spread like unleashed fire,
turning dappled greenness into brittle ash.



Carroll Tyler, 94-year-old part Choctaw and part Cherokee, is from the Louisiana community where Shari Miller is working.

MCC responds to frequently asked questions

Akron, Pa. (MCC) — Since January 1980 Peter Dyck has been traveling to Mennonite and Brethren in Christ churches and schools to talk about the work of Mennonite Central Committee.

The meetings have varied in size of crowd and age of those present. Some presentations have been to large congregations in Kitchener, Ontario, and Lancaster, Pennsylvania. Others have been to small groups in Willow Hill, Pennsylvania, and Elbow, Saskatchewan.

Many in each group knew of Peter Dyck, who since 1941 has traveled and worked with MCC, first in relief and refugee work in Europe, then as Europe director in Germany, and later in Akron, Pennsylvania. Present in some audiences were former refugees whom Dyck and other MCC workers had helped to resettle in North and South America after World War II.

Besides listening to Dyck's stories, those in the churches asked questions. Following is a sample of questions most frequently asked and Dyck's answers to them:

Question: *What does MCC need more, money or people?*

Answer: We need both. Fortunately, we don't have to make the choice of either one or the other. But if we did, I'd say give us people.

Why? First, because the right kind of people are harder to get than money. Second, if you have good people serving in good programs, the money will come. Third, our programs are never stronger than our personnel engaged in them.

While MCC needs money for programs, it is unrealistic to think that money alone will change things or will really help people.

Money will buy bread, but it takes skilled, dedicated, and loving people to channel that which is not bread.

Q: *In terms of its relationship to the North American churches, does MCC see its role as an agent of change, attempting to instigate change in the churches, or does it dutifully carry out the wishes of the churches and simply reflect change as it occurs in the churches?*

A: I would say both. Certainly MCC is the servant of the churches and as such is bound to carry out their wishes. On the other hand, as Robert Kreider says, "MCC has had a substantial and salutary impact on American Mennonites." Let us look at this interaction more closely.

Suppose the churches ask MCC to give food to hungry people. MCC does that, but in reporting back gives the further explanation that teaching people in the Third World to grow their own food is also a way of "giving them food." Although this is not quite what the churches at home originally had in mind, they agree that it makes sense. They go along with what MCC then begins to call "development."

Now suppose one of these development people, an agriculturist or home economist, returns home and says "development" is good, but part of the problem of helping the poor village farmer in Asia, for example, is that he can't afford to buy gasoline for a pump to irrigate his rice field, or buy fertilizer which is also based on petroleum. And the reason he can't afford these is because the people in the developed nations of North America and Europe consume so much energy, driving the prices higher and higher until they are completely out of his reach.

So the returned MCC development worker goes about trying to sensitize Mennonites in North America to their own involvement in the poverty of the village farmer in Asia.

The development worker speaks of the need to practice a simpler lifestyle at home, and also to influence our governments to act more justly.

In the meantime, the MCC executive committee in their quarterly meetings and the general committee at its annual meeting, have step-by-step considered these matters, deliberated and prayed about them, and then passed resolutions urging MCC to do development work and to explore ways of drawing Washington and Ottawa's attention to unjust practices that affect the poor in the Third World.

Now step back and see what is happening, who is trying to instigate change. My observation is that it is not all clear in every situation and at any moment who is hammer and who is anvil, the church or MCC.

Q: *Why do we have articles in our church papers criticizing the American government when it is doing more for*

Peter J. Dyck fields many of the questions raised by MCC's constituents.

poor countries than any other country in the world?

A: First, the US is 13th among the leading 17 noncommunist countries in the amount of aid provided in relation to the gross national product (GNP). US foreign aid accounts for one quarter of 1 percent of the national GNP, less than what Americans spend for alcoholic beverages or pet food each year.

Second, most US government aid has strings attached. For example, the money given to poor countries is often in the form of credit which must be used to purchase US products. AID, the US aid program, explains that more than 70 cents of every dollar spent for goods and services for poor countries is spent in the United States. In 1971, when the Senate voted to stop the AID program, John A. Hannah, administrator of the program, pleaded that it continue, not because of the poor people but because "discontinuance of US AID will cost US suppliers some $3 billion in orders for supplies and services and cost many Americans their jobs."

"From its inception in 1954, the food aid program has been an extension of foreign policy, farm interests, and corporate interests," say Lappe, Collins, and Kinley in their book, *AID As Obstacle*. They say public records clearly show that US policymakers have viewed the food aid program as means to (a) rid US markets of surpluses, (b) open up new markets, (c) provide military support, (d) pressure foreign governments to accommodate US economic and military interests. "In fact, the humanitarian intent was not even written into the food aid law until 1966." That explains why only 21 percent of US aid goes to low-income countries.

Finally, to be critical is not to be negative or disloyal. In fact, frequently it is the best citizens who express their "loyal opposition," as they say in England, to their government's selfish or misguided policies. Were the Mennonites and Quakers who criticized the US government's slave policy 200 years ago second-class citizens? Indeed not; they performed a patriotic and Christian duty, doing that which their consciences dictated.

When their descendents criticize today's government for exploiting poor people in the Third World, they are also obeying their consciences, and it will be seen that in the long run they are doing that which is best for America.

Q: *Do MCC workers bring the gospel to people they work with? Must all MCC workers be Christian and committed to the peace position? Do MCC workers receive intensive training in soul winning? How much do MCC and the mission boards work together?*

A: We hear questions like these often. It is clear that most people in the churches want MCC to give the bread of life as well as bread. They are concerned about the spiritual witness of MCC, about uniting word and deed.

That is also our concern. We don't want the motto "In the Name of Christ" to be merely a pious sounding phrase, but a deeply felt conviction. We say, "MCC is a Christian resource for meeting human need," with the emphasis on "Christian" and the explanation that human needs are physical as well as spiritual. We expect that all MCC workers are Christians, committed to the way of peace in all human relations, following the example of Christ in his ministry of compassion and proclamation of the kingdom of God.

MCC works closely with many mission boards in different countries. However, the mandate or specific task of MCC as given it by the churches is not evangelism and church planting. That is primarily the task of the mission boards.

But just as missions engage in programs of education, health, agriculture, and relief, so MCC engages in programs of Christian teaching, as for example at the Bienenberg Bible School in Switzerland; and in the preparation of Christian literature, such as in a current mammoth project of translating and publishing a Bible commentary in the Russian language. And MCC assists in church planting in such countries as Bolivia, Brazil, and Indonesia.

According to William T. Snyder, executive secretary of MCC, MCC has preceded Mennonite mission work in some 20 countries.

If that is MCC's track record, it follows that this could not have happened unless many of the MCC workers were deeply committed to the wholistic approach of keeping word and deed together. That is what MCC expects of its workers, though we recognize that their gifts are not all the same. With the basic commitment to Christ, MCC allows its workers to express this in a great variety of ways. Some do it more by example; others also articulate their faith.

Everyone Likes a Vacation

So, why are these students spending theirs in the frozen Midwest?

They're attending Urbana '81.

Plan to attend the
All-Mennonite Meeting
at the First Mennonite Church
of Champaign/Urbana
912 W. Springfield, Urbana.
IL 61801

Wed., Dec. 30, 1981, 2:30 pm

- Hear Don Jacobs speak.
- Watch a new audio-visual.
- Throughout the convention see the displays of 8 Mennonite Mission Agencies in the Armory.

13th Inter-Varsity Student Missions Convention at the University of IL. at Urbana. Dec. 27-31, 1981

For registration details, write:

Inter-Varsity
Urbana '81
233 Langdon St.
Madison, WI 53703

A new organization, bringing together various agencies of evangelical persuasion, has been formed in Canada to provide space for exchange and coordination of selected activities. The Canadian Association of Christian Humanitarian Agencies (CACHA) was formed in May. Mennonite Central Committee (Canada) has joined the association, in which about 12 groups are represented, including World Vision of Canada, Sudan Interior Mission, Food for the Hungry, and Evangelical Alliance Mission.

Ted Koontz, former member of Mennonite Central Committee US Peace Section staff and professor of political science at Goshen (Indiana) College, came to Waterloo, Ontario, 12 June from Harvard University to lead the Conrad Grebel College faculty in facing the position known as vocational pacifism. The position affirms pacifism as a personal decision while rejecting the full peace position as normative for all Christians. The faculty reached substantial agreement that John Howard Yoder's view of combining middle axioms with normative Christian pacifism was preferable to the vocational Christian pacifist view.

Beef, soap among aid sent to Southeast Asia

North Newton, Kan. (MCC) — Fourteen tons of midwestern canned beef valued at nearly $82,500 were shipped from Santa Ana, California, to Cambodia last week, the gift of Mennonites in Kansas, Nebraska, Oklahoma, Missouri, South Dakota, and Minnesota.

Also in the shipment was a ton and a half of laundry soap for Cambodia as well as materials for a children's hospital in Vietnam.

"This shipment of beef from our Kansas warehouse," said Griselda Shelly, director of the Mennonite Central Committee's regional office here, "completes our distribution of the 110 tons of beef canned in our region during the 1980-81 season."

She noted that 45 tons of beef had been airlifted in May from Kansas City, Missouri, to Somalia for relief of refugees and that 25 tons went to Zaire in April to ease severe food shortages.

Shelly announced that the new meat canning season will begin in November when members of Mennonite and Amish congregations in a six-state area will gather donations of meat to be processed in a mobile meat canner.

The supplies going to Vietnam include 36 cartons of vitamins and 500 pounds of soap. The director of the children's hospital in Ho Chi Minh City (Saigon), Duong Quyen Hoa, says that malnutrition among children in Vietnam is most severe. "Half of the population is permanently undernourished," she says. "A whole generation of Vietnamese is at stake."

United Nations' reports indicate that while the danger of starvation in Cambodia following the country's cruel civil war has passed, "aid is still focused on life and preservation."

In Santa Ana, Operation California will forward the Mennonite supplies by ocean freight.

Mennonite Church resolution on security and arms

The following is an edited version of a resolution concerning security and the world arms race as adopted by the Mennonite Church General Assembly at Bowling Green, Ohio, on 15 August:

While celebrating our hope, we are also aware of a growing despair in the world due to the escalation of the arms race. The development of new nuclear weapons proceeds amidst a political mood which is apparently ready to use them. Many are now saying that the question is no longer if nuclear weapons will be used, but when. The probable resulting devastation to human life is beyond comprehension.

Two years ago this assembly adopted a statement on militarism and conscription. In deploring the arms race observed then, the 1979 Assembly called our members and all people to trust in God rather than military technology urging the church to "plead and pray for reversal of the world's collision course in manufacturing and deploying the most destructive weapons in all history." The need for prayer is even more urgent today.

We seek to follow Christ in refusal to prepare for war or take life for any reason and do not seek security in weapons. We also feel called at this time to a particular witness against nuclear weapons because of the enormous consequences of decisions confronting world leaders regarding the testing, production, and deployment of nuclear weapons.

God's commandment that we love our neighbors motivates us to oppose those things that would destroy them. The false god of military security must be challenged by our witness to the sole source of salvation in Jesus Christ. To express our nonresistant faith in the context of the current arms race, we encourage our congregations and members to practice the following forms of faithfulness:

1. To pray regularly for national leaders who have in their hands the fateful power of nuclear weapons.
2. To become informed about the potential of nuclear war and the policies that move in that direction. We encourage congregations to find ways to study the issues and clarify their witness.
3. To declare our readiness, in light of our faith in Christ, to live without nuclear weapons in our countries. The World Peace Pledge is one way to record and share this testimony.
4. To enter into discussion and study with other Christians in our communities. Many Christians who have not fully considered the way of love are asking questions about the meaning of the biblical message for issues of war and peace. As an aid for such discussions, we commend the New Abolitionist Covenant, which raises the faith question in regard to nuclear weapons in a manner similar to the way Christians two centuries ago began to question slavery in the light of the Word of God.
5. To invite men and women, including government leaders, to that saving faith in Jesus Christ which provides ultimate security and frees from fear.
6. To consider ways to witness to the decision-making process in our governments, urging alternatives to military confrontation and supporting the use of scarce resources for human need rather than armaments.

We confess that we have sometimes compromised our loyalty to the Prince of Peace by our silence in the face of preparations for war. We commit ourselves anew to the gospel of peace.

Approximately 275 volunteers helped make this year's fruit-drying project (right), sponsored by West Coast Mennonite Relief Sale, Inc., a success. Around 6,000 pounds of dried fruit, more than twice any previous year, were prepared. The packages of dried fruit will be sold through relief sales and thrift stores with proceeds going to meet worldwide needs through Mennonite Central Committee.

Government leaders, the press, religious leaders, and social program directors got behind the Greater Baltimore Billy Graham Crusade 7-14 June. It was reported that more than 12,000 publicly committed their lives to Jesus Christ in the meetings at Memorial Stadium. Clergy from over 700 churches united behind the crusade. Regarding the coverage by the press, Graham said, "I do not recall a city where the media have gone all out as they have here to back a crusade."

CGC governors reorganize, seek to balance budget

Waterloo, Ont. (CGC) — The annual meeting of Conrad Grebel College Board of Governors, held 25 June, elected the following officers for the coming year: John H. Dick of Leamington as chairperson; Rufus Jutzi of Cambridge as vice-chairperson; Fred Janzen of London as secretary; and John Lichti of New Hamburg as treasurer.

These persons in addition to Milton Good of Breslau and Dorothy Worden of the Stratford area comprise the executive committee of the 18-member board. All executive committee members are from Ontario. Lorna Schwartzentruber of Toronto will be the new student representative on the board. A faculty rep will be appointed in the fall.

Ralph Lebold, CGC president, brought an extensive report to the board highlighting the many activities of the college during the past year. Course enrollments were up by 9 percent over the previous year. Faculty continued actively in publishing. There is active discussion about publishing a scholarly journal under the auspices of the college. Library holdings have increased by 50 percent in the past two years, and 70 PhD theses relating to Anabaptist-Mennonite subjects have been added.

Much emphasis was placed on long-range planning and setting goals for the college by identifying its unique mission. This was identified as a primary focus for the coming year.

The financial statements for the fiscal year ending 30 April showed a $26,000 deficit, the first since the 1976-77 fiscal year. The latest deficit was due primarily to major building repairs and required capital purchases during the year. Because of reserves, the deficit does not leave the college with a debt cash flow position. The 1981-82 fiscal year reflects a balanced budget.

Al Meyer, executive director of the Mennonite Board of Education, attended the annual meeting as a special guest. In his greetings he described trends he observed in the area of higher education, and encouraged the board to identify its unique mission as a Mennonite college.

Summer institute gathers secular, church educators

Winnipeg, Man. (CMBC) — The summer institute held at Canadian Mennonite Bible College here from 5-12 August was seen as a successful venture and received encouraging response from its participants. The theme of the institute was "Teaching Youth" and focused on education in both the school and the church setting. Forty registrants took part in the week of sessions, about 20 in each of the two streams.

Each morning the participants chose either the "in school" or the "in church" stream. The "in school" section was coordinated by Adolf Ens and focused on the interaction between the Christian faith and various aspects of high school teaching. Issues arising out of various teaching disciplines were the topics dealt with each day. Issues discussed included values (Terry James), evolution (Glen Klassen), determinism (Peter Letkeman), censorship (John Harder), nationalism (Bernie Thiessen), and competition (Larry Plenert).

The "in church" section was coordinated by Helmut Harder. These sessions were designed to introduce teachers of high school aged youth to *The Foundation Series for Youth*, a new curriculum begun this fall. The resource persons for this section were Helmut Harder, Lois Bergen, Glen Horst, John Neufeld, John Friesen, Waldemar Janzen, and Gerald Gerbrandt.

During the afternoon joint sessions were held. Three afternoons focused on "Perspectives on Youth" and were led by three presentations: (1) Biblical Perspectives on Youth (Waldemar Janzen); (2) Theological and Psychological Perspectives (John Regehr); (3) and What Are Young People of Today Thinking and Doing? (Rudy Friesen). At other sessions three educators, Bill Kruger, Henry Loewen, and George Epp, spoke about their "Call to Teach." Other joint activities included daily chapels led by Peter Fast and Lottie Enns-Braun and some special outings to points of interest in Winnipeg.

The 40 participants included a large number of high school teachers and persons involved in the Sunday school program at their church. Persons represented areas as far west as Vancouver Island and as far east as Southern Ontario. The institute was a good time for dialogue and growth, and strong appreciation for the interaction that occurred was expressed.

Chaplain needed

Full-time chaplain required for a 118-bed personal-care home, effective 2 January 1982. Must be an ordained minister, bilingual, and provide supportive spiritual care. Salary based on experience and education.

For more information contact:
Lawrence Siemens
Salem Home for the Aged
Box 1210
Winkler, Man. R0G 2X0
Telephone 204/325-4316.

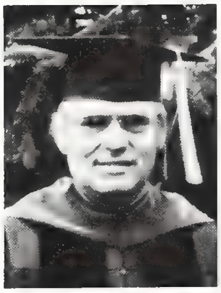
Two new voluntary service projects, both in Ontario, were approved by the MCC (Canada) executive committee at its mid-June session. Niagara Christian College, Fort Erie, has requested a person to initiate a reforestation project on land owned by them. Also, a business manager's assistant position was to be filled by a volunteer there. The costs for the workers was to be covered by the college. Volunteers were also to be placed at HARC, Inc., Hanover, Ontario, which operates two homes for mentally handicapped adults. HARC, Inc., will cover the costs of the voluntary service personnel.

A "Bible and Law" symposium at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, 24-26 July brought together Bible scholars, philosophers, business people, lawyers, a judge, and at least one Mennonite pastor. Vigorous discussion engaged many, but at the end about all that could be held as a general agreement was that Mennonites in North America are involved with the civil law, and we may as well admit it. Willard Swartley of Goshen Biblical Seminary, who chaired the sessions, summarized, "The main contribution was to see the biblical foundations — theological bases for law."

RECORD

Crumpler

Getman


DeHoogh

Seip

CALENDAR

25 September — Council of Moderators and Secretaries, Denver, Colorado

8-11 October — Mennonite Indian Leaders Council meeting, Arizona

Canada

26-27 September—MCC (Manitoba) alumni reunion, Mennonite Brethren Collegiate Institute, Winnipeg

Central

26 September — Michiana Mennonite relief sale, Goshen, Indiana

2-4 October — Mennonite Marriage Encounter, Fort Wayne, Indiana

Western

26 September — Leadership Training Conference, First Church, Newton, Kansas

17 October—MCC relief sale, Rocky Ford, Colorado

23-25 October — Western District Conference, Kansas City, Kansas

MINISTERS

David Gustafson was installed as pastor at the Langley Mennonite Fellowship, Fort Langley, British Columbia, 28 June. David and his wife, Peggy, have had pastoral experience at Church of the Redeemer, Houston, Texas, and at an intentional community in Coventry, England. David is a graduate of Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

WORKERS

Steve Buckwalter, the Assembly, Goshen, Indiana, has begun a three-year assignment with Mennonite Central Committee in West Germany. He will work on the staff of Church and Peace in Laufdorf. Buckwalter has an interdisciplinary BA from Goshen College. His parents are Albert and Lois Buckwalter of Chaco, Argentina.

Tim and *Crissie Buckwalter*, the Assembly, Goshen, Indiana, have begun a three-year teaching assignment with Mennonite Central Committee on the West Bank. Tim previously served there with MCC 1973-76. He has a BA in Spanish from Goshen College and an MA in Arabic from Indiana University, Bloomington. Crissie has a BA in French from Goshen College and an MA in applied linguistics from Indiana University. Their parents are Albert and Lois Buckwalter of Chaco, Argentina, and David and Wilma Shank, currently in Abidjan, Ivory Coast.

Robert Crumpler has been appointed director of clinical pastoral services, and *Clyde Getman*, pastoral counselor, has been named director of advanced residency programs for Illinois Pastoral Services Institute.

Art DeHoogh, president of Freeman (South Dakota) Junior College, was awarded a PhD this summer from the University of Northern Colorado, Greeley.

Manfred and *Dorothy Enns*, Grace Church, Winkler, Manitoba, are serving at Mennonite Central Committee headquarters in Akron, Pennsylvania, Manfred in maintenance and Dorothy as the hostess.

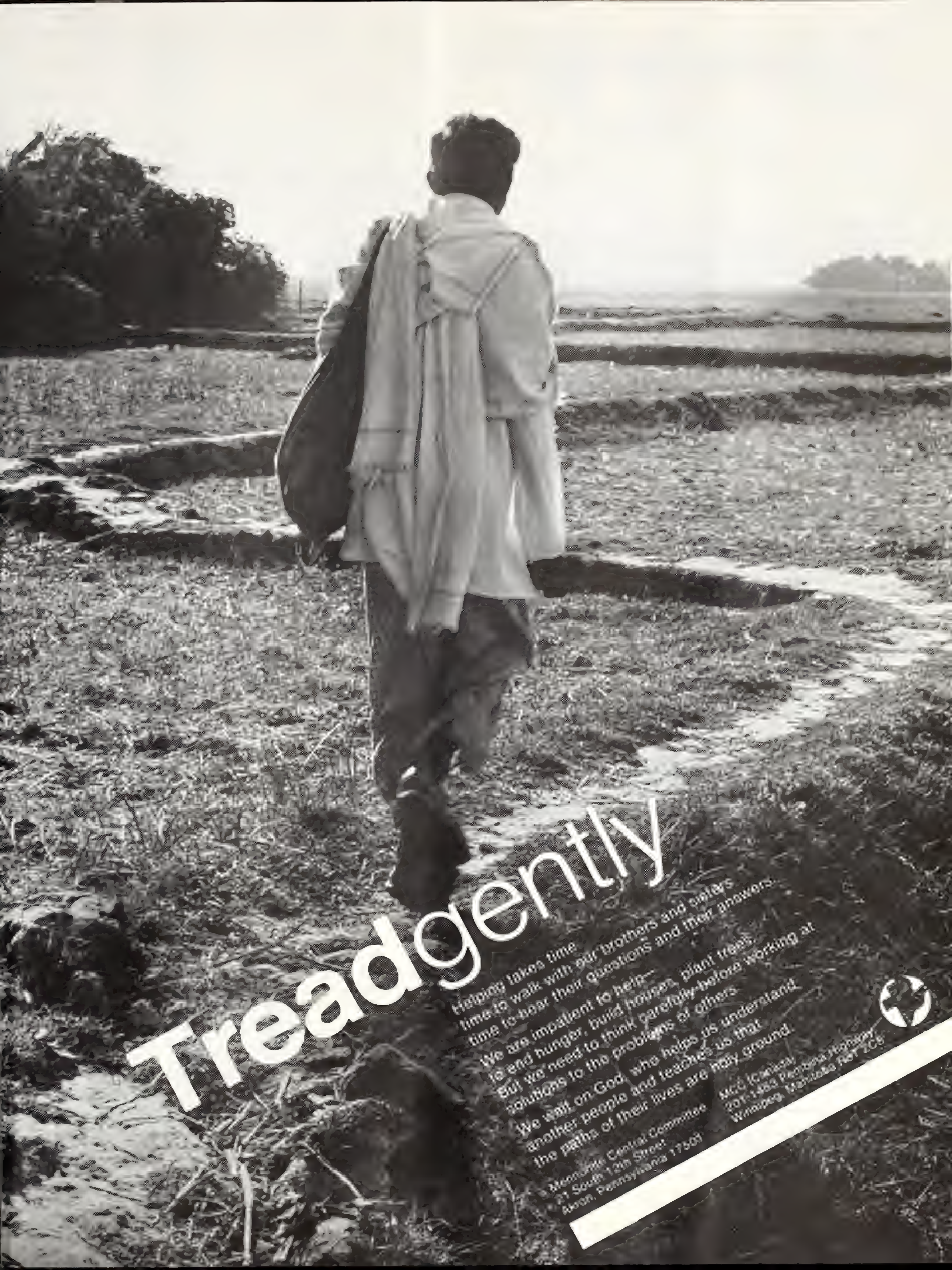
Dennis Graber, Eden Church, Moundridge, Kansas, began a two-year term in home repair at the MVS unit in Oklahoma City, Oklahoma, in May. He has six years of experience in carpentry, which has occupied him since spending two years at Bethel College, North Newton, Kansas, studying physical education and industrial arts. He is the son of Ruby Graber of Moundridge.

Melba Martin and *Myrna Burkholder* have been named codirectors of Student and Young Adult Services of Mennonite Board of Missions, Elkhart, Indiana. They succeeded *Rick Mojonnier* 15 July.

Kathy McArdle, Stirling Avenue Church, Kitchener, Ontario, has completed 18 months of service at Montreal House of Friendship as a day-care worker.

Elaine Moyer has been named associate director of athletics at Bluffton (Ohio) College. She will be responsible for women's intercollegiate athletics at the college.

David Seip has been appointed coordinator of pastoral counseling services for the Illinois Pastoral Services Institute, effective 1 August.



Helping takes time
time to walk with our brothers and sisters
time to hear their questions and their answers.
We are impatient to help—
to end hunger, build houses, plant trees.
But we need to think carefully before working at
solutions to the problems of others.
We wait on God, who helps us understand
another people and teaches us that
the paths of their lives are holy ground.

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Akron, Pennsylvania 17501

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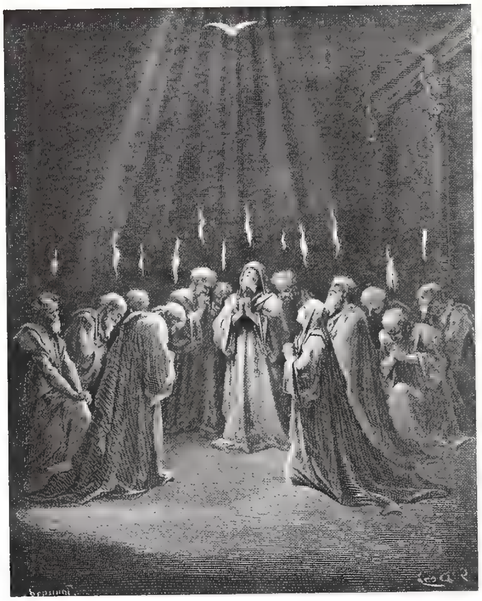
The Book of Acts

Ted VanderEnde

Introduction. The Book of Acts gives the reader the account of the explosion of a new movement in the ongoing program of God's gracious work of salvation among people. A seemingly dying and fading group of men and women, headed by a crucified Messiah, suddenly receives a life that makes them burst at the seams. The trigger to that life — in power equal to God's creative might when he brought life forth out of nothing by his Word — was, and is, the resurrected Lord Jesus Christ, the Living Word. The generator and sustainer of this life was, and is, the Holy Spirit; and the evidence of this life was, and is — and should be — the living, visible, obedient church. The Book of Acts, then, gives the account how God's mercy manifested in his Son directs itself in a most wonderful way to all nations, to all people.

In Acts 1:8 we read that the witness of Christ would begin in Jerusalem, and fan out from that city to the uttermost parts of the earth. The benefits of the resurrection are not only for the Jew, but also for the Gentile.

Though beginning with Peter as the apostle to the "circumcision," Acts' emphasis lies in the inclusion of the "uncircumcision" as the potential people of God. The new word in Acts is the realization that "God is not one to show partiality, but in every nation the person who fears God and does what is right is welcome to him" (10:34, 35). Those who respond truly to the gospel, whatever their background, age, or sex, will enter the church in their faith and so form the new temple of the Lord.



"And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance" (Acts 2:4).

Acts, therefore, describes the transition of the old order to the new order — from the sacrificial system prescribed by the Mosaic law, to the ecclesiastical system prescribed in the life of Christ and the teachings of the apostles. The forgiveness of sins is not anymore bound to the ritual of the visible temple in Jerusalem, but the forgiveness of sins is bound in the sacrifice of the Lamb of God, in the heavenly name of Jesus Christ. "Therefore let it be known to you, brethren," says Paul in the synagogue of Antioch, "that through him the forgiveness of sins is proclaimed to you, and through him everyone who believes is freed from all things, from which you could not be freed through the law of Moses" (13:38, 39).

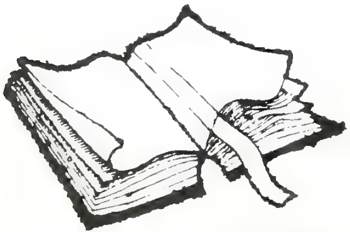
This new work of God in the midst of humanity, however, is not in contrast to his former work focused in Israel. Rather, the Book of Acts shows that what begins on the day of Pentecost is the fulfillment of what the prophets already had foretold. Joel stated that the coming of the Spirit would enable *everyone* who would call upon the name of the Lord to be saved (2:21). David spoke concerning the resurrection of Christ in his psalms (2:24-33), and Abraham knew that all the families of the earth would be blessed in his seed (3:25).

Furthermore, the Book of Acts gives us in a unique way the basic apostolic doctrine held by the early church. Great themes are mentioned over and over again in the sermons recorded in this book. There is the theme of the resurrection of Jesus, the true Lord and Christ, and the repentance possible through him. The Holy Spirit is evident in his person and work. In fact, each statement of the Apostles' Creed can be clearly traced in Acts (see Richard Rackham, *The Acts of the Apostles*, page 1xix, or van Braght, *Martyrs Mirror*, pages 26, 27). From the pages of Acts we can see how the foundation of the church was laid and what the foundation is, Jesus Christ being the cornerstone.

In our modern subjectivistic age, where ultimate truth coming from an immutable God is questioned or deemphasized, it will be well to restate those foundational statements of the Christian faith which the church has kept and defended throughout her existence. For a house built on sand will not stand when it is tested.

A number of the great themes of the Book of Acts will be covered in this series. Our intent is to highlight fundamental facts of the Christian faith as they are taught in Acts, so that the individual believer may grow in the grace and knowledge of Jesus Christ, much as Luke intended when he wrote to his friend Theophilus (1:1). *First in a series* •

Ted VanderEnde is the pastor of St. John Mennonite Church, Pandora, Ohio 45877.



open your bible

SPEAKING OUT

Reflecting on voluntary service

Rosella Miller

Now several years removed from my term of voluntary service (VS), I believe I may be candidly objective about my experience and some of the lessons learned. Mine is not the story of a 10-year veteran. I was in VS for 20 months. Perhaps my impressions are familiar to others.

Many volunteers are either college dropouts or graduates. VS provided me, newly graduated, with a space of time to find what it was I wanted to do in life and be useful at the same time.

Volunteers are called to serve in distant, humid jungles and nearby, humid ghettos. I was assigned to the latter. I initially divided my day between a recreation center and a juvenile runaway shelter. Later, I was a welfare advocate in a social service agency.

The children were the most accepting of me. They played with anyone who was willing. And after a while they stopped asking what happened to the person who was there before me.

The teenagers were more reticent. They knew I would leave in a year or two; they also knew I would not ask their opinion before leaving. However, the child inside occasionally allowed them to laugh and play.

The adults were least excited by my arrival. They had stood in food stamp lines and waited for welfare checks long before I came; they would continue after I left.

Some persons expressed genuine appreciation for my efforts to help them. But I was puzzled (and somewhat indignant) by an absence of gratitude. But seen through their eyes, my attitude may have seemed more than slightly presumptuous. I was a temporary, foreign element. I had invaded their environment. I came into their houses, saw their dirty floors and broken-down furniture. Perhaps worst of all, I was always giving, and expecting them to receive — my time, knowledge, smiles, and enthusiasm. Only one thing was expected in return — gratitude.

Mennonites are a quietly self-sufficient people. As a result, it is difficult to sense the pain experienced by someone who is perpetually viewed as helpless and needy. Assisting and receiving assistance within the church community cannot be used as a comparative argument. Ann helps Esther piece a quilt. Next week Esther helps Ann pick apples. These women assist each other as equals. Therein lies the crucial difference between service among church members and service in VS.

We are able to "give" some special times to those we work with. But what happens after we are gone?

It would be adsurdly arrogant to suppose that the person with a food stamp problem has nothing to offer me. Yet that is what I am saying if I confine them to the status of recipients. Human ego gives an ironic twist to the words in Acts 20:35, "It is more blessed to give than to receive." As sole benefactors, our sense of superiority is not jeopardized.

Jesus understood the importance of receiving — freely and thankfully — the gifts of others. The Son of God who healed, taught, and raised the dead did not scorn to have his feet washed by a woman who was branded as a sinful outcast (Luke 7:36-48).

My greatest sense of achievement in VS came from the unit life. It was not that I made an outstanding contribution. Rather, I participated in a communal experience where understanding and caring approached a familial level. We helped each other grow, and as a result, we grew collectively. I believe that our ability to *share* — opinions, feelings, activities — was the basis for our vibrant unit life.

I am not saying that VS is counterproductive. Far from it. I believe that we show the Christ in us through service. I also believe that we have important resources to share. But our perspective should be a truly Christian one. If we enter service thinking that we are sacrificing our time and energy for the benefit of the needy and poor, we will have an overwhelming tendency to be pious, condescending, frustrated, and finally, bitter if we do not get the response we sought.

Also, our length of service in VS is well defined. When it is completed, we continue with our life (which is usually different from our life in VS). The people we served will continue as they did before we came. So who benefited most?

In my case, I received the largest benefit. People allowed me (sometimes grudgingly) into their lives. I caught glimpses of how they dealt with despair and defeat. Some turn into con artists, others become quiet shadows, and still others become living examples of perseverance. I made lifelong friends among VS housemates. I cherish memories of wildly improbable arguments, Rook games, dishwashing schedules, homemade root beer, and ragtime piano.

God uses our time, knowledge, and skills to help persons in need of them. God often uses those same persons to help us. When he works through a person (even a poor, uneducated one) to counsel, encourage, or challenge us, may we not be too superior to accept. We need reminders that we are not noble beings stooping down to help the unfortunate. We struggle with anxieties large and small; we have much learning and growing to do. Christian service can be a vehicle for sharing many things — an exchange which grants dignity and self-worth to each of the involved parties.

LETTERS

Yes, it is true

Now that the postal strike is over, I respond to your editorial (23 June issue) "Tell Me It's Not True." It seems that often people in our GC churches do not speak up when they should. People are willing to "discuss" things over the telephone or a cup of coffee in private but are hesitant to speak up at a meeting where other people besides their close friends may find out what they really think.

One church meeting I attended was extremely disturbing. The issue at hand was whether or not the minister should be rehired for another term. Only 15 percent of members spoke on this issue with two thirds speaking against the minister. Yet, when the vote was taken, the vast majority (about 85 percent) of the votes cast supported the minister. It is disturbing that these people didn't have the courage to openly admit their opinions.

I hope that most church leaders are not afraid to say what they think. Unfortunately, many people make it difficult for leaders to feel free to lead. In churches where the minister is paid a salary by the congregation, there is sometimes a feeling that we "own" the minister, who should do what we want instead of letting them do what God is leading to do. When we elect people to positions in the church, a similar feeling can exist. Many people want everything to appear peaceful on the surface.

The only way issues can be truly resolved is by all church members openly discussing them in a loving and caring way, and where all are willing to listen and learn. Too often when we do speak, it's merely to give others our opinion. We don't really take to heart what others say.

As a conference we need to learn to discuss our problems in a Christian way so they can be resolved, thereby making our witness in this world much more effective. Non-Christians watch us closely. What kind of a message are we conveying to them now? *Werner Janzen, Box 879, Rosthern, Saskatchewan S0K 3R0* 18 August

Five comments to Staufer

I have five comments in response to Milton K. Staufer's letter (9 June issue).

1. If Jesus were to live in my community or in Reedley, California, he would probably never make it as a church leader. He would bug the membership because of the people with whom he would associate. As the Savior and the giver of abundant life, he was rejected by the establishment. Could it be that we become intolerably angry with modern-day prophets — in the same way that Jeremiah and Jesus were regarded — because their messages threaten our way of life?

2. Mr. Staufer says about militarism, "Unless we are strong, we are vulnerable," and "a strong defense is an insurance policy for peace." According to the Bible, the quotes could be altered to "unless we are faithful, we are vulnerable" and "a strong witness is an insurance policy for peace."

3. Mr. Staufer states the US has given much aid to the world. I agree. I will be living and seeing — the next three years — the fruits of militarism in Southeast Asia. Only one example is the tens of thousands of prostitutes who served and continue to serve desires of westerners, many of whom are North Americans.

4. Mostly I am sad about the letter. Even as he hurt certain individuals, he hurt my idea of our mission as Christians.

5. We need all the healing we can get in an already wounded world. God help me retain Jesus' spirit to prevent me from becoming cynical or incorrectly critical. *Jake Buhler, Box 22, Warman, Saskatchewan S0K 4S0* 19 August

Editor's note: Jake has accepted an MCC assignment to Thailand.

The Jews look for Messiah

I comment on the article "As One Who Serves" (23 June issue). According to Engle, the Jews of ancient times were unable to recognize Jesus as their Messiah because he identified himself with the suffering servant imagery of Isaiah rather than with the power and glory of a military or political leader. There are two basic problems with this analysis. There were Jews who were attracted to the idea of a suffering messiah — including the apostles and all of the earliest Christians. In later centuries, the rabbis developed the idea of God suffering along with Israel in exile.

Much more important, most Jews — then and now — have not been able to see Jesus as their Messiah; not because he lived, suffered, and died ignominiously, but because he didn't do the one thing a messiah, by definition, must do: he didn't inaugurate the messianic age. In this 20th century we're still waiting for it.

Because Christians focus so exclusively on Jesus, on the *person* of the Messiah, they often forget that Jews have always focused on the *function* of the Messiah. From time to time, it's true, Jews have speculated on who the Messiah will be. All sorts of imagery has emerged over the centuries (although the possibility that he would be a figure of divine origin, rather than God's anointed one, raised up from among the people, is one idea that has truly never occurred to Jews). Only one thing can be known for certain; no matter who brings about, or presides over, the messianic age, it will be a time very different from anything we experience now. No one will fail to recognize it. It will be an era of universal — even cosmic — peace and harmony.

The ultimate question Jews ask of Christians, then and now, has to do with Jesus' apparent failure to usher in the new age. Jews look around and see a world clearly not redeemed, not fulfilled, not in any way like the prophetic vision of a world in harmony with God. The advent of Christianity itself has been a telling factor in the attitude of Jews; Elie Wiesel once asked how Jesus could have been the Messiah when so much evil has been done in his name.

The questions Jews ask about the messianic issue are not only intelligent ones, they are profound ones. And Christians who try to answer them must do so in ways which take seriously both human suffering and history. Not only have both continued without interruption since the dawn of time, but the biblical tradition asserts their significance in the most emphatic terms. To call our present epoch the kingdom would be to repudiate the most basic aspects of the prophetic message.

Fortunately, most forms of Christianity have always recognized that the eschaton must still be ahead of us (the doctrine of the Second Coming). So Jews and Christians are living and working and waiting for the same thing. *Paul Nathanson, librarian, Vancouver School of Theology, 6050 Chancellor Boulevard, Vancouver, British Columbia V6T 1X3* 28 August

MEDITATION

Obeying despite feelings

"But Lord, I really don't feel like going out of my way to visit her today. I have enough problems of my own, and I've got so much to do. You know how busy I am."

"But I also know her needs. If I choose you to be my channel for blessing her, are you going to argue with me?" I felt the Lord admonishing me.

I cringed inside as I realized I had again chosen to put my own desires ahead of the needs of others. When would I learn to not be controlled by my feelings, but rather to be obedient to God's will?

"Lord, I'm sorry," I prayed. "Please make me willing for your will."

Then I experienced God's love, understanding, and patience as he reminded me of the promise that follows his call to obedience: "God is at work within you, helping you want to obey him, and then helping you do what he wants" (Philippians 2:13, LB).

God did help me to obey despite my feelings. And as I went and visited my friend, I discovered that obedience to his will brings beautiful and unexpected blessings for me as well.

Marlene Bagnull

What am I that you care?

What caused the psalmist to cry aloud, "What am I that you think of me?"

He saw stars . . . but more than that, he saw the truth they declared about his Creator. He could not take it all in. Nevertheless, his spirit and his mind combined to say, "I know you find time to care for me, but it is beyond me to understand why."

How much more have we come to the end of understanding today?

Our telescopes reach 10 million times past the psalmist's eyes. The same cry bubbles up within me after seeing the heavens, "Who am I that you even notice?"

We know how fast light comes and goes, taking 8 minutes to reach us from our sun (our closest star).

That is too far to drive — more than all my vacation drives combined. And we know that the next nearest star is 30 light years away. Too far to comprehend — 176 trillion miles.

"Do you reach that far, Lord? Are you mindful of that star too?"

Combining cameras and telescopes we see that the Pleiades are *young* stars, still in formation. They are only a few 10 millions of years old.

"Just how old are you, Lord? How long have you been around?"

The sheer numbers of stars must have called forth the psalmist's cry. He could have counted 4,000 in his night sky. And yet, there are so many, many more stars — 400 billion in our own Milky Way.

And now we know that some *stars* the psalmist saw were not one star but a whole galaxy — 100 billion stars in one.

There are galaxies as far as the telescopic eyes can see — perhaps 100 for every man, woman, and child on earth — with 100 billion stars in each. There are hundreds of galaxies in the Big Dipper alone.

"Oh Lord, how do you keep track of all this? How do you have time to faithfully listen to and answer my little prayers?"

The most remote of all known objects is 10 billion light years away.

"How long is forever, Lord? Is 10 billion light years forever?"

"Are you bigger than this distance, Lord God Almighty?"

"Free me, Lord, from having to understand to believe. Free me to cry in the face of the heavens, *What a wonder it is that you care for me.*"

Steven G. Schmidt

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EDITORIAL

Working the marketplace

"Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest" (John 4:35).

As more people move from farm to city, Jesus' picture might feel more right if he had said, "Look at the crowds in the shopping malls — all over the marketplace — and see how the people are looking for something."

You don't have to be in the malls long before you notice that most people don't come because they *need* more of the merchandise on the racks. Too many houses are already littered.

Yet they come in droves. And they *are* looking for *something.*

1. *Word merchants.* Enter some stores and you are instantly surrounded by "this brand is the latest . . . our new guarantee is 90 days . . . here is the best buy in entertainment. . . ." They are *word merchants.*

And some people need only words. Their minds are placated, and away they go with the latest bargain.

They'll be back within a week.

2. *Product merchants.* A lot of stores count on the products to sell themselves. Move your cart through the aisles and you may be shocked at what the cash register says you picked up.

Some people have to have *more* things. Somehow there's got to be hope in that.

They'll also be back next week.

3. *Care merchants.* The exceptional place dispenses care about people. It's rare but it's there.

Not just an ego massage; it gives you a new insight about life — your self and others' selves. You get more than what's on the shelves.

You go away with a new confidence and may not be back for months. But you will be back.

4. *Merchants of the Holy Spirit.* Even more rarely do you find a shop where you encounter the Holy Spirit. It's not "in" these days to let customers know of your faith. You believe your way, I'll believe mine. Come if you want to; don't expect to be invited.

But on a most rare occasion — even in the marketplace — you find merchants who are transparently vulnerable for Jesus Christ. Theirs is not a business; it's a way of life. They serve you rather than sell you. You may walk out wondering what it was all about — it is that rare.

5. *How do you and I work the marketplace?* Jesus' words suggest that wherever we are, the "fields are white to harvest." We are always in the marketplace with many hungry souls. You and I.

Are we *word merchants*? People who talk readily and freely so nobody can come close to us? People who offer words to wounds that need touching, patience, continuing presence, and listening? Ready to become rumor runners from one person to the next?

Are we *product merchants*? Do we hand people a readymix formula and demand a "yes" under pressure? Then give a testimony — next chance we get — that we led another poor soul (statistic?) to Christ? Even though we know nothing about that person and plan never to look them up again?

Are we *care merchants*? Can we see the beauty of what can be? Do we see a total person or just another of "they are all the same"? Would we affirm even the stranger, the grieving, the ill, the disturbed, the one who doesn't know how to buy?

Are we *merchants of God's Holy Spirit*? Portia in Shakespeare's *Merchant of Venice* (IV, I) says to Shylock, "Though justice be thy plea, consider this: That in the course of justice none of us should see salvation. We do pray for mercy. . . ." Shylock, deeply devout in his own way, replies, ". . . I crave the law." Shylock has no place for mercy and grace. He wants Antonio's "pound of flesh."

When the tables turn against Shylock, the Duke of Venice says, "That thou shalt see the difference of our spirit, I pardon thee thy life before thou ask it" (IV, I).

More than justice; more than the law; more than words; more than things; more than care. We are to work the marketplace with God's grace and mercy — in us — for us and for the whole world.

Show forth God's gracious mercy and the "outs" start coming "in." Our vocation becomes more than a job. We are co-laborers with God — reapers in the eternal harvest.

Let's work the marketplace as *merchants of God's Holy Spirit. Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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"...people are looking
to their recognized leaders
to articulate their anxieties
and to help them...."

Leadership
for our time

Donald R. Jacobs

"Having passed through a period of 'dethroning' leaders, there is once again the desire among the people to encourage leaders to lead."

There are deep stirrings in the Mennonite soul today that raise many questions which leaders should address. They are questions like "Are we really a faithful church? Do we take the Scriptures seriously? How is it that some other denominations and movements are running circles around us in growth, in their commitment to mission and evangelism, and in their clear, uncompromising stand on the issues? Why are we so fragmented and unsure of where we are going?"

Everywhere you go in the church in North America these questions haunt the people. Some probing is required to determine the reason they come up again and again.

Are we really at war with ourselves, and if we are, who are the opponents? Are the people developing an anxiety about the church's institutions they have built? Are we being influenced by the media more than ever? Are we interacting more with other evangelical Christians than we did in the past, and are we therefore picking up their concerns, and is that good or bad? Are we reacting against our roots in our desire to "belong" to society? Have we picked up some of the themes of the "American Way," including intense nationalism, without really recognizing what is happening?

All of these are probably true to some degree, yet none present us with a full answer. And even if we could find good answers to these "why" questions, that in no way guarantees the deep stirrings of the soul will cease.

The questions are there; the anxiety persists. We can point to a dozen causes, but that does not help much. We must go on from here. And the people are looking to their recognized leaders to articulate their anxieties and to help them through the maze of options.

Two recent unofficial meetings in the church were fresh indicators of the disquieted spirit — the first at Smoketown, Pennsylvania, in 1979 and the second at Berne, Indiana, in 1981. The participants in these meetings tried to explain what they thought was going on in the minds of "brother and sister Average Mennonite." How well they succeeded is an open question, but those of us who attended felt they were speaking for many people.

Since many of the issues raised at these conferences concern leadership, it seems appropriate that Mennonite Christian Leadership Foundation, a body of persons committed to the encouragement and support of our leaders — at home and abroad — should respond to the Berne concerns.

1. *There is a profound desire among us that the church recognize its dependence upon Jesus Christ, our Savior and Lord, and not on human wisdom.* While this is assumed to be our theological starting point, it needs to be emphasized again and again.

It is beyond dispute that Christians are humanitarians; they should meet human need wherever possible. But we must remember that we are fallen creatures and need salvation which comes only through Jesus Christ. It is only "new creatures" who can become participants in the "new creation." Humanistic philosophies which reject the Fall and therefore reject the biblical notion of salvation have an unreal view of humankind and will therefore fail. For this reason the cross and salvation are essential features of New Testament Christianity.

2. *The Bible is our Book.* Our responsibility is to enable the Word to speak just as cogently to our listeners as it did to those to whom it was originally addressed. We should be absolutely committed to keeping the Bible as the center of worship, preaching, teaching, discipline, home life, and all other aspects of living.

3. *Many theological waves are washing across the church today from a great variety of quarters.* Our churches are sometimes confused in face of this deluge. We encourage the church and particularly its leadership to serve the entire faith community, encouraging all to stand firm in the faith which we venture to define as an enlightened evangelical theological stance (commonly understood) with roots going through the Anabaptist renewal to the New Testament. This stance holds to the themes of nonresistance, the dual mandate of word and deed, and the crucial importance of the body — the church — in God's plan for us. Firm in these convictions we can move forward with both humility and confidence in our relationships with other Christians.

"... many people feel that a gap in understanding is growing between them and the institutions."

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4. *The average Mennonite has mixed feelings about some of the church's institutions, particularly the higher educational and publication institutions, with mission boards and Mennonite Central Committee not far behind.* While on the one hand as committed Mennonites they are loyal to these institutions, many people feel that a gap in understanding is growing between them and the institutions. They perceive that institutions are *moving away from them*, and not the other way around. The institutions might perceive the state of affairs in a different light. The fact remains that estrangement describes the feeling.

Coupled with this is a profound and widespread fear that the new generation is not receiving what is perceived of as an evangelical, Bible-centered orientation to life. This is perceived as an institutional weakness. This is compounded by the belief that there are some non-Mennonite institutions whose stance, at least in some regards, is nearer to the heartbeat of ordinary Mennonites than some of our own institutions.

We assume that change occurs both among the people and in the institutions. For this reason Mennonite institutions should regularly and seriously acknowledge their place among the people of God. And likewise, when the people feel that their institutions are moving away from them, they should share their concerns with responsible leaders in the institutions.

As institutions grow and develop, they may emphasize concerns which to them are important. They may even develop a censorial role in the church, in which case they see themselves as the guardians of the group's value system. They detect that the church is moving away from its traditional moorings. If this occurs, and it normally does with institutions, then the people feel abandoned. This is a perpetual problem facing all institutions and is not a peculiarly Mennonite phenomenon.

5. *The newer churches overseas which are establishing their own institutions should be alerted to the problems which institutionalism can bring.*

6. *Mennonite Christian Leadership Foundation will continue to encourage those leadership training efforts at home and abroad which are most relevant to the life and ministry of the congregations.* We should also help to envision new and creative leadership training programs which grow out of the concerns of the people, particularly in the overseas churches where institutionalization is as yet not highly developed. We are especially attracted to programs which are elastic, open-ended, low-cost, culturally relevant, and infinitely reproducible.

7. *Having passed through a period of "dethroning" leaders, there is once again the desire among the people to encourage leaders to lead.* The pendulum seems to swing widely in this regard. We should try to help eliminate the need for these massive readjustments by assisting leaders to recognize their stabilizing role in the life of the church.

8. *Inasmuch as the next generation in the US and Canada will certainly require leaders who will be more aggressive in their leadership within the church than the present generation, we do well to nudge the institutions and programs to recognize this fact.*

9. *We should keep evangelism as the center of our training focus, and the center of that evangelism is the good news of the resurrected Lord who is the Lamb once slain for all and who is eager to become the Lord of all who believe.* We believe it is God's mission that every person on the face of the earth be introduced to Jesus Christ, who can be their Savior and Lord, and that the church stands under the mandate of God to be faithful to this commission. People should "hear" this message both by word and deed.

10. *We are convinced that leadership training is a key to spiritual renewal in the church.* We are not concerned primarily about programs or management but about spiritual revival. Any leadership training which expects less than the breath of God in revival is unacceptable because it asks less of God than he desires to give. •

When two fail to become one

Gus Konkel

"The reason I am interested in the publication of this article is that I would like to have the General Conference family respond."

When the question was asked why married men live longer than single men, one wag replied that they don't really live longer, it just *seems* longer. Marriage may be a great institution, but institutions no longer have a reputation for being a great way of life. More and more Christians are looking for a way out of the institution of marriage.

Jesus gives some clear directives to people who disregard God's institution of marriage. He declared that from the beginning God made us male and female and that two should become one flesh (Matthew 19:5). That which God joined should not be separated by us (Matthew 19:6). Marriage is an institution for the well-being of humankind.

In the beginning God saw everything he had made was good. One thing was not good: that man should be alone. God gave the gift of marriage to end loneliness. He made us male and female — equal but not identical — each with complementing responsibilities in fulfilling the mandate to care for creation. Man and woman joined in marriage are to form a lifelong relationship, an intimacy that keeps loneliness at bay.

We aggravate loneliness to whatever extent we disregard God's plan for man and woman. The message around us is that sensuous desires are to be fulfilled without commitments to the well-being of another person (for better or for worse) till the end of their life. This practice does not create more satisfaction, but leads us to treat others as objects of satisfaction.

When we two fail to be one, I conclude I have the wrong one and look for someone more satisfying. In the end this attitude brings the sting of loneliness rather than the joy of satisfying relationships. A lifelong commitment to a relationship with another in marriage is God's design to end loneliness. Jesus insisted that whatever threatens this intimate relationship is sin (Matthew 19:6). Jesus stressed that what God had joined should not be *separated*. The real sin is whatever leads two to become less than one. The pain of this sin of separating two that should be one is loneliness.

Divorce — under the Mosaic law — made one an adulterer, not remarriage.

Christians fail to be one in marriage just as they fail God's standard in every other way. At times two fail to be one to the extent that reconciliation becomes an unachievable ideal. The usual response to this situation is to seek grounds for divorce. The words of Jesus are often used to defend certain grounds for divorce. Adultery is said to be a sin that ends a marriage relationship (Matthew 19:9; 5:32). A person so victimized may be declared free to remarry.

I do not believe Jesus was interested in grounds for divorce. I do not believe he was interested in us singling out innocent and guilty parties. Jesus spoke in the context of the Mosaic law that permitted divorce for some indecent sexual act (Deuteronomy 24:1-4). He declared that a man *by divorcing* his wife made her an adulteress (Matthew 5:32).

How does *divorce* make her an adulteress? Under Mosaic law a man who divorced his wife was accusing her of some indecent sexual act; he was stigmatizing her as an adulteress. The man who married her would be an adulterer since he would be regarded as the lover who provoked the problem. Unless there was a real fornication problem, a man divorcing his wife for another woman was making a slanderous accusation against her.

Jesus is not concerned about grounds for divorce or the legitimacy of remarriage. He is concerned about that which causes two to fail to be one, a spouse's uncontrolled passion for another person. This is not legitimate, legally or in any way. Whoever divorces his wife, not even for any reason such as fornication, but in order to marry another, commits adultery (Matthew 19:6). Passion here is

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"When two fail to become one to such an extent that they are totally estranged from each other, we must not aggravate the problem of loneliness by insisting that some bond of marriage still exists with the former spouse, though no relationship is possible."

the problem that causes the sin of separation. There is no suggestion that certain grounds make divorce a good idea, or at least acceptable. There is the inescapable declaration that whatever separates at any time is sinful.

The words of Jesus concerning the practice of divorce in his day occur in two other Gospels (Mark 10:11; Luke 16:18). It is well known that the *exceptions* referred to in Matthew and often used as grounds for divorce do not appear in these verses. The explanation sometimes given is that there is textual corruption, though there is no real evidence for this. A more common explantion is that the exception was simply assumed by the other Gospel writers.

A better explanation is possible. In Matthew, Jesus is discussing the Mosaic grounds for divorce and is challenging the Pharisees about their misuse of them. The similar words in Mark have their setting in the house *after* the confrontation with the Pharisees. For this reason, Matthew refers each time to the Mosaic concession for which divorce was legally possible. Jesus insisted that this was a concession, and not a legitimate ground for divorce. There *are* no legitimate grounds for divorce. It is an error to treat divorce as sin and separation as legitimate. A separation, any sundering of the marriage relationship, is sin. There is no sinless way to get to the point where you may divorce. Once you get *to the point* of seeking *legal divorce*, the sin is already committed.

When two fail to become one to such an extent that they are totally estranged from each other, we must not aggravate the problem of loneliness by insisting that some bond of marriage still exists with the former spouse, though no relationship is possible. This is often inferred from the understanding of Jesus that remarriage is always adultery. Jesus said that divorcing one person in order to marry another is adultery.

Jesus did not speak about the remarriage of an estranged partner. He did not suggest that such a person continues to be bound in some mystical bond of marriage when separation has absolutely parted two that once were one. He did not say two people who were once one could not be put asunder. That which God has joined (marriage as God's plan for us) cannot be put asunder (Matthew 19:6), but those once joined may indeed be torn apart. Jesus did not comment on the remarriage of partners separated by irreconcilable marriage breakdown.

Marriage, as God planned it, must consist of at least three things. There is to be companionship (Genesis 2:18). There is to be mutual support in the fulfilling of the responsibilities of creation. The woman was created as a helper suited to the man. There is to be sexual expression and fulfillment. The two are to become one. It is difficult to understand how marriage may still be considered to be in existence if all of these elements are totally lacking. The Catholic church believes there is a mystical bond of marriage that binds a couple until death. Marriage is a sacrament. Marriage may be annulled, but it may never be dissolved, once properly consummated. Protestants reject sacramental theology, but often hold that marriage is still in existence though irreconcilable separation has taken place. John R. Stott says this divine yoke is laid upon a couple by God declaring his will in his Word (*Divorce*, page 14).

I do not believe this is a correct understanding of God's Word. Jesus did not say remarriage after divorce is always adultery or living in adultery. He did say that to divorce for the purpose of marrying another, as was commonly done, is adultery. He did not suggest that the old marriage continues for the deserted partner. Divorce, under the Mosaic law, made one an adulterer, *not remarriage*. If all the elements of marriage are missing, it must be considered to have ended. Such persons are *unmarried*. Remarriage of such a person canot be considered to be adultery.

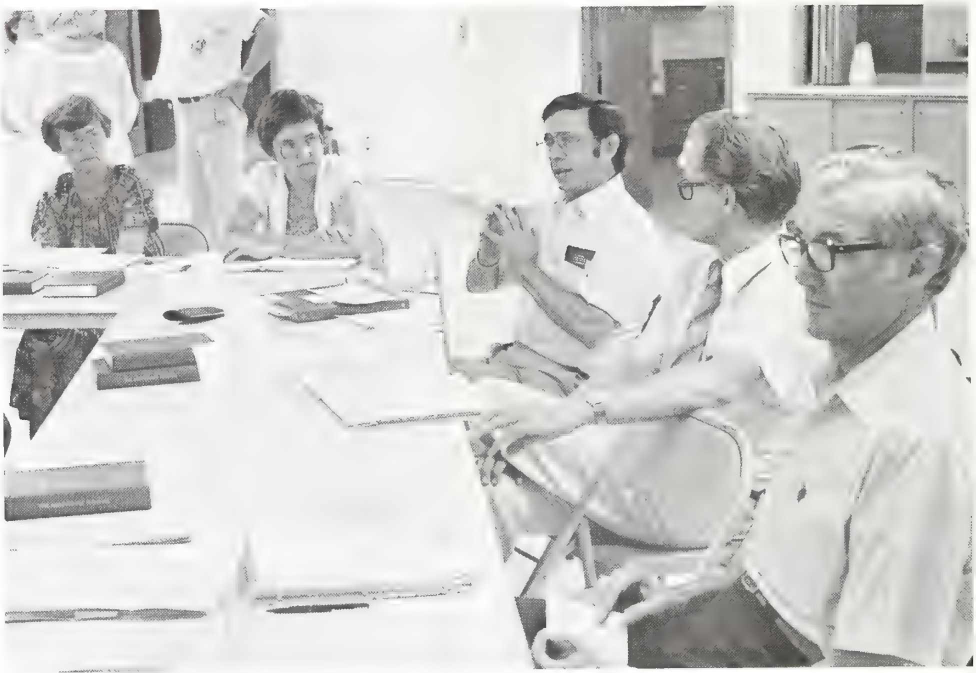
The apostle Paul gives an additional word to the direct commandment of Jesus concerning two who have failed to be one. He repeats the word of the Lord that separation is not to take place when difficulty arises (1 Corinthians 7:10, 11). His recommendation is that persons, thus separated, not remarry. This is to give opportunity for reconciliation (1 Corinthians 7:11). This may continue to be the best, even though reconciliation has proven to be impossible. The divorce rate for persons who have remarried is twice as high as that for first marriages.

Paul has one further word to the *unmarried* (which in the Corinthian situation would have included the formerly promiscuous as well as the formerly married) and widows. It is legitimate and good to continue in the single life (1 Corinthians 7:8). Yet this is not the life for all, perhaps not even most. It is better to marry than to struggle with our passions (1 Corinthians 7:9). Some may have the gift to remain as they are, as Paul, but not all have this ability (1 Corinthians 7:7).

The advice that it is better to marry than to burn is directed especially to those who have been separated in marriage and have no hope of restoration. In the case of widows, death has caused the separation. In the case of the unmarried, it is marriage breakdown. He recommends marriage as the best thing in some instances for the formerly married. There is no suggestion that any guilt attaches to such a remarriage. Later Paul speaks to the situation of virgins who have never been married (1 Corinthians 7:25f).

No marriage is always a bed of roses, Marriage is the place where two are committed to each other so that maturity may take place without rejection for failure. We are all diamonds in the rough. We need each other just as a diamond needs a grindstone. The dust and sparks will have to fly in the polishing operation. This in Christian commitment and the power of God is not to result in separation but in a deeper intimacy. Two may come to be more the *one* God intended them to be. If two become less than one, we see it as failure and sin. It is not a sin that cannot be forgiven, but there is a pain that cannot be avoided. When two fail to be one, the pain may be eased by seeking the forgiveness and fellowship of Christ. The people of Christ, the church, must unreservedly offer this fellowship, accepting these as fellow members of Christ. We offer it as persons who know the stresses of a diamond being honed, who have at times experienced the beginnings of the sin of separation when the stress was on. We offer the opportunity of a new life in the forgiveness of Christ, without considering there to be some unbreakable bond with the past. •

South America is focus of COM meetings



Harold Schultz (center) presents the COM response to the Colombian resolution as (left to right) Anne Falk, Elsie Flaming, Henry Dueck, and Peter Kehler listen.

Newton, Kan. — Representing missionaries around the globe, 13 members of the Commission on Overseas Mission (COM) and the entire staff met 9-10 September at the Faith Mennonite Church here for their midyear meeting. Decisions did not come easily, but dialogue brought decision makers to agreement regarding staff resolutions.

Permission was granted to begin mission work in Recife, located on the northeast coast of Brazil. A COM delegation that visited Recife in 1975 recommended at that time *not* to begin mission work there. During the past six years, however, the situation has changed so that this year's delegation to South America came back proposing that COM now go into Recife. In the past few years Mennonite Central Committee has expanded its ministries with the involvement of 40 workers in the area. AMAS, the service arm of the Brazilian Mennonite Church, now has a couple beginning a spiritual ministry in the *favelas* (slums) of Recife. MCC extended an invitation to AEM (Mennonite Evangelical Association), COM and Mennonite Board of Missions to consider establishing Mennonite churches as a joint effort.

COM also approved a recommendation to send six persons with significant Asia experience into China next spring. Robert Ramseyer is making the arrangements for this group and a select number of others. It is hoped that those in the group who were born in China might receive permission to visit the area of their birth.

A resolution on El Salvador, Guatemala, and peoples of Central America and the Caribbean, passed by the 29th General Assembly of the Mennonite Church of Colombia this past June, was brought before the commission for action (see box on following page). It "calls on the Mennonite churches of North America . . . to challenge their governments, demanding an end to intervention in Central America and the Caribbean."

Roelf Kuitse (left) discusses mission philosophy with COM members (left to right) John R. Friesen, Jake Harms, and Bill Block.

The response of the commission to the Mennonite Church of Colombia was twofold. COM decided to "receive this resolution and to express our empathy and prayers as we identify with Christians worldwide who reject violence and are concerned with peace, justice, and being faithful to the gospel." Commissioners also resolved "that as Christians and citizens, commission members take all appropriate steps to stir the consciences of fellow Christians and elected officials in Canada and the United States by documenting the violence and evil perpetuated by foreign government intervention in Central America."

Reports on personnel and finances contrasted sharply. Twenty-two persons have been sent out so far this year with one more slated to leave before the year's end. If no resignations are received by the end of the year, the goal of a net increase of eight persons will have been realized in 1981. The commission set a goal of 175 missionaries by 1985. Several new candidates were approved. The funds needed to support these persons will be an additional $225,000 at a minimum.

In contrast, the financial report presented was dismal. As of the end of August, COM has received only 44.9 percent of its budget. August receipts were the lowest monthly receipt for COM since 1976 and were $66,934 less than August 1980. The cash balance has been decreased substantially. The commission approved some additional solicitation to relieve this situation. It was hoped that other steps will not need to be implemented.

Up-to-date field reports were given by commission members Elsie Flaming and Jeanne Zook, who have recently returned from visits to Asia, and Africa and South America, respectively.

An evening meal was spent together in a final farewell for Tina Block Ediger. *Meribeth J. Sprunger*

Resolution on El Salvador, Guatemala, and Central America

Cachipay, Colombia — *The following statement was passed by the 29th General Assembly of the Mennonite Church of Colombia on 26 June 1981:*

The peoples of El Salvador and Guatemala urgently need our solidarity, our voice denouncing the constant violation of their right to life and of their right to determine their own future.

Every day the army, the police forces, and paramilitary forces assassinate tens of campesinos, workers, students, youth catequists, reporters, professors, indigenous peoples, priests; and in Guatemala, two evangelical pastors have been killed.

According to information provided by the office for Human Rights of El Salvador, in a year and a half some 22,000 persons have been assassinated, and in Guatemala around 6,000 a year. The peoples of El Salvador and Guatemala are martyred daily.

Sometime over a year ago, before his assassination, Archbishop of El Salvador Oscar Romero said to the armed forces in a homily, "In the name of God stop the killing."

And to President Jimmy Carter of the United States he wrote, asking him not to send arms which would only be used to bleed the people to death. The Archbishop's death bore out what someone has said, "Every committed Christian in Latin America is in danger."

Nevertheless, the United States continues sending military advisors and arms. In the baldest manner they affirm that they are talking about their country's "back yard" and that in that territory under their control they can no longer tolerate liberation attempts. To achieve this they supply great quantities of arms which constantly massacre the peoples of El Salvador and Guatemala with horrifyingly cruel refinements in their methods.

Meanwhile, they send ambassadors and issue communiques seeking to convince other governments that what is happening is a confrontation between East and West, that it is a war between the extreme right and the extreme left, that reforms are being made, etc., all the while ignoring the aspirations of the people for justice, land, work, food, democratic government, and the possibilities for their children. . . .

"That man who is of the earth may strike terror no more," says the psalmist (Psalm 10:18).

We denounce and call an end to North American intervention or that of any other power in the internal destinies of El Salvador and Guatemala and their ramifications in all of Central America, which have brought suffering and struggle. We denounce this in the name of life, in the name of God, the defender of the poor and oppressed (Psalm 10:15, 18; Psalm 103:6).

We denounce the incipient economic blockades and the use of food as a weapon against the people of Nicaragua, as being true international terrorism against the lives of impoverished and oppressed peoples, whom they seek to maintain in inhuman conditions for the sake of a superpower's selfish interests and those of small minorities allied with those interests.

We call on the Mennonite churches of North America and in general on United States Christians to challenge their government, demanding an end to its intervention in Central America and the Caribbean.

We call on the Colombian government not to lend support whatsoever to the dictatorships of El Salvador and Guatemala.

We call on the Mennonite churches of other Latin American countries to identify with this resolution and make this position known to their respective governments.

General Board reviews CHM, structures, The Mennonite

North Newton, Kan. — The General Conference's General Board (GB) completed an in-depth review of the Commission on Home Ministries (CHM), endorsed the formation of CHM US, and approved a recommendation concerning fortnightly publication of *The Mennonite* at meetings held 10-12 September at Bethel College Mennonite Church here.

In an overall review of CHM, board members encouraged the commission to maintain the breadth of its ministry, which includes voluntary service, radio and television, church planting, congregational mission, peace and justice, and Hispanic ministries. GB member Ken Bauman underlined the more aggressive stance on personal evangelism which CHM has undertaken in past years. "The CHM image among some of our people is peace and justice only; that has to be changed."

When called upon to give priority guidance to the commission for the next five years, consensus emerged to continue to stress evangelism and church growth more while affirming current

Peter Ediger (center) outlines the current MVS program while (left to right) Barth Hague, Paul Boschman, Ken Bauman, John R. Friesen, and Marian Franz look on.

General Conference is making available grants of $50 per person for GC students who are registered to attend Urbana '81 in December. These are offered on a first-come-first-served basis upon request from the office in Newton. As you register for Urbana '81, simply indicate your interest in this financial assistance by writing Urbana '81, Box 347, Newton, KS 67114.

"Joy in Simplicity" is the theme of the Bethel College annual Fall Festival to be held 9-11 October on the campus in North Newton, Kansas. Learning, recreational, and cultural activities will be included in this main event of the school year. The comedy drama "Harvey" will be presented three times. Ethnic foods, workshops, musical programs, and athletic events will characterize the weekend. There is no general admission fee, and most of the programs and activities are free. Inquiries and reservations should be addressed to Fall Festival (Development Office), Bethel College, North Newton, KS 67117; phone 316/283-2500.

Discarded eyeglasses once worn by Americans and Canadians are benefitting over 100,000 people in Latin America. The glasses have been freely distributed by Christian eye-care missions to the Caribbean. The projects were conceived and are coordinated by the Christian Medical Society. All doctors, nurses, paramedical personnel, and other participants donate their services and are responsible for their own travel expenses. Eyeglasses may be sent to: CMS, 83 Princess Anne Crescent, Islington, Ont. M9A 2P6 (Canada); or CMS, 1820 SW 84th Avenue, Miami, FL 33155 (USA).

MVS associate directors (left to right) David Orr, Charles Neufeld, and Lynn Keenan observe as GB reviews Mennonite Voluntary Service.

Marvin Zehr (center) presents a GB response to the Berne consultation, flanked by Paul I. Dyck (left) and Henry Poettcker.

efforts in other areas.

James Gingerich, Stan Bohn, Ted Stuckey, John Gaeddert, and Larry Voth were appointed by the GB to a new structures committee. GB approved the recommendation from the 14-16 May Minneapolis consultation on regional/GC relationships to work toward a US national body which will meet in conjunction with the 1983 triennial sessions. The new committee will work with general secretary Vern Preheim to implement this resolution.

Beginning 1 January 1982, *The Mennonite* will publish 26 issues per year. The GB made this decision based on the readership survey, recommendation of the communications committee, vision for the future, and economic realities. The subscription price for 1982 will not be changed, but the periodical will go to 24 pages per issue and make regular use of two colors.

A resolution passed by the General Assembly of the Mennonite Church of Colombia (see box on preceding page) came to the GB via the Commission on Overseas Mission (COM). COM had already voted to support the resolution. GB further went on record to contact appropriate political officials in Canada and the US concerning the injustices being perpetrated in Central America, and to share the Colombian resolution with GC believers to encourage prayer and other appropriate support.

The judicial action committee seeking exemption from the withholding of taxes from the salaries of GC employees reported two recent developments. One was an *amicus curiae* brief filed in support of Bob Jones University's appeal to regain tax exempt status; the other was a suggestion from attorney William Ball that the GC case may be better built on use of taxes collected rather than on separation of church and state. The GB approved further negotiations with Ball to prepare a first draft of the legal brief, which would then be reviewed by the GB before being filed.

In other actions, the GB passed a resolution affirming the intent and promising efforts toward further dialogue with the Smoketown and Berne consultations on concerns; voted to inform congregations of year-end financial needs to make budget; and endorsed a Ross Bender proposal of working toward a federation for inter-Mennonite cooperation. Marie Snider of North Newton was asked to serve on the communications committee.

GB also planned for the 5-9 February 1982 Council of Commissions to convene again at First Mennonite Church, Newton, Kansas, if acceptable arrangements can be made (concern was expressed to make prior negotiations about acceptable use of the sanctuary). *Bernie Wiebe*

The Living Bible, a paraphrase of the Bible by Kenneth N. Taylor, has sold 25 million copies in the 10 years it has been on the market. Taylor began his paraphrasing in 1956, beginning with the letters of Paul. They were published at his own expense, and in 1962 only 800 copies sold. Then Billy Graham saw *Living Letters*, liked it, and ordered 50,000 copies to be used as giveaways on his telecast. Taylor finished paraphrasing the Bible in 1971, and the *Living Bible* became a bestseller. It was the best selling book of any kind (fiction, nonfiction, Christian, or secular) in both 1971 and 1972, an unmatched record in publishing.

Ferd Ediger, General Conference missionary to Japan since 1953, underwent surgery at St. Francis Hospital in Wichita, Kansas, on 10 September to bypass blockages in blood vessels around his heart. Most recent reports indicated that he was recovering satisfactorily. He is 58. Ferd and Viola Ediger have served the past two years as hosts at the Anabaptist Center in Tokyo, while Ferd has also been teaching English in a Tokyo university. Peter Kehler, Commission on Overseas Mission secretary for Asia, said that he expects Ediger's operation to delay his return to Japan by six to eight weeks.

Sadat takes strong measures to curtail religious activism

Akron, Pa. (MCC) — The largest Christian population in the Middle East and the largest concentration of Christians in a Moslem country are in Egypt. There are more than 6 million Christians out of a total population of over 42 million people.

Shock waves have spread through the Egyptian Christian community in recent weeks following the swift action taken by President Sadat to bring an end to hostilities between Christian and Moslem communities. According to recent press reports, President Sadat arrested over 1,500 people who he said were involved in "sectarian sedition" and had stirred up tensions between the two religious communities, which have a long history of peaceful coexistence.

On 2 September Patriarch Shenouda III, head of the Coptic (Egyptian) Orthodox Church, was restricted to his monastery in the desert, prohibited from traveling or meeting with people. Then, according to the 7 September *Washington Post*, Sadat withdrew state recognition of the popular patriarch.

In addition, the president dissolved 13 Moslem and Christian extremist groups, banned a number of religious or political publications, and transferred 67 journalists and 64 professors to other jobs.

In a 5 September speech to the nation, Sadat declared that Moslem clergymen, Coptic priests, journalists, politicians, lawyers, and academicians had all either directly or indirectly abused the freedoms he introduced, which allowed for freer expression.

Leaders of the Coptic Church still consider Patriarch Shenouda to be their spiritual head, even though President Sadat has withdrawn official recognition. President Sadat created a council of five bishops to handle administrative affairs and relations with the state.

In appointing the five bishops, President Sadat charged them with responsibility to "end the spirit of hatred and bitterness and bring back to the church the spirit of tolerance, patience, and love." Two of the five, Bishop Samuel, who has been spokesman for the church in recent days, and Bishop Athanasius, have both been hosted in the United States and Canada by Mennonite Central Committee. In the MCC Egypt program, MCC has worked closely with church and government leaders.

Servicing of *The Foundation Series* now decentralized

Newton, Kan. (GCNS) — Twelve persons representing each of the districts and provinces within the General Conference have taken over the servicing of *The Foundation Series* on behalf of the Commission on Education (COE).

The dozen provincial and district representatives took part in a special orientation held at General Conference central offices here from 31 July - 3 August.

According to Edna Dyck, *The Foundation Series* revisions editor, the regional resource persons have been retained by COE to answer questions, deal with teachers' problems, conduct teacher training workshops, and introduce new materials within their particular geographical areas. The decentralization of the project relieves the Newton offices of the many local details that must be attended to as the new curriculum comes into use within General Conference congregations. COE has, however, budgeted funds for the travel costs and professional services of its dispersed representatives.

"Travel costs weren't the only consideration in decentralizing," said Dyck in commenting on the project. "We also sensed that there were individuals with strong skills in each of our districts and provinces capable of giving more immediate leadership to the implementation of *The Foundation Series*." Dyck emphasized COE's hope that some continuity will exist in each region with respect to who *The Foundation Series* representatives are from year to year.

In Canada, representatives are Helen Brown, Didsbury, Alberta; Anne Funk and Dave Wilson, Abbotsford, British Columbia; Rick Friesen, Altona, Manitoba; Helen Ruesser, Kitchener, Ontario; and J. W. Sprunger, Swift Current, Saskatchewan.

In the US, representatives are Charlotte Hurst, Middlebury, Indiana, and Jo Ropp, Normal, Illinois (Central District); Mary Lou Cummings, Quakertown, Pennsylvania (Eastern District); Janelle Ortman, Freeman, South Dakota (Northern District); Mark Yoder, Aurora, Oregon (Pacific District); and Helen C. Coon, Cordell, Oklahoma (Western District).

Chaplain needed

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Salem Home for the Aged
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Telephone 204/325-4316.

Hamburg (EPS) — The 19th "Kirchentag" of the German Protestant Churches, which took place 17-21 June in Hamburg, was notable for the youth participation and Christian concerns for peace. It was estimated that 75 percent of the 130,000 participants were less than 25 years of age. The problems of peace played a prominent role in the discussions, round tables, Bible studies, worship services, and talks, all on the general theme "Be Not Afraid."

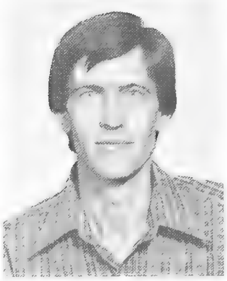
Television preacher Jim Bakker prevented foreclosure of the mortgage on land his PTL Club owns by paying an undisclosed sum hours after making an emotional appeal for funds on his program. Holders of the mortgage on PTL's Heritage USA center said they had decided to accept the payment, although they had threatened to initiate foreclosure proceedings because of PTL's slowness in making monthly payments. Bakker had asked for $1 million in his televised appeal.

The year 1983 will see the release of the first of a four-volume set of books describing 300 years of American Mennonite history. The first volume, covering 1683-1790s, is being written by Richard MacMaster of James Madison University, Harrisonburg, Virginia. Theron Schlabach, editor of the project, is author of the second volume, which covers the 1790s to the 1890s. The third volume, covering the 1890s to the 1930s, will be the work of James C. Juhnke of Bethel College, North Newton, Kansas. The final volume, 1930s-1970, is being written by Paul Toews of Fresno (California) Pacific College.

RECORD

workers

K. Guenther


T. Guenther

Huebners

Harders

Loeppkys

Stan and *Diane Friesen*, New Creation Fellowship, Newton, Kansas, have begun a two-year assignment with Mennonite Central Committee as houseparents at Boys Home, St. John's, Newfoundland. Stan has a BA in graphic design from Bethel College, North Newton, Kansas, and Diane has a BA in social work from Tabor College, Hillsboro, Kansas. Stan's parents are Herb and Ruth Friesen, and Diane's parents are Marvin and Velda Peterson from Maize, Kansas.

Titus and *Karen Guenther*, Toronto (Ontario) United Church, have been appointed by the Commission on Overseas Mission and Africa Inter-Mennonite Mission for service in Lesotho, Southern Africa. They left Toronto 20 September for a two-year assignment in teaching theology and history at the seminary level and counseling at a national university.

Jim and *Karen Harder*, Faith Church, Newton, Kansas, have begun a three-year teaching assignment with Mennonite Central Committee in Kenya. Jim has BAs in economics, business administration, and history from Bethel College, North Newton, Kansas, where he was director of news service and publications. Karen has a BS in home economics education from Bethel College and served with Mennonite Voluntary Service 1974-76. Their parents are Geraldine and Milton J. Harder of Lansdale, Pennsylvania, and Paul and Ruth Klassen of Kitchener, Ontario.

Maryann Harder, First Church, Mountain Lake, Minnesota, has begun a two-year assignment with Mennonite Central Committee as a child-care worker at Marymond School for Girls in Winnipeg, Manitoba. She has a BA from Goshen (Indiana) College. Her parents are Albert and Bessie Harder of Butterfield, Minnesota.

Richard and *Jean Hirschler* have been reactivated as missionaries to Zaire by COM and AIMM. They left 17 August for a three-year term. They will live in Kinshasa several months for language study before moving to Kalonda, where Richard will serve as a medical doctor and Jean in public health. They served previously under COM in Zaire and Taiwan.

Harry and *Agnes Huebner*, Charleswood Church, Winnipeg, Manitoba, have begun a two-year term with Mennonite Central Committee in Jerusalem, where Harry will be the associate country representative for MCC, and Agnes will work in kindergarten education. Harry has a BA and MA in philosophy and psychology from the University of Manitoba, Winnipeg, and a PhD in philosophy from the University of Toronto (Ontario). Agnes attended the University of Manitoba and received a teaching certificate from Manitoba Teachers College in Winnipeg. Their parents are Peter and Mary Hildebrand of Crystal City, Manitoba, and Henry and Margaret Huebner of Crystal City.

Albert and *Irene Loeppky*, Winkler (Manitoba) Bergthaler Church, have begun a two-year term of voluntary service with Mennonite Board of Missions, Elkhart, Indiana. Albert teaches at Academia Menonita Summit Hills, Rio Piedras, Puerto Rico. Their parents

Interested in definitions from the US Department of Navy? *The Defense Monitor* (vol. X, no. 5) offers a list. A *nucflash* is "any accidental or unauthorized incident involving a possible detonation of a nuclear weapon by US forces which could create the risk of nuclear war between the US and the USSR." *A broken arrow* is (1) "the accidental or unauthorized detonation, or possible detonation of a nuclear weapon (other than war risk)"; (2) "nonnuclear detonation or burning of a nuclear weapon"; (3) "radioactive contamination"; (4) "seizure, theft, or loss of a nuclear weapon or component (including jettisoning)"; or (5) "public hazard, actual or implied." A *bent spear* is "any nuclear weapons significant incidents (sic) other than nuclear weapon accidents or war risk detonations, actual or possible." A *dull sword* is "any nuclear weapon incident other than significant incidents." Finally, a *faded giant* is "any nuclear reactor or radiological accidents involving equipment used in connection with naval nuclear reactors or other naval nuclear energy devices while such equipment is under the custody of the Navy." Now, do you feel safe, or confused?

Penner

Peters

Shelly

Toevs

are Anne and Peter Hamm of Reinfeld, Manitoba, and Helen and Bernie Loeppky of Winkler.

Bernie and *Sharon Loeppky*, Pembina Fellowship, Morden, Manitoba, have begun a two-year assignment with Mennonite Central Committee at Truro, Nova Scotia, where they serve as teachers. Both received degrees in education from the University of Manitoba and have taught several years. Their parents are Bernie and Helen Loeppky of Winkler, Manitoba, and Peter and Agnes Stobbe of Boissevain, Manitoba.

Gretchen Metzler, the Assembly, Goshen, Indiana, has begun a two-year assignment with Mennonite Central Committee in the St. Paul/Minneapolis, Minnesota, area as an elderly services worker. She has a BA in art from Goshen College. Her parents are Everett and Margaret Metzler of Kokoma, Indiana.

Shella Ortman, Salem-Zion Church, Marion, South Dakota, has begun a two-year assignment with Mennonite Central Committee in Minneapolis, Minnesota, as an urban Indian youth worker. She has a BS in social work from Bethel College, North Newton, Kansas. Her parents are Arlan and Ellen Ortman of Marion.

Tim Penner, First Church, Beatrice, Nebraska, is serving as an agricultural extensionist in Bolivia with Mennonite Central Committee for a 30-month term. He has a BS in biology and tropical agriculture from Goshen (Indiana) College and attended Associated Mennonite Biblical Seminaries, Elkhart, Indiana. He is the son of Alfred and Bertha Penner of Beatrice.

Evelyn Peters, Steinbach (Manitoba) Church, will serve with Mennonite Central Committee in Bolivia for two and a half years in elementary education. She has a BS in education from the University of Manitoba, Winnipeg, and a degree in theology from Canadian Mennonite Bible College, Winnipeg. Her parents are Herbert and Annie Peters of Steinbach.

John F. Schmidt, historian, teacher, and journalist, recently retired from the staff of Bethel College, North Newton, Kansas, after 34 years of service.

Linda Shelly, First Church, Newton, Kansas, will serve with Mennonite Central Committee in Bolivia for three years in education. She has served with MCC in Guatemala and has worked at MCC headquarters in Akron, Pennsylvania, the last three years. She has a BA from Bethel College, North Newton, Kansas. Her parents are Andrew and Viola Shelly of Newton.

Lois Siemens, Steinbach (Manitoba) Church, has begun a two-year assignment with Mennonite Central Committee as a counselor in the Christian Horizons Group Home for mentally handicapped adults in Welland, Ontario. She has a degree in religious education from Emmanuel Bible College, Kitchener, Ontario. Her parents are Jacob and Susan Siemens of Steinbach.

Russ Toevs, Emmaus Church, Whitewater, Kansas, has begun a two-year term with Mennonite Central Committee in Bangladesh. He works at agricultural development. Toevs previously served with MCC in Bangladesh from 1975-79. He has a BS in chemistry from Bethel College, North Newton, Kansas, and an MS in agriculture from the University of Florida, Gainesville. His parents are Kenneth and Rosella Toevs of Whitewater.

Barbara Waltner, Salem Church, Freeman, South Dakota, has begun a two-year assignment with Mennonite Central Committee in Miami, Florida, as secretary for the Haitian American Community Association. She has an AA in secretarial studies from Freeman Junior College. Her parents are Robert and Cleva Waltner of Freeman.

Pastor needed

Pastoral position at Bethlehem Mennonite Church is available. A small but active congregation near Bloomfield, Montana, has an immediate opening.

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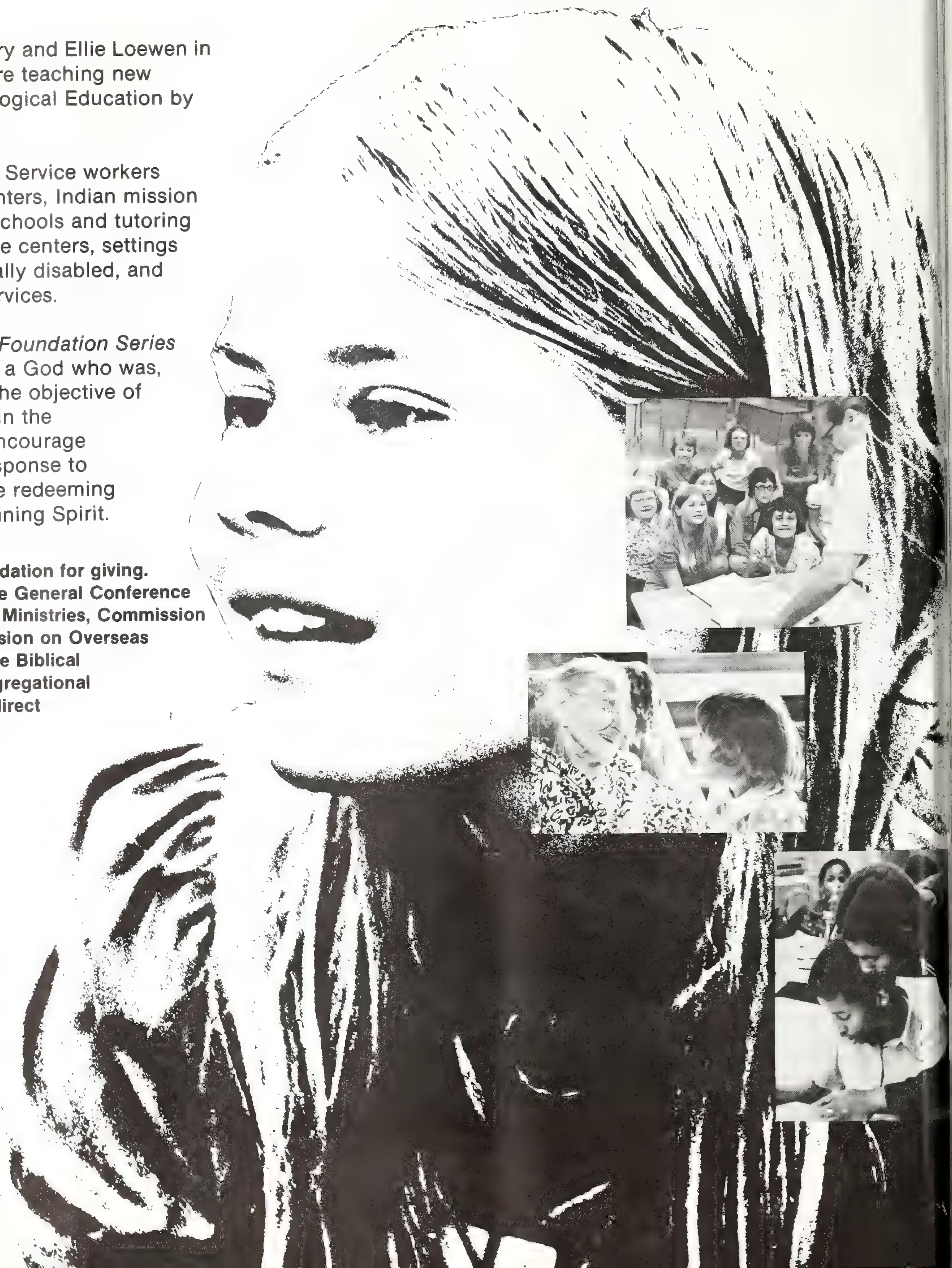
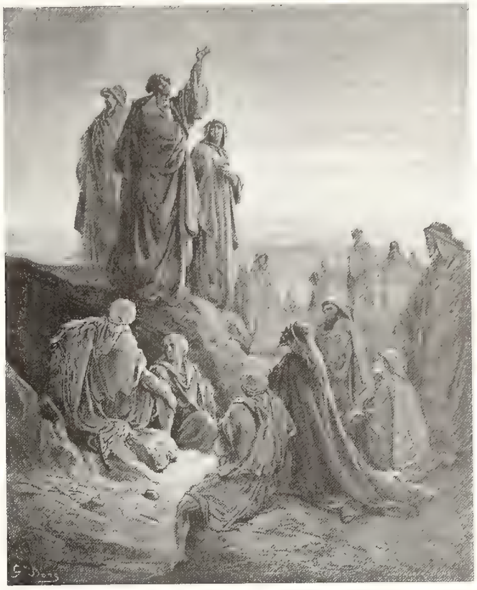


Proclaim forgiveness of sins

Ted VanderEnde

At the conclusion of his Gospel, Luke — the author of Acts — relates some important words of our Lord. Speaking to his disciples, Jesus opens the Scriptures to them and with some strokes of the divine brush he outlines the panorama of the events of the Gospels and the Acts. He says to them, "Thus it is written, that the Christ should suffer and rise again from the dead the third day, and that repentance for forgiveness of sins should be proclaimed in his Name to all the nations, beginning from Jerusalem" (Luke 24:46, 47). As the four Gospels give us the account of the multifaceted suffering of the Lord, with the culmination in his death on the cross — and the glory, hope, and joy of the resurrection — so the Acts relate to us the sharing of Christ by the early disciples and their proclamation of repentance and forgiveness of sins in his name.



". . . repentance for forgiveness of sins should be proclaimed. . ." Luke 24:47.

In every major address in the Book of Acts, Jesus is proclaimed as the Christ, none other than Jesus raised from the dead. Thus Peter preached on the day of Pentecost, "This Jesus God raised up again . . . God has made him both Lord and Christ, this Jesus whom you crucified" (2:32, 36). The Sadducees were disturbed "because they, the disciples, were teaching the people and proclaiming in Jesus the resurrection from the dead" (4:2). When the Sanhedrin expressly forbade the early believers to preach the resurrection from the dead (4:17), the apostles boldly stated that "we cannot stop speaking what we have seen and heard" (4:20). And a little while later, when again the opposition attempted to stop their teaching and preaching ("We gave you strict orders not to continue teaching in his name," 5:28), they replied with the well-known answer, "We must obey God rather than men." Acknowledging that this answer has many applications for the Christian life, here in Acts it must be interpreted as referring to the direct commandment of Jesus as he gave it in Luke 24:46, 47. Peter announced this resurrection and its implications to the household of Cornelius. "And he *ordered* us to preach to the people and solemnly testify that this is the one who has been appointed by God as judge of the living and the dead. Of him all the prophets bear witness that through his name every one who believes in him receives the forgiveness of sins" (10:42, 43).

Paul's major sermons are likewise dedicated to the resurrection of Christ and the ensuing gift of redemption for those who believe. "And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures, explaining and giving evidence that the Christ had to suffer and rise again from the dead" (17:2, 3). When taken prisoner, the real reason was "for the hope and resurrection of the dead" (23:6; 24:21; 26:6). Paul's entire ministry in Acts is summarized in his own words when he says that Jesus would send him to Jews and Gentiles "to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive the forgiveness of sins and an inheritance among those who have been sanctified by faith in Me" (26:18).

The audible outreach of the early church was by means of obedience to a direct and simple order of the risen Christ, "Proclaim repentance and the forgiveness of sins in my name." And so, wherever his followers found people, they began boldly to preach and teach this message of hope and light. Indeed, the apostolic cry was, "Be saved from this perverse generation" by a genuine, personal response to the message of the resurrected Lord (2:36-38).

Should it be any different today? If the earliest Christians were won to Christ through the proclamation of the gospel of the forgiveness of sins, is there a new way today? Are those with Mennonite, Baptist, Methodist, Jewish, unbelieving, or whatever background in any different spiritual need than the people who heard this message from the lips of Peter and Paul and other faithful witnesses? Should the initial announcement to our generation be a culturally adapted and different gospel? May God forbid (Galatians 1). We must still respond with the heart to the very basic truth that Christ died for our sins, and that his death and resurrection makes the resurrection from the dead credible and factual for all. God indeed has appointed Jesus the judge of the living and the dead. To know that the Christian is forgiven means that this future judgment will not be unto condemnation. There is much good news in the New Testament, but this announcement is the gospel *par excellence*. There's no greater stimulus to enter the implications of the new walk in Christ than the quiet joy of the grace and peace in our salvation offered freely in his name.

Second article in a series on the Book of Acts

Ted VanderEnde is the pastor of St. John Mennonite Church, Pandora, Ohio 45877.

open your bible

LETTERS

Musical merchants in church

Now that Mennonites are beginning to clap their hands and tap their toes to the new and refreshing music that is entering the church, I would like to sound a warning.

The House of God must never become a house of merchandise, and I'm afraid that is exactly what many musicians are making it.

I have rarely attended a sacred concert lately where the musicians didn't have a table set up at the back entrance filled with tapes, albums, posters, and — yes, unfortunately — even T-shirts.

The only time when Jesus got angry was when he found people buying and selling in the temple.

Pastors, be on your guard. If you call your meeting place "The Lord's House," then the cry of Jesus still echoes down the ages: "Take those things out of here. Do not make my Father's house a house of merchandise" (John 2:16). *Robert Roberg, 213 South 10th Street, Clinton, Oklahoma 73601* 31 August

I like the fence

Your stirring editorial "Let's Get Off the Fence" (11 August issue) tells us what we should make up our minds about and chides us for hesitation. I find it difficult to make up my mind about many things, and often find "indecision" more Christian than "affirmation." Religious leaders have long urged people to come off the mountain and get started. Deuteronomy urges people not to "do what is right in their own eyes," but shouts instead, "Justice, and only justice you shall follow." Good advice? But a few verses later the writer urges his people to get about with the extermination of the pagan peoples about them. Was that justice?

Several years ago Mennonite leaders traveled to Hanoi and found, as I recall, that our so-called enemies were super Christlike people — humble, gentle, and forgiving. Yet these have been responsible for the nightmare in South Vietnam and Cambodia since then. During those unhappy years all of my friends were telling me exactly what to think about Vietnam, but somehow I am glad I stayed on the fence.

In the same issue of *The Mennonite* Ron Sider urges me to eat less red meat. Yet my cattle become fat grazing on fescue and lespedeza which I cannot eat but which grows well on our thin soil not well suited for cereal grain. Furthermore, I recall when our infant son was anemic, and when he began eating red meat the condition quickly disappeared, as the doctor had said it would. Am I expected to feel guilty as I eat my Big Mac?

Sider finds that "we will certainly destroy ourselves within the next 10 or 20 years if we do not begin to disarm now." It is interesting that he can be so precise. Twenty years ago my friends were telling me 5 or 10 years. I cannot believe Christians are expected to live in such fear or to spread it unless they have much more precise information than I believe Sider has. I recall how 40 years ago, after a fiery sermon on the Second Coming, I asked our minister if he expected the world to last five years. He looked at me in astonishment and said, "Nothing that I find in Holy Scriptures tells me that the world can possibly last five years."

Much has happened since then. Most of those in our community then who claimed they would never be ill — because they spoke in tongues or refused to eat white bread — have died of cancer and heart trouble and the same conditions which afflict the rest of us. I do not feel I should be blamed for having lived long enough to become skeptical when listening to the singer of doom. And I have come to feel that the opinion-persuader who urges me to make up my mind when I cannot intelligently do so because of limited evidence will likely bring about more evil than good.

I note, incidentally, that you do not include abortion as something we should make up our minds about. *Peter Hilty, 632 Bellevue, Cape Girardeau, Missouri* 31 August

Editor's note: I believe you strike at the core of the issue. Suppose I choose to do what I believe right and history proves me wrong? It paralyzes many.

We have urged strong pro-life decisions in several previous editorials.

Need to get off the fence

Thank you for writing about your son's death and also for the 11 August editorial "Let's Get Off the Fence."

The editorials about your son must have been very hard to write. It must have taken not only your strength but also much help from our Lord. Be assured that our prayers and thoughts have been with you and your family many times in the past days and shall continue.

Thank you for telling us GCs to get off the fence. We have become very lukewarm in speaking out on issues that affect us all, especially the nuclear and our life standard issues.

It is time for us to speak out loudly against nuclear energy, the arms race, the tremendous military buildup, etc. In our area, the Warman refinery issue was good, although difficult for us Mennonites. It forced us to look at ourselves, our beliefs and convictions, our life standards, and to make a choice. The Concerned Citizens Group of Warman did an excellent job of not only educating people about nuclear energy but also showing the federal government the deep and real concern they had for themselves and for people around the world. This issue forced many here to get off the fence.

We ought to also critically analyze our own life standards. We must assess our priorities and what effect our life standards have on other people around the world.

It is time that our peace tradition truly be put into action. I hope your editorial has at least gotten some of us off the fence.

In general, thank you for *The Mennonite*. We read it cover to cover and always look forward to it. You are doing both an excellent and necessary job of keeping us informed about our church and the many issues we must face. *Wallace Ewert, Box 128, Drake, Saskatchewan S0K 1H0* 4 September

Concern about US policy

I had a chance this summer to visit many Mennonite communities. Sometimes I wonder how much Americanism is in the Mennonite people. They seem to be dragged along in the uneasy direction of the American "Empire." I feel uneasy about the recent US political development and the world at large. Mennonites must play a more forceful role in diverting the military tendency throughout the world.

I will welcome all contacts. *Jun-yi Lin, chairperson, biology department, Tunghai University, Taichung, Taiwan 400* 8 September

MEDITATION

Two chocolate milkshakes

Last summer Florence and I had an experience we will never forget. We were in a small town on the western shore of Lake Winnipegosis (Manitoba). A tiny white beach slipped into wide shallows that formed a gigantic wading pool — a child's delight. An old train station slept in the afternoon sun. In the yard, beside the general store, flowers grew in a profusion of color and lawn ornaments.

"Ukranian," I thought. We found no restaurant, just rows of homey cottages, none too affluent.

Sunday morning we got up as late as we dared and prepared to go to the 11 o'clock worship service. Breakfast was to consist of a quick milkshake from Sass' General Store. We arrived there at 10:40.

The owner sat behind the counter as he had the day before, his body carrying the weight that often comes with age. Yesterday I had seen in this pleasant, unobtrusive old man a grandfather full of memories of the "old country."

"Could we have some milkshakes, please? Two chocolate milkshakes."

"The boy gone out for a minute. He be back soon." He indicated the counter across the aisle.

I scanned the shelves behind it. Fishhooks, tobacco, candy, ah yes, the shake machine. A *minute* was about as much time as we had.

Of general stores, this must be the most general. It offered everything from milk to meat, hats to shoes, brooms to bubblebath, fishing tackle to baseballs. I wondered if the owner knew what treasures lay hidden in the crowded shelves. Did he ever forget to look among the articles hanging from the ceiling?

We paced the floor, glancing through the front window, checking our watches. Minutes were slipping away.

The old proprietor saw a car drive up. With slow determination he rose from his seat just before the young family flooded into the store. They did not look like tourists. They conversed with the old man in a language I could not understand.

Clump, clump. Clump, clump. Clump, clump. His progress to the shake machine seemed painfully slow. He hung a silver cane beside a wooden one on the counter.

"Chocolate?"

"Yes, both chocolate." My impatience was a hideous incongruity.

Without his canes, his feet became immobile lead weights. The flimsy shelving bent under the weight of his hand as he leaned to reach the refrigerator handle. No milk. Clump, clump. Clump, clump. Clump, clump — back across the store to the milk cooler. Clump, clump. Clump, clump. Clump, clump. All that agonizing effort for two wretched 49-cent milkshakes. We wished we could make them ourselves. We wished we had never asked for them. Too late.

We waited in a turmoil of impatience, guilt, and pity as he resignedly mixed the shakes. His feet stuck like magnets to the floor while he turned and twisted to perform his task.

The "boy," in his 30s, returned to take our money. The old man clumped back to his counter to serve the family. We had our breakfast and got to church on time, wondering: Could any sermon on servanthood penetrate more deeply? Do I serve that way? Am I willing to overcome my handicaps to serve? at such meager profit? without complaint? Or would I rather be the boy — able, but out, until it's time to collect the rewards?

Betty Harms

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Takeo Tanase is pastor of the Obihiro Mennonite Church in Hokkaido and a Bible teacher at the Eastern Hokkaido Biblical School in Kushiro, Hokkaido.

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EDITORIAL

Missionary "Buck San"

Takeo Tanase

When addressed by his full name, Ralph Buckwalter used to say, "Please don't call me that. I feel you are speaking to someone else." He was always "Buck San" to us Japanese.

In December 1949 Buck San arrived in Yokohama with Jenny San. After studying the Japanese language in Tokyo, they began their missionary work in Hokkaido.

On 10 January 1980 our Buck San was called up to heaven from a temporary abode in California, where he died from melanoma cancer.

The missionary home built at the top of the Tsurugata hill was always full of songs, smiles, and goodwill. Canaries were singing there in the mild sunshine. Many souls — wounded from the defeat of the war — experienced mysterious consolation there.

A tall man of nearly two meters, Buck San was the focus of the community, riding an especially large bicycle around the streets of Kushiro. Usually he was all covered with sweat. People marveled at this young US couple's desire to become Japanese. Buck San used to say, "All this comes from our deep desire to share Jesus Christ."

"I heard L. Precord for the first time at Buck San's home, and there ate my first US-style meal," said Tamoki Namiji. "I attended the Sunday service at his church at times. When I entered Kushiro University in 1953, my English teacher was Buck San.

"Their first daughter, Dawn, was born about that time. In 1954 I changed to Sapporo Liberal Arts University. That same year my younger brother became unbalanced mentally. He wanted to be healed and called for Buck San. Buck San was compassionate and came to our home far from the city. This was at a time when there were not enough medical facilities. Buck San took my brother to a mental hospital several times and paid the doctor's fees."

Buck San was liberal with his purse for the sake of other people, but he was surprisingly thrifty for his own sake. Mr. Hideaki Tsukada of Obihiro Church shared this experience: "I was once invited for dinner. Western meals were something quite special for us, so I went with great hunger and expectation. But alas, contrary to my expectation, I found only beans, salad, and bread. Still I enjoyed the meal very much. In this way I came to understand how simple and frugal their lives were."

Many others have told me they also learned to wipe up the leftover soups and sauces from their dishes with pieces of bread while at Buck San's table.

Mr. K. Yaguchi, member of Yuai Church of Sapporo, told of his first encounter with Buck San as follows: "I asked Mr. Buckwalter why he chose to come to Hokkaido, and he answered a bit timidly, 'Because I heard it was a locality quite behind the times.' " In fact, Dr. Toyohiko Kagawa had advised him not to go to Hidaka district because the climate there was very bad. But he proceeded to choose Kushiro, which had the worst climate.

This attitude of choosing the place where most other people prefer not to go stayed with him throughout his life. From Kushiro to Hon-betsu. Then to Obihiro, Asahigawa, and on to Furano. So he moved from place to place, responding to the needs of churches literally as a "sojourner on the earth."

After two daughters, Dawn and Rosemary, a long-awaited boy was born to them. But, tragically, little Thomas was born prematurely and died soon after birth. I could scarcely imagine the sadness of this young couple losing a child in a country where they were strangers.

From the corner room of their basement I heard the sound of a hammer striking nails. And with it the transparent and beautiful tenor voice of Buck San mingled with the sound of the hammer. After a while he emerged from the basement carrying a small box. He told me, smiling, "This is for Thomas."

On 4 December 1979 I received my last letter from Buck San. He wrote, "In these days I'm feeling so strongly that the most important thing in life is not perfect health. It is not that I should be healed from my disease soon. Rather, it is that the life of Jesus Christ appears in me and in all of us."

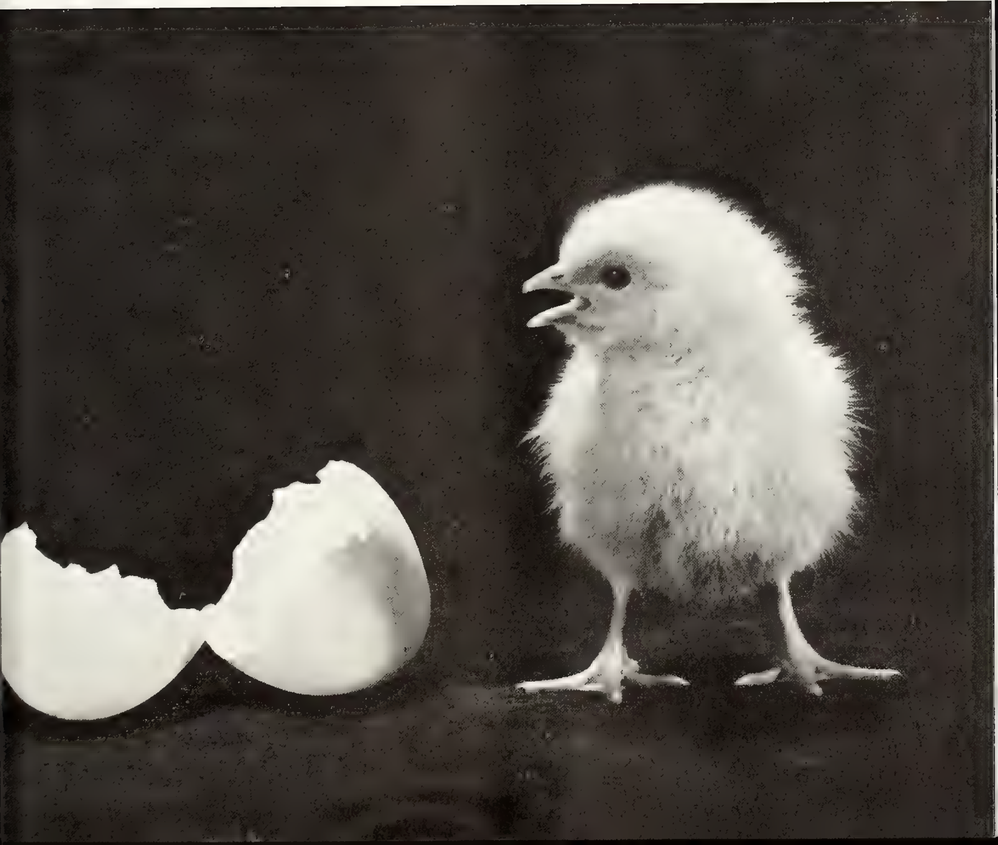
THE MENNONITE

WM EDITION

WM

WINDOW TO MISSION

OCTOBER-NOVEMBER 1981



THE OPEN WINDOW

Good Lord, You have kept me within the secure embrace of Your love these many years. My life is one long list of divine deliverances. I have come running to You again and again when the forces of evil set themselves against me.

From the moment of my birth I was dedicated to Your will, given life by You only to yield it back to You. And since that time the days and hours of my life have been filled with praise for You. But the enemies that plagued me in my youth still lay siege to my soul, looking for chinks in my armor, for loopholes in my defenses through which to enter and lay waste.

Now, as I near the late afternoon and evening of my life, I continue to seek out your love and mercy. Even while I shout your praise and proclaim your salvation, I reach for the assurance of your love and concern.

You have guided me through my precarious youth, now I need your grace for my senior years. Fill my heart with purpose and my mouth with praises that I may continue to proclaim your name and your salvation to all who will listen.

You are, O God, the Creator and Performer of great and glorious things. There is no one like You. You have kept me amidst life's conflicts, led me through its crucible of experiences, and drawn me back from its pitfalls and precipices, and You have healed my wounds and comforted my afflictions. Thus I know that You will continue to love and care for me.

I will dedicate my remaining days to praising You, espousing your faithfulness and proclaiming your love and concern for all who will turn to You. May every fiber of my being and every activity of my life resound with praises to my God.

—Paraphrase on Psalm 71 by Leslie F. Brandt

COVER

The beginning. So fresh. So innocent. So ready to venture out. Explore. Try new things. Oh, that we might never lose that freshness of attitude about life and be ever willing to grow through each experience, each "passage" we encounter, keeping our eyes constantly focused on our Creator and Guide.

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Fifteenth in a Series

A WOMAN IN MISSION:

Ivorie Lowe

Verna Rose

"GROWING UP AS ONE of nine children ought to prepare you for just about anything!"

These words from Ivorie Lowe just about describe her involvement in and with our church here in Markham, Illinois. She first came to the church around 1967 because her son attended the day-care program, and Sunday services were convenient. She wanted to become involved because she wanted to give as well as get something out of the church.

She was elected to the church board and also the board of directors of the Markham Workshop, now called *Southwest Community Services*. She is also assistant minister of worship.

When asked what she views as her mission in the church, Ivorie replied, "Doing what needs to be done." She stands willing to do whatever needs to be done whether it is bringing the Sunday morning message, attending meetings of Chicago area Mennonites or the General Conference Commission on Home Ministries, or cleaning the church building on Saturdays.

She hopes in the near future that she can be instrumental in effecting church projects which deal with poverty and family maintenance.

Especially good preparation for life came from her childhood family's total belief in God's ability to work things out no matter how difficult they might be.

As she grew up, Ivorie felt the need to have something to hold herself together and she looked for answers in the Bible. She searched for passages to help her when she felt down.

Her learnings from the Bible helped her greatly in college, on her first job, and early in her marriage when John, her husband, became critically ill. During this time she had a small child to care for and lived thousands of miles from family, and across town from their church. She felt lost, alone, and helpless.

She spent a lot of time crying in despair before she began to tap her inner strength, pray about, and work on a solution to her family problems.

As Ivorie gained strength in the face of problems she grew calm and confident. She realized she could always cope with God's help. And she has coped with her husband's serious heart problems, which

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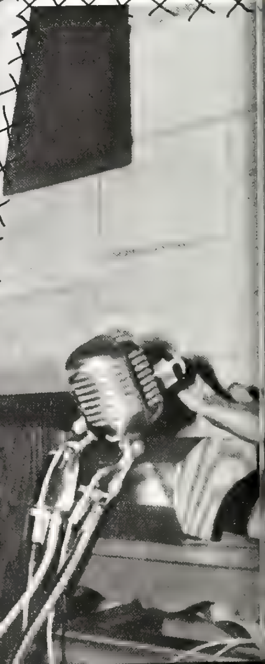

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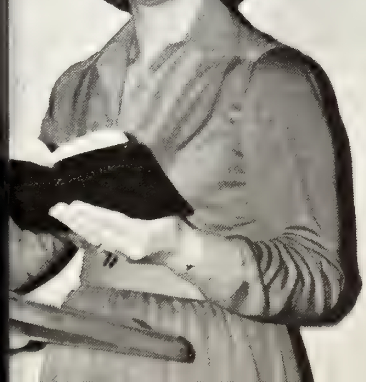


Growing Toward Wholeness

Margot Fieguth

AS A CHILD I grew up believing that all adults were mature. One showed them respect, one stood up for them in the bus, and one waited while they were served coffee and cake.

Not once can I recall an adult not knowing what to do, or appearing to doubt her abilities. I was convinced that when I reached the magical age of twenty-one, I too would be grown-up and mature, and know all the necessary things for life.

In my early twenties I felt very grown-up. My nursing profession gave me confidence as a person. During my two years with the Mennonite Central Committee I felt that God was with me.

The first doubts as to my maturity crept in when my little one was born. I no longer was in control of my life. With two small babies I felt my whole maturity going to pieces. Inadequate sleep, together with a steady routine of play, diaper, feed, cook, play, diaper, feed. . . made me question my wholeness. Many days I felt like a complete nincompoop. I was just so grateful for my supportive husband through it all.

That's when I realized that when a mother "dies" for her children; she gives up her "self."

I slowly turned to a more serious search for God. As I became involved with the church, and with community needs, my vision enlarged. To my amazement I saw other "grown-ups" experiencing similar and greater lows than I had felt. How was this possible? I wondered. How could these staunch Christian women who had family, home, security, everything of which other women in the world dream, be depressed?

That is when I realized that being twenty-one and grown-up does not mean being mature and whole. In fact now as I near the age of forty, it seems that my friends and I still carry with us our teenage hang-ups. We are still conscious of how others look and dress, concerned with what others think of us, not free to speak in public for what we think is right, not really free to be ourselves.

Along with this insight came the awareness that my most respected elders behave in similar teenage fashion. They

Continued on page 13, col. 1

PROGRAM 2

MOVING TOWARD MATURITY

Kay Ann Fransen

AGING BEGINS before we are born and continues throughout life. It is a subtle but miraculous process. A baby is born and the physical body continues to grow and mature until adulthood. When a person is fully mature physically, a slow but steady process of aging begins and continues until death.

Although aging and maturity can coincide, this is not true for all individuals. As aging is the physical process of growing older, maturity is a process of becoming wise.

Maturity is a complex concept involving our experiences, our value systems, our sense of who we are and where we are going.

Both internal and external circumstances help shape the journey we take toward maturity. Changes will take place. If we can accept and incorporate them into our lives, growth will occur.

Although chronological ages will be used in this article, they are only a broad guideline. Changes come from within and the actual age may vary somewhat depending on the individual.

Twenties. After the turbulent teen years a person enters the adult world with enthusiasm. A life pattern is selected and pursued, usually determined by a sense of doing what we "should" do.

Factors in selecting an option include: past experiences; parental and/or peer expectations; and the particular "generation" of the time. For instance, patterns established by the young adults of the 1960s differed from those of the 1950s or the 1970s.

During the twenties choosing a mate and marrying, continuing education and/or beginning and pursuing a career are usual models.

Sometimes after a course is set a young adult will feel locked into this pattern. With maturity one assesses her situation, accepts what must be accepted and works at changing that which needs changing—such as, switching from one vocation to another or learning to accept difficult family situations.

Thirties. Entering the third decade of life brings with it a set of changes. People often put aside some of the "shoulds" of the twenties. They tend to focus inward and ask, "What do *I* want?" There is a settling down, but at the same time an urge to "burst out."

During this time houses are bought, children are being born or are off to school giving a stay-at-home mother a sense of "freed time." Church involvement becomes more intense and a sense of commitment results.

To be mature is to know that I can do everything through Jesus Christ and not thanks to Avon or the Assertiveness Training Program!

—Margot Fieguth

Age thirty-five becomes a crossroad in the time line of life. Career and family options begin to close in—particularly in the area of birthing a child.

If a woman is single and desires marriage this tends to weigh heavily at this time. For others, their children are beginning to leave home to attend college or begin vocations. Each of these changes brings with it adjustments and needs to be met.

Forties. Awareness of the aging process was brought into sharp focus as I approached my fortieth birthday. I found myself dwelling on the idea of actually becoming forty years old and what that means psychologically, emotionally, and spiritually.

According to Gail Sheehy in her book, *Passages*, the time from thirty-five to forty-five is one of transition. One tends to reexamine purposes and reevaluate where her life is headed.

It can be a time of growth and emotional expansion. If one faces this life passage and looks to the future with interest and flexibility, life takes hold again with new meaning.

If, however, this challenge lies dormant and one refuses to deal with it honestly, one can become stagnant and inactive.

Circumstances during this time are often such that a change is imminent—one must confront feelings and emotions when a child leaves home, and one needs to get eyeglasses for the first time, when a spouse decides on a career change, or when parents become aged or ill.

Other changes are those brought on by yourself—a change from an inward focus to an outward, service-oriented life direction, or making a conscious effort to eliminate those things in life that don't matter very much, or deciding to pursue schooling, and other options.

The age of forty-five tends to become a time of greater equilibrium and stability again as issues have been dealt with in the early forties.

Fifties. The fifties also tend to be a time of stability. There is an acceptance of life and with it a mellowing and warmth. Friends become important but so does privacy. A person comes into her own—generally accepting, tolerant, flexible, and able to abide by an authentic life structure for herself and her family.

Sixties Plus. More and more people are reaching the age of sixty, seventy, eighty and even into the nineties. How life during these decades is lived depends mostly on how it has been lived earlier—life experiences, how the life passages have been navigated, one's physical health, one's financial situation.

Part of God's marvelous plan for life includes the possibility of growth until death claims our bodies. Circumstances for each person vary greatly but continuing to stimulate the mind and interacting positively with other people appear to be very important for a meaningful life in our later years.

What characterizes maturity?

Maturity is not defined by age nor are there absolutes. It is a continual process with growth spurts and perhaps periods of regression. Let's explore some of the attributes of maturity.

1) *Scriptural direction.* Paul speaks of

Before we are twenty years old we are provided with formal education which presumably equips us "for life." However, there is no formal education provided for maturity growth, just our experiences, feelings, supportive friends, and the whole realm of God's concern and guidance. —Kay Ann Fransen

maturity on several occasions. In Ephesians 4:7-16 we are told about our gifts and what we are expected to do with them as we move toward maturity in Christ.

". . . to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Eph. 4:12,13 NIV).

A part of any growth is also struggle. Paul gives direction in regard to difficulties, especially those of a spiritual nature (or are all struggles "of a spiritual nature"?).

Speaking to the church at Rome, he advises and encourages us in Romans 8:18-39. In Philippians 3:12-14 Paul reminds us to continue always to press on toward the goal to win the prize for which God has called us.

James speaks to us of wisdom in the third chapter of James, verses 13-18. Jesus' maturity throughout his life stands as a shining example for each of us.

2) *Acceptance of self.* A mature person has learned to accept herself.

Many of my friends do beautiful needlepoint, crocheting, or sewing. For years I tried to enjoy doing my share of handwork. With age I have decided that needlework really isn't "my thing" and that's alright.

God has accepted us and in his acceptance he takes us as we are—all our insecurities, guilt, impatience, and frustrations. As we strive toward "owning" our characteristics and personality traits, we also need to be open to change and to welcome those changes which bring us fulfillment.

3) *Creativity.* God has given each of us a natural curiosity, a sense of imagination, and an ability to create. A mature person cherishes these innate abilities and seeks to use them.

A toddler sits sedately on his haunches and watches the fuzzy caterpillar creep across the sidewalk. Two preschool friends of mine spent a busy time investigating and then explaining the inner workings of their piano.

This natural ability doesn't leave us with age, but can become dulled with lack of use. What an incredible tool we have been given! There is *always* something new to learn. Setting a new direction, learning a new skill, starting a new project, reading a book, discovering a friend—there are countless ways that lead toward growth.

4) *Satisfactory lifestyle.* With age and maturity we become comfortable with our lifestyle, feeling we are living according to our sense of values.

Material possessions may become secondary. We instead want to clear out much of what is not needed. Relationships with people become more important.

A meaningful lifestyle usually includes learning to say no; choosing what is most purposeful for ourselves and our families. There needs to be an acceptance of responsibility for ourselves, and also realization that we are ultimately *not* responsible for other people's choices.

5) *Freedom.* Along with self-acceptance and a realistic sense of personal responsibility comes a powerful surge of freedom. It is a freedom from some of the bindings of guilt and insecurity. It is a loosening to become all that Christ would have us be.

As we rid ourselves of excess baggage, as we acquire experiences and insights, and as we follow in his footsteps by studying his Word, with prayer and fellowship with the community of believers, we strive toward a wholeness in Jesus Christ.

6) *Suffering.* Some people are faced with illness, physical handicaps, and suffering early in life; for others it is as they climb the age-ladder that they are faced with physical limitations. At some time we must each face the difficult fact of our own death.

Suffering, illness, chronic pain, grief, and other difficulties are not easy to accept or understand; however, through suffering comes knowledge, strength, and often an ability to empathize with others who are in a similar circumstance.

7) *Thinking of others.* One part of growth is taking stock of one's self but an equally important one is thinking of others. Being in service for others puts one "outside self."

Ministering takes on many different forms at various times. For me it was as a young Bible school teacher in Chicago in voluntary service one summer. Another summer I worked in Atlanta, Georgia, at the Ebeneezer Baptist Church, and lived in the voluntary service unit house. Both experiences were vastly different from being on the farm in Kansas; they were a service to others and provided personal growth as well.

Serving others may take the form of being a good listener, of doing volunteer work, of being actively involved in church work, of keeping a family happy, of joining a voluntary service unit, or being in a service-oriented vocation. These things provide growth toward maturity.

Moving toward maturity.

Before we are twenty years old we are provided with formal education which presumably equips us "for life." However, there is no formal education provided for maturity growth, just our experiences, feelings, supportive friends, and the whole realm of God's concern and guidance.

As a person in midlife, I am grateful for many mature friends who provide excellent examples with their vision and wisdom. Just as loving support from their friends and family, Bible and other book reading, prayer, openness, and stretching experiences have been important in their maturation, so these items are also important to me in my journey.

God continues to guide us throughout our lives. We continue on our journey pressing on toward the prize which is Jesus Christ.

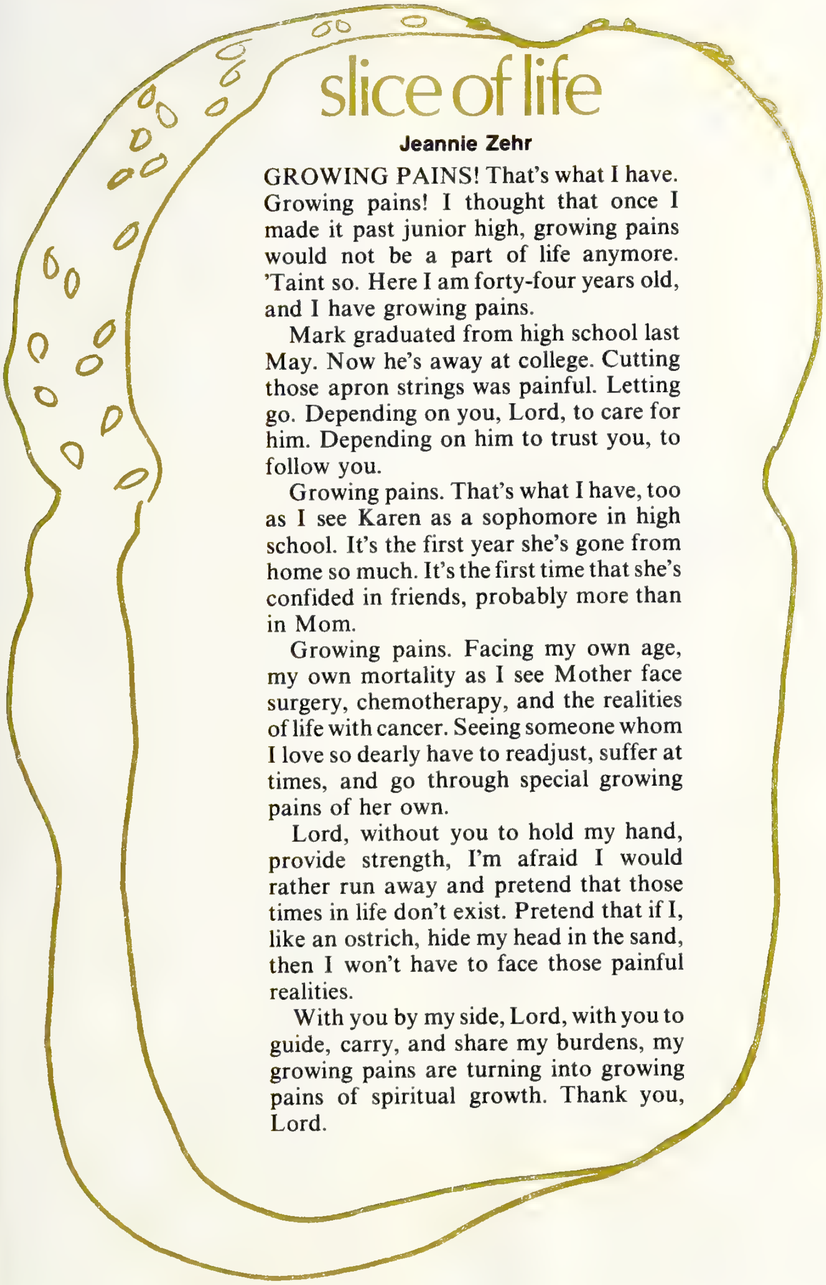
PROGRAM "HOW-TO" IDEAS

1. For devotions use the suggested Scripture and readings from the 1981 WM Devotional/Resource Packet. The packet is available for $1.00 from the WM Office, Box 347, Newton, KS 67114.

2. Present and discuss the program-lesson content. How does it apply to your life? How do we help one another in the growth process? What are the attributes of maturity? How do you see yourself five or ten years from now? How can persons of all ages best learn from one another?

3. Select a panel of women representing different decades of life. Have them share their life pilgrimages, and discuss the lesson content or related questions.

4. Some suggested additional reading materials include: related articles in *The Mennonite;* related articles in *Christian Living,* especially "County Road 13" by Robert Baker. (The October 1980 issue is particularly relevant.); *Passages* by Gail Sheehy, Dutton, 1976; *For All Your Seasons* by Carnegie S. Calian, John Knox Press, 1979.



slice of life

Jeannie Zehr

GROWING PAINS! That's what I have. Growing pains! I thought that once I made it past junior high, growing pains would not be a part of life anymore. 'Taint so. Here I am forty-four years old, and I have growing pains.

Mark graduated from high school last May. Now he's away at college. Cutting those apron strings was painful. Letting go. Depending on you, Lord, to care for him. Depending on him to trust you, to follow you.

Growing pains. That's what I have, too as I see Karen as a sophomore in high school. It's the first year she's gone from home so much. It's the first time that she's confided in friends, probably more than in Mom.

Growing pains. Facing my own age, my own mortality as I see Mother face surgery, chemotherapy, and the realities of life with cancer. Seeing someone whom I love so dearly have to readjust, suffer at times, and go through special growing pains of her own.

Lord, without you to hold my hand, provide strength, I'm afraid I would rather run away and pretend that those times in life don't exist. Pretend that if I, like an ostrich, hide my head in the sand, then I won't have to face those painful realities.

With you by my side, Lord, with you to guide, carry, and share my burdens, my growing pains are turning into growing pains of spiritual growth. Thank you, Lord.

Sixteenth in a Series

A WOMAN IN MISSION:

Marguerite Fretz

Edna Dyck

"We're having fun in our retirement," says Marguerite Fretz. "It is a relaxing time—a time for reflection. And we are living more simply."

Two very important circumstances that shaped her life and contributed to her present philosophy were: several near-encounters with death; and living and working in an underprivileged area in Chicago. "Because of several serious illnesses I came to terms with my own mortality early in life," she said.

Soon after her marriage to Winfield Fretz, they spent several years working in a poverty area in Chicago, where they were shocked by the discrimination and injustice these persons experience daily. She started a nursery school for children from welfare homes. These years greatly influenced Marguerite's ideas about Christian lifestyle.

Relationships with people seem to be an important part of her present life. She has cultivated intergenerational friendships with preschoolers, with the college crowd, and with shut-ins and others who need her friendly support.

Marguerite has always had a special interest in preschool education; it has been her major work outside the home.

More recently visitation and counseling in conjunction with a Bethel College Church commission have been meaningful and satisfying. When asked whether if she had a career to plan today she would perhaps choose the chaplaincy she replied, "Exactly, the mutual sharing and caring that occurs in this visitation is what I enjoy." I sensed that Marguerite is very good at "sharing and caring."

Finding the contentment she feels today came with considerable pain. "I had a real mid-life crisis when we first went to Ontario," she shared. "I did not want to be known just as the president's wife. (Winfield was the president of Conrad Grebel College.) I wanted to have something meaningful to do." She was able to emerge from the experience when she quite deliberately decided to serve in the church and in a day-care center.

Only when you find yourself—a person apart from your husband or others in your family, can you build meaningful helping relationships with others. That is the message that emerged during the hour I shared with Marguerite Fretz.

She has collected many good memories ("We collected memories instead of artifacts in our travels") and experiences, and found some interesting things to do. She is important to a number of people. I came away refreshed and encouraged about this stage we call *retirement*.

Growing Toward Wholeness

Continued from p. 6

too are concerned about how to dress, especially at weddings, eat too much, and pick at other people's faults.

All at once I question whether we ever mature mentally and spiritually. What does it mean to be a mature, whole person?

The dictionary was not very helpful. For myself, signs of maturity—growing toward wholeness—are seen in people who can allow others to be themselves, who do not need to compete with the standards and values of others. They can rejoice when others do well. They trust fully in God, not their own powers. They develop their central being, their soul, heart, and mind, rather than fussing about little external blemishes.

To be mature is to know that I can do everything through Jesus Christ and not thanks to Avon or the Assertiveness Training Program.

Jesus Christ was a whole person. As we strive to be more like him, our concern for our friends' approval disappears. We become more free to be the persons God wants us to be.

Growing toward wholeness and maturity is another dying to self. As I concentrate on serving others, my concern for self diminishes and I actually become free. The more I trust God the more my fear of all things vanishes.

Maturity and wholeness have little to do with age, but more with trust in God. We can be very mature as a child and lose our maturity as we begin to trust our own strength.

I recently asked my eleven-year-old daughter how she would recognize a mature person. I expected her to be stumped, but to my amazement she said, "She's someone who likes people for who they are. She loves her enemies. She likes children and explains things to them and doesn't just say, 'You're too young to understand.'

"A mature person is not a hypocrite. She dresses simply. Fancy hair styles, high-heeled boots, and being fashion conscious are just cover-ups for immaturity."

Growing toward wholeness, becoming mature, come through the realization that alone I cannot do anything, but only as I allow God's love to flow through me to others.

A Woman in Mission: Ivorie Lowe

Continued from p. 3

still call for many hospital trips, some emergency and some routine. She also has coped with her teenage son's allergy problems which have caused learning difficulties sometimes necessitating special education arrangements.

Working as dean of girls at Bloom High School, Ivorie sees her mission as being a calming voice in the shouting, to give strength to some of the weaker people she encounters. She uses a smile, a look, or sometimes seeks to divert the hostility she encounters.

One student came to Ivorie shouting in a very hostile manner what she felt about the school, saying, "I don't care what you do with me. Go on. Kick me out." Ivorie had a fresh-cut rose on her desk. She asked the student to smell the rose. The girl just passed it off and continued her ranting, but Ivorie persisted. Finally the girl smelled the rose, laughed, and then they could discuss the problem.

Ivorie knows that smelling a rose will not solve all the problems, but such diversion from hostility creates an opening for working with problems. She feels free to use simple techniques to get discussion moving to a solution because of her special inner strength. She also wants the students to leave her office with their dignity intact.

Ivorie wants to be free flowing with life, patch some hurts, give some strength, share some sorrow, and give some comfort. She wants to be open to God for his use of her in whatever mission he gives.

CONSIDER READING

THROUGH THE YEARS I have been a fan of the author, Catherine Marshall. I first discovered her book *A Man Called Peter* (Avon, 1951) on my mother's bookshelf when I was a teenager. In it she shared the story of her well-known husband, Peter Marshall, who had died in the prime of life. Her Scottish spouse preached dynamic sermons, and his prayers painted pictures in one's mind as they were lifted heavenward. These she also shared in *Mr. Jones, Meet the Master* (Fleming H. Revell, 1950).

Later I eagerly devoured her book *Christy* (McGraw, 1967) which in novel form told of her mother's adventures as a mission schoolteacher in the Smoky Mountains.

Her fifteen books and many articles in *Guideposts* magazine brought much inspiration into my life. So last spring when her newest book *Meeting God At Every Turn* appeared in bookstore displays, I purchased a copy and curled up to share with the author.

Meeting God At Every Turn (Chosen Books Publishing Co., 1980) turned out to be a meaningful Christian growth experience for me as I shared Catherine's pilgrimage through life's problems, life's turns. At each turn whether it was romance, illness, grief, single parenting, loneliness, success, or failure as a parent in a second marriage, Catherine sought and found God's loving care and guidance.

The book progresses through the various turns or passages of life from her growing up years at home to being a grandmother. From each turn in life's road she shares the life principle God has shown her through the experience. She shares her one-on-one personal relationship with God. She shares how broken, how stripped of all pretensions, how needy and receptive her spirit had to become over and over in order for God to teach, to guide, to give her growth.

She discovers how defeat can become an unexpected victory with God's help. She finds how a seemingly dark and desolute future can become an exciting joy-filled new life with him.

Her many personal experiences and gleanings from her private journals through the years bring all of these life principles and learnings to life in real flesh-and-blood ways. One can identify, empathize, grow along with her.

Meeting God At Every Turn is truly a book for persons at all stages of life. It gives hope, inspiration, and practical help. You too want to grow more toward wholeness in Christ as you meet God at every turn in your own life's pilgrimage.

For All Your Seasons by C. S. Calian (John Knox Press, 1979) is billed as "a biblical response to Gail Sheehy's *Passages*." The author, professor of theology at Dubuque Theological Seminary, takes the wisdom of the Scriptures and relates it to the passages of life, to everyday life, in practical, helpful ways. His writing is inspirational and informal.

Drawing heavily on Scripture, especially the New Testament, the author delves into self-acceptance, failure, insecurity, personal relationships, midlife, aging, boredom, facing death, stress, tragedy, criticism, worry, and many other common negatives we all experience from time to time in life. —Jeannie Zehr

contributors

Margot Fieguth (Growing Toward Wholeness) is a mother of two children, living with her husband and children at 99 Veronica Drive, Mississauga, Ontario. Margot says, "Since my husband works for money, I am free to work for love. My time is free to be available to people in the community—a sick friend; in the church—Sunday school teacher, refugee sponsorship, women's group; and in the conference—board member for MCC Canada."

Margot's personal experience as a refugee prepared her to become involved with the last refugee wave to come to Ontario. She finds it exciting to see how God's purpose is worked out in leading her through different experiences in preparation for other experiences to come.

Kay Ann Fransen (Program 2: Moving Toward Maturity) and her husband, Werner, and two daughters live in Normal, Illinois. Kay Ann serves as chairperson of the Women in Mission Literature Committee for the General Conference. She is also WM's representative on the Commission on Home Ministries.

Jeannie Zehr (Slice of Life; Consider Reading) edits *Window to Mission* from her home at 4226 Maplecrest Road, Fort Wayne, Indiana. Her husband, Marvin, pastors the Maplewood Church where Jeannie is actively involved as president of the women's group, directing the youth choir, singing in the adult choir, and various other activities.

Edna Dyck (A Woman in Mission: Marguerite Fretz) works as a copy editor for Faith and Life Press in Newton, Kansas. Part of her job is seeing that *Window to Mission* has all its i's dotted, commas in the right spot, and in general—correcting all the many mistakes the editor makes or misses! Edna also works as revisions editor for The Foundation Series for children.

Edna and her husband, George, have three teenagers and one eleven-year-old. In her spare time she enjoys teaching English to a Vietnamese family their church is sponsoring. The Dycks attend Faith Mennonite Church in Newton.

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Loris A. Habegger (Photo collage, pp. 4-5) is pastor of the Eden Mennonite Church at Moundridge, Kansas. He has also pastored General Conference churches at Halstead, Kansas; Wayland, Iowa; and Pandora, Ohio; and served the Mennonite Biblical Seminary as public relations director.

Since his avocation has been photography, he possesses perhaps the largest collection of photographs of General Conference church buildings.

The collage is made up of photographs taken in the Western District during four decades.

credits

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REPRINT: "Paraphrase on Psalm 71" reprinted by permission from *Good Lord, Where Are You?* by Leslie F. Brandt, Concordia Publishing House, 1967.

Verna
Rose

Loris
Habegger

Kay Ann
Fransen

Jeannie
Zehr

Edna
Dyck

forecast

Here in North America we are becoming increasingly excited about what is happening in areas where special work is being done with Chinese and Spanish-Americans and other minorities in our midst. In the next issue of *Window to Mission* we want to stop to take a look at what the implications are of this kind of work. Do we translate our curriculum materials? How are we at learning to work with other cultures? How do we plant churches? How do we train leaders?

Printed in U.S.A.

bright ideas

NEW CALL TO PEACEMAKING speaker Elise Boulding, a member of the Society of Friends, says, "The ingenuity of women may be the most precious resource the human race has left." In her study on the role of women in history, *The Underside of History*, she has documented how women "have done the invisible work of reconstruction and repair for warring male societies!" (*WMSC Voice*)

These words are not only affirming to us as women, but provide a real challenge to use our God-given gifts and creativity in small and large ways to make our world a better place.

Has your women's group taken a look at the new booklet by Paul Longacre, *Fund Raising Projects with a World Hunger Emphasis* (Herald Press, 1980)?

The author suggests twenty-one projects designed to raise money to alleviate world hunger. Besides fund-raising ideas Longacre includes information to help educate about the connection between the activity and world hunger.

Women in the Bethesda Church in Henderson, Nebraska, support a dial-a-devotion project. The devotions are taped at the church office by the pastors and are particularly enjoyed by shut-ins.

Do you want a special end-of-the-year celebration? The First Church of Christian in Moundridge, Kansas, launched the new year of 1981 with an idea you may like to try too.

The evening began with an ethnic supper eaten at tables lighted with kerosene lamps. Each family brought a food from their background.

After the meal the group moved to the church sanctuary for a short worship time commemorating the deaths, births, marriages, and new members in their congregation during 1980.

The highlight of the evening was a slide presentation of church members in their various occupations.

Have you ordered your copy of the new WM publication *Bright Ideas for Program Planning?* It came off the press last June and is available from the WM Office, Box 347, Newton, Kansas 67114, for $3. Written by Jeannie Zehr it contains sixty pages filled with resources, themes, how-to ideas, program suggestions, and other information which will be helpful to your women's groups as they plan programs. Order one today.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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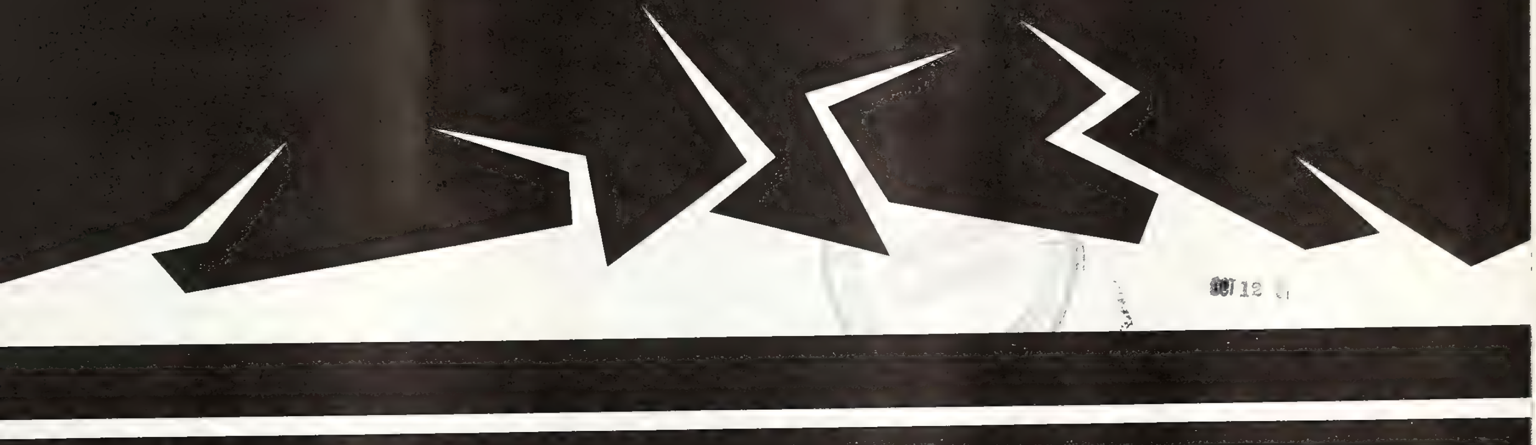

Inside this issue

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The poor will never cease

Learning to love deeply

Hugo Neufeld

And God said: "The rich and poor meet together; the Lord is the maker of them all" (Proverbs 22:2). "For what will it profit a man, if he gains the whole world and forfeits his life?" (Matthew 16:26).

And the poor person said: "Why do I have to be poor when you are rich? Why couldn't I have been born in a well-to-do family like you? You have money and education. Does God really want it this way?

"My boys seem to go through one pair of jeans after another. Your boys always seem to have nice new clothes. Maybe when I get my child tax credit, I'll get a whole new outfit for all my children.

"And how do you manage with prices going up and up? The radio calls it 10 percent inflation. Oh, I shouldn't ask because, of course, you've got so much money. Do you really want to know what it means to me? You know that my welfare check has not gone up 10 percent. It means that some days I have bread without margarine, wishing that someone would just invite me over. But I shouldn't complain.

"The other day I got a sweater at the Benefit Shop — what a bargain — only 25 cents. And that's all I had, too. You people working there are so nice to me. Sometimes I wish I could be like you.

"You people seem to drive such clean cars, but why are you always in such a hurry? I wonder what it would be like to be one of you; to live in your house; to eat with you; to go to your church."

And God said: "Blessed are you poor, for yours is the kingdom of God" (Luke 6:20). "The Lord makes poor and makes rich" (1 Samuel 2:7). "The rich and the poor meet together, the Lord is the maker of them all" (Proverbs 22:2). "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28).

And the rich person said: "Where do all you poor people come from? I know there are a lot of poor in India and Bangladesh; but in our own country — *with all the opportunities?* Everyone should be well off. It is your own fault.

"But you are saying there are not enough jobs . . . ridiculous. If I lost my job today, I'd have another tomorrow. I would go to Manpower; no, I wouldn't — I'd go to a consulting company and they would find me a job. I would dig ditches if I had to. . . . Yes, yes, I understand you. Sure, you have some medical problems. But look — you have health insurance and all the social services and the sheltered workshop and on and on. You do not have to be poor.

"But you still need some money to fix your car? I shouldn't help you because that old clunker of yours shouldn't be on the road. Here, take this $10. Maybe you can scrape up the rest yourself. Don't ever come back to me, because I'll just make you too dependent on me.

"And what? You're wondering whether you can bring your wife and family over on Tuesday night for a visit? I don't think you know where I live. You probably wouldn't feel comfortable in my area. And you want a ride downtown, right now? Here, I'll give you bus fare and then you can be independent and go on your own. You feel better that way, don't you? You feel more comfortable with your own people. . . . You do, don't you? Look, what do you really want from me?"

MASSEY-FERGUSON

And God said: "Love the sojourner therefore; for you were sojourners in the land of Egypt" (Deuteronomy 10:19). "He who closes his ear to the cry of the poor will himself cry out and not be heard" (Proverbs 21:13). "It is possible to give away and become richer! It is possible to hold on too tightly and lose everything. Yes, the liberal man shall be rich! By watering others, he waters himself" (Proverbs 11:24-25 *The Living Bible*). "And whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward" (Matthew 10:42).

And the rich people of God who became friends of the poor said: We are learning that . . . each person is extremely important and that *we are brothers and sisters* with the poor. We all live and we all die and we all have our struggles and joys that aren't so different from one another.

. . . the touching point in our lives, the common ground, is *friendship,* where we can give but also receive, where we can love but also be loved, where we can provide enjoyment but also have enjoyment provided for us, where we can care but also feel cared for.

. . . very often the rich, the powerful have to *make the initial moves.* We need to "empty ourselves," come down if we truly want to relate.

. . . *God works in rich and poor.* God is at work in the lives of the poor, just as truly as he is in our lives. God is talking to them and helping them to grow, quite often outside of the traditional institutional church.

. . . our *poor people,* our broken people, have gifts and potential much beyond our imagination.

. . . we need to see the poor, as well as the rich, with *kingdom eyes,* eyes that are different from the ones we grew up with.

. . . we must seriously grapple with our own materialistic lifestyle and begin to make some changes if we want to be effective in relating to the poor, carrying out the biblical commission.

. . . the gospel is the same for the poor and the rich and together we need to help one another to discover the Jesus message of love, of hope, and of peace.

. . . we need to *share* our financial resources in the context of personal relationships. We need to not only give generously of our wealth but also share in personal friendship, love, and caring.

. . . there are some structures in our society that are helping to make the rich richer and the poor poorer, and we as Christians are called upon to work at changing these demonic forces.

. . . it is not easy to love some people, but as we begin to see them as people created in the image of God we can begin to care about them.

. . . any of our caring efforts must be strongly undergirded by *faith,* by *prayer,* and by the strong support of the Christian church.

And God said: "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself" (Luke 10:27). "Go therefore and make disciples of all nations . . ." (Matthew 28:19). ". . . you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith" (Matthew 23:23). ". . . enjoy other people and . . . like them and finally you will grow to love them deeply. The more you go on in this way, the more you will grow strong spiritually and become fruitful and useful to our Lord Jesus Christ" (2 Peter 1:7-8 *The Living Bible*). •

A story of the poor

Menno Wiebe

"For a rejected set of persons whose behavior has become chemically shaped by alcohol — and who house resentment against most people, including one another — there is need for an incarnate, accessible Jesus."

"I sleep in the stairwell of an apartment building," was the account of one of Winnipeg's poor, "and I'm lucky I've got a place to stay."

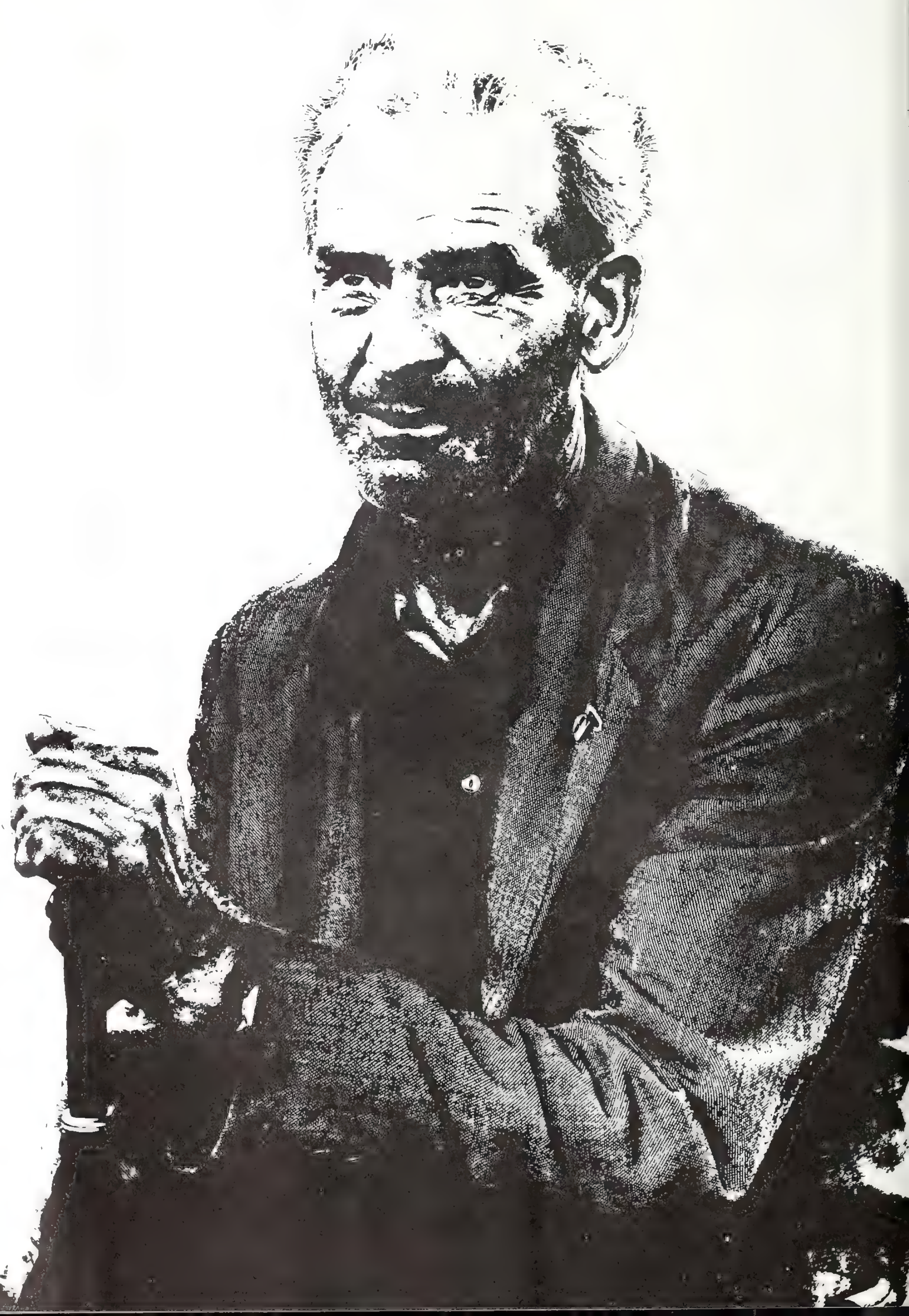
Native Ministries worker Jake Unrau, who gives pastoral attention to urban Native people, regularly hears stories like the above. Jake is a member of an interim church group which called into being the Agape Table. Located in Winnipeg's downtown area, it provides a meal a day for 70 hungry persons coming off the streets — some literally living on the streets.

I asked Jake, "How does your friend get permission to sleep in the stairwell?" His friend had the answer. The caretaker's wife is also Indian and lets him stay there, but he's not sure for how long. In the meantime Jake has been in touch with the welfare office and has succeeded in obtaining a private room for his friend.

Sixty churches of several denominations participate in Agape Table. Some of these contribute to the budget of $32,000. Others send volunteers to help with the service of food given daily between 11 a.m. and 2 p.m. A small government grant was also obtained.

After three months of operation, Agape Table had not only provided an estimated 5,000 meals; but had also been a tough learning place for the staff and its interchurch sponsors. Paul Nadeau, who survived as the project's coordinator for three months, was beaten up by one of the guests — appropriately nicknamed "Sasquatch" for his huge size and cruel demeanor. "The only reason they come in here is for the free food," said Paul. "They couldn't care less about our Christianity."

"Agape Table is no place for untoughened human beings," Paul went on. He and his volunteer staff are squarely faced with long-term drinkers. "Whenever we get a sizable gathering, it's an explosive atmosphere. It's not as though you can give them a breathalizer at the door," reported one of the volunteers, who was admittedly afraid especially when only women are on duty. "Asking a drunk to leave and seeing him leave are two very different



"Giving free food is not yet earning the right to preach to the poor."

things. You can't beat into the brains of anyone who drinks that they must stop." The core staff, reporting to the steering committee, was visibly shaken by their three months of raw exposure to the poor.

"Can we be more than free food givers?" the pastors and priests pondered. The staff doubted the question.

Winnipeg's participating clergy are ready to learn more of the tough lessons. They are also gracious. "Paul," they said, "you were beaten up on our behalf." Recognizing that Agape Table staff cannot just be assigned to their jobs and left to fend for themselves, the committee recognized that staff — especially occasional volunteers — are vulnerable and that staff have to be willing to go without compliments.

The church representatives are also learning that they are dealing with people caught in an entrenched way of life. Giving free food is not yet earning the right to preach to the poor. Aid cannot be a device for winning people's souls. As Dietrich Bonhoeffer discovered, making people feel weak and guilty is not to be the precondition for preaching the good news. To raise the ideals of the hungry poor by feeding them in an effort to correct their lives is to court disillusionment. Responses by Agape Table's guests — to live straight lives — are expedient devices to keep open the channel to the food.

Poverty is a tough reality. Despite the near skeptic insights gained in this still brief history of Agape Table, there arose out of the austere reports some hopeful signs. Three of the guests have kicked their drinking habits. Others are finding that Agape represents what its Greek name connotes: love and care. The "table" part is discovered as a place where those come who are in need of food, friendship, and — if the atmosphere of trust is present — a place to share difficulties and seek advice.

Agape Table is the place where Christian idealism and Christian realism intersect — the crunchy point where the rubber hits the road. To rent a downtown place, assign staff, provide necessary dollars in the name of Christ, is indeed the Word becoming flesh. For a rejected set of persons whose behavior has become chemically shaped by alcohol and who house resentment against most people, including one another, there is need for an incarnate, accessible Jesus.

The Old Testament peoples were firm in their message to God's people — not to neglect the poor and oppressed. Jesus especially designated the poor as the recipients of the gospel. The writer John exhorted the early followers of Jesus not to close their hearts to the poor.

Then there was Francis of Assisi, who exemplified voluntary poverty in his priestly lifestyle. In our own generation, Mother Teresa of Calcutta simply committed herself to the poor in the streets of that city.

But poverty which happened long ago or far away is no longer the poverty of our day; or is it? Will the poor, as Jesus foretold, always be with us?

It becomes rather easy to stand at an academic distance and look sociologically or historically at "facts" of another day in another place. Then conclude that alleviation of poverty has now become a function of the state. Government sponsored welfare programs, wars on poverty, legislation, family allowances, and tax regulations are social mechanisms which are designed to eliminate or at least alleviate the stress of poverty.

Yet the poor are with us. The 70 hungry people who come for one meal a day at Agape Table in only one part of the city is visible evidence of poverty's realism in our midst. They are not first asking for a change in welfare policy, or to even out distribution of the tax dollar. They come because they are hungry. Despite the myriad of helping agencies — government or church sponsored — the poor are here. Charity, which was once a virtue, has become a paid specialized profession. The *Armenkasse* (poverty fund), which once had a prominent place in the Mennonite church budget, has gone out of style.

Answers to poverty do not come easily. The church is aware of the self-perpetuating cycle of poverty. Some of those who wait at the Agape Table soup line had grandparents who were on welfare.

Nine years ago the General Conference was strongly confronted with the poverty issue at one of its triennial sessions. The delegates accepted a proposal to generate a million-dollar poverty program. In nine years, the million-dollar fund has not been fully realized. But some money was collected. Those dollars were well spent in sponsoring a number of locally initiated poverty projects. The GC poverty fund is still in operation, and fruitfully so. One of the basic criteria for allocating funds is the seed money idea. The funds must somehow be used to start a new poverty-alleviating venture which will relieve not only immediate stress but be the starting point for a long-range solution — and break the poverty cycle.

Such policy is noble. It is also a bit farfetched because the poor come for unpostponable goods like food and clothing and jobs — *now*. Deferred gratification is simply not a component of poor people's way of looking at life.

While changes in social legislation are *part* of the long-range solution, the church must *exercise* charity in the meantime.

One way the churches can respond to poverty is by encouraging its members to know the poor. Learning to know the poor will not come easily for us since we are increasingly becoming part of the affluent main strata of our society. The resentment of the middle class by the poor doesn't make the task any easier. As such the church, because of its growing elitist character, has become identified with the oppressor of the poor. All the more reason for Christians to make themselves accessible to the poor.

Such access to the poor for the poor will indeed make Christians, like the volunteers at Agape Table, vulnerable. But where we are not vulnerable, we may also not be believable. •

THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church Second class postage paid at Newton, Kansas 67114, and at additional mailing offices Subscriptions in United States and Canada: $11.00 one year; $19 00 two years, $28 00 three years; foreign $11.50 per year. Editorial office: 600 Shaftesbury Boulevard Winnipeg, Canada R3P 0M4. Business office 722 Main Street, Box 347, Newton, Kansas 67114 Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114 Printed in USA

An interpretive report

The Chinese church and world evangelization

Taipei, Taiwan — From many parts of the world they came — Christians representing the churches among the Chinese diaspora. Speaking a variety of tongues and bearing the influences of diverse cultures, they were united by a common ethnicity, a oneness in Christ, and a burden for the evangelization of their own race and other peoples. The second Chinese Congress on World Evangelization (CCOWE) brought together 1,500 delegates from 38 districts around the world to inspire, report, discuss, pray, and plan strategy for the mission of the Chinese churches in today's world. With Mandarin as the lingua franca (and translation into English) the tightly-scheduled congress sessions centered on the general theme of "Life and Ministry."

As one of the Fellowship of Mennonite Churches in Taiwan (FOMCIT) representatives, I was privileged to attend CCOWE 81 in Singapore, 17-24 June. The other FOMCIT delegates were Liao Iong-siong (Timothy), Ng Bun-hiong (Robert), and Tan Chek-beng (Painter). Attending at their own expense were three additional Mennonite participants: Pastor and Mrs. Ang of the Po-Ai Church, and Arthur Hau of the Ta-Tung Church.

This report represents a non-Chinese western missionary's point of view in relating the background, structure, content, and evaluation of the congress.

The congress: background, structure, location

CCOWE was born at the 1974 Lausanne Congress on World Evangelization. The Chinese delegates at that congress "received a common vision that upon the foundation of unity in the Word of God and at the threshold of Christ's return, the Chinese church must be awakened to coordinate its various gifts in a concerted effort to fulfill the Great Commission through world evangelization" (CCOWE Declaration).

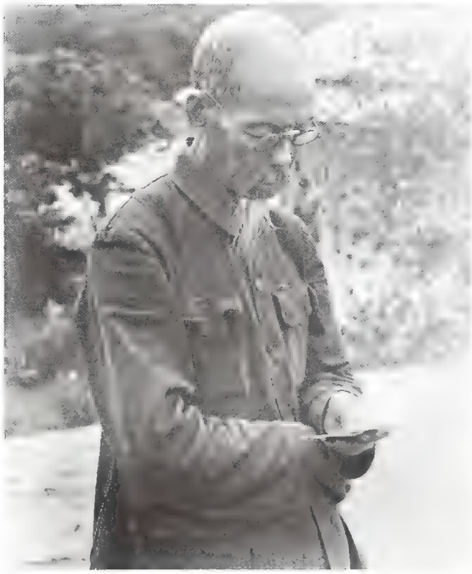
The first congress was held in Hong Kong in 1976 under the theme "Vision and Mission." Following that congress, the Chinese Coordination Centre of World Evangelism (CCCOWE) was established in Hong Kong to continue and develop future ministries. Under CCCOWE are 31 district committees around the world. Regional and world conferences dealing with topics related to the Chinese church and evangelism are conducted by CCCOWE. Magazines for Chinese church leaders are published on a regular basis, as well as books resulting from research projects. As an interchurch organization, CCCOWE aims "to communicate information and needs of Chinese churches worldwide; to promote understanding and cooperation among Chinese churches; and to mobilize Chinese churches in church growth, missions, training, youth work, and research."

The Singapore congress was divided into three basic areas: (1) discipleship in the 80s; (2) strategy for discipleship in the 80s; and (3) 10-year projections for the growth of congregations, numbers of Christians, and number of Christian workers. Each day concluded with an evening "baton rally" in the open-air Singapore National Theatre.

The content: discipleship

The congress opened with an emphasis on the life of the Christian disciple. The call and cost of discipleship in the 80s was spelled out not only in terms of a disciplined devotional life, but also in a call for the simple lifestyle in the midst of a Chinese materialistic culture. Discipleship, i.e., being a follower/student of Jesus, was distinguished from the making of disciples through evangelism. One must be a disciple in order to make disciples. The Chinese churches were urged to nurture an outreach mentality, to support missions, to have mission goals, and to use appropriate methods.

A refugee from the Chinese mainland reads a Christian tract near Taipei, Taiwan.



The role of parachurch organizations (such as CCOWE) in the training of disciples for evangelism was a vital issue to many at CCOWE 81. Its leadership repeatedly stressed the point that CCOWE was not the church, but rather a servant of the Chinese church. At the same time, parachurch organizations must be bound to the church and not concerned only for their own organization. The church and the parachurch organization together comprise the total body of Christ.

Coming to the fore throughout the congress was a continual plea for the Chinese churches to begin engagement in cross-cultural missions. To the point of verbal self-flagellation, a number of speakers criticized the overseas Chinese and their Christian churches for their racial pride and for not sharing of their financial wealth and personnel resources.

In many areas where Chinese reside, they maintain an economic superiority and an intense pride in their racial and cultural distinctives. Prejudice *against* the Chinese is also strong in some areas. The Chinese church likewise has tended to look only unto itself. CCOWE delegates heard the charge to enter into the communities where they reside, to allow God to use the Chinese dispersion for his purposes, and to adopt an incarnational/servanthood stance in relation to their neighbors. Chinese professionals in Asian countries were asked to use their abilities in witness to Christ.

In a seminar on cross-cultural mission, numerous reasons were given for the Chinese church involvement in mission. Among them: the gifts the Chinese Christians have to offer to other peoples; the financial resources of the Chinese churches; the youth resources in the Chinese churches; the mobility of Chinese people; their linguistic abilities; their ability to "eat bitterness" under oppressive conditions. Mission by Chinese churches would also help dismantle the concept that Christianity is a Western religion. Above all, the Chinese church must be doing mission because it *is* the church under scriptural mandate for world evangelization.

Strategy discussions ranged from cartoon evangelism to cultural issues to the training of leadership at all levels. The final days of the congress were devoted to setting 10-year goals for each district and developing strategies to meet those goals.

At the closing strategy session, Philemon Choi, director of a highly effective Christian social service program in Hong Kong, cautioned the delegates against promoting a cheap evangelism devoid of social concern and workers of high quality.

A critique

CCOWE's determination to awaken the Chinese churches to the vision and task of world evangelization was encouraging. Repeatedly emphasized was the fact that to advance the cause of world mission the diverse Chinese churches must strive for unity and cooperation. The wealth of the Chinese churches must be shared, and Chinese Christians must die to their racial pride. With historical roots in the Christian movement in China, a tension between the church and the parachurch organizations was evident at CCOWE 81. The CCOWE officers sought to assure the delegates that CCOWE is not the church and has no power to legislate to the Chinese churches. The need for theological reflection on the nature of the church and its Chinese expression was manifest.

CCOWE is dominated by a conservative, evangelical posture and style. No voice from Chinese Christians of other theological positions was heard. Among the Republic of China delegation, the Presbyterian (Taiwanese) representatives were noticeably absent. With few exceptions, there was little talk of social concern. Perhaps for reasons of political sensitivities there was scant mention of the mainland churches. Meetings were characterized by a spiritual and emotional fervency (characteristic of Mandarin churches in Taiwan), but one wonders how the mood of the CCOWE meetings will be translated into action at the district and local church level.

I noticed a disparity between the older and younger Chinese church leaders, and was impressed by the creative thinking and alertness to modern issues on the part of the latter. Distressing was the paucity of wrestling with or expositing the Scripture. The best biblically-based message was given by a non-Chinese — Gottfried Osei-Mensah, executive secretary of the Lausanne Committee on World Evangelization. Disappointing was the fact that proposals and recommendations coming from the seminars and small group discussions were not given plenary endorsement.

From CCOWE 81 I gained insight into the diversity, resources, gifts, problems, and vast potential of the worldwide Chinese church. I sensed an excitement and expectancy for what God can do through the Chinese church in diaspora, and yet a deep concern for the obstacles that must be overcome. One word heard frequently during the week was "breakthrough." Pray to God that the Chinese church will break through to a new thrust for evangelism in this decade. *Sheldon Sawatzky*

Strong participation makes a star of the Great Trek

Thunder Bay, Ont. (CMC) — To witness the enthusiasm and response of the more than 500 youth, youth sponsors, and resource persons attending the recent Great Trek here 25-29 August would have convinced even the most skeptical of the need and expediency of such a large intensive gathering of Canadian Mennonite youth.

Two years ago the planning committee, consisting of one representative of the Congregational Resources Board of the Conference of Mennonites in Canada (CMC) and provincial youth workers, set what some considered an extravagant goal to attract 500 youth to this event at Lakehead University. With the combined effort of CMC staff person Clayton Loewen, church and provincial youth workers, pastors, family, and friends, excitement developed and the rented facilities were filled to capacity.

Nearly 100 CMC church youth groups were represented at the Great Trek. Alberta achieved the highest ratio with 11 of its 14 churches represented. The provincial breakdown of registrants was as follows: British Columbia, 72; Alberta, 53; Saskatchewan, 102; Manitoba, 188; Ontario, 62; and Quebec, 1. In addition, about 35 resource persons were present throughout most of the conference.

Folksingers added to the festive atmosphere at the Great Trek.

A climactic event for many was the Friday evening storytelling by Menno Wiebe, Peter Ediger, and Peter Dyck. Wiebe introduced the evening session with the observation that story*telling* has largely been replaced by impersonal *written* histories, resulting in "alienation in the name of education." He emphasized the importance of *telling our* story.

Dyck, in his story of the Berlin exodus, effectively demonstrated the power of storytelling. Many were inspired to keep the Mennonite story alive and commented on their new enthusiasm. "The highlight of the whole week," said one listener, "had to be Peter Dyck taking us back into our past and revealing the richness of our Mennonite heritage. The description of the Berlin exodus was so vivid that you really became a part of the whole thing, a 'Mennonite' in the true sense of the word." Many would agree with yet another who observed, "I have never heard Mennonite history made so real and so fascinating."

The dual theme operating throughout the conference lessened the unified impact. There was, on the one hand, an emphasis on "The Great Trek" in the name, in the travel arrangements, in the preconference study material on biblical journeys of faith and in the Anabaptist-Mennonite trek stories at the conference.

The official theme of the convention, "God Alive," was not always evident. The fact that there were four main speakers and still other worship leaders had a further fragmenting effect. Peter Dyck's stories effectively bound the two themes together, however, by instilling the awareness that God is alive and still working with us.

Five main worship sessions focused on different aspects of the "God Alive" theme: "God Alive: Speaking, Creating, Saving, Sealing, and Calling."

Attendance at these sessions as well as the workshops was high. Some complained about the large variety of good workshops to choose from during the three blocks of time allotted to these sessions. The arts workshops were clearly not popular; Christian service workshops and social concerns workshops drew moderately large groups; and workshops centered on personal and spiritual growth attracted the

A pilgrimage, an archaelogical tour, and a look at a modern conflict will all be part of the fifth Goshen (Indiana) College Middle East Bible Seminar, to take place 24 April - 17 May in Jordan and Israel. Leading the seminar will be Stanley Shenk, professor of Bible at Goshen. Those interested in learning more about the seminar should contact Stanley Shenk, Goshen College, Goshen, IN 46526; telephone 219/533-3161.

Young Mennonites are invited on a 16-day winter tour of Europe sponsored by Tourmagination and the student and young adult ministries of the Mennonite and General Conference Mennonite churches. The tour, scheduled for 4-20 January 1982, will be led by Jan Gleysteen of Scottdale, Pennsylvania, and Melba Martin of Elkhart, Indiana. Traveling by chartered bus, tour participants will visit the Netherlands, West Germany, Switzerland, Belgium, France, and Luxembourg, with an emphasis on the Anabaptist story. The all-inclusive price is $1,950. For information contact Jan Gleysteen at 1210 Loucks Avenue, Scottdale, PA 15683.

"The Christian Faith and the Nuclear Arms Race" is the topic of a peace assembly to be convened by Mennonite Central Committee US Peace Section, 20-21 November at East Swamp Mennonite Church in Quakertown, Pennsylvania. Helen Caldicott, president of Physicians for Social Responsibility, will speak on "The Risk and Consequences of Nuclear War." Three models of response by Mennonites to the arms race — separation, political influence, and resistance models — will be presented by Herman Reitz, Frank Epp, and Mary and Peter Sprunger-Froese, respectively.

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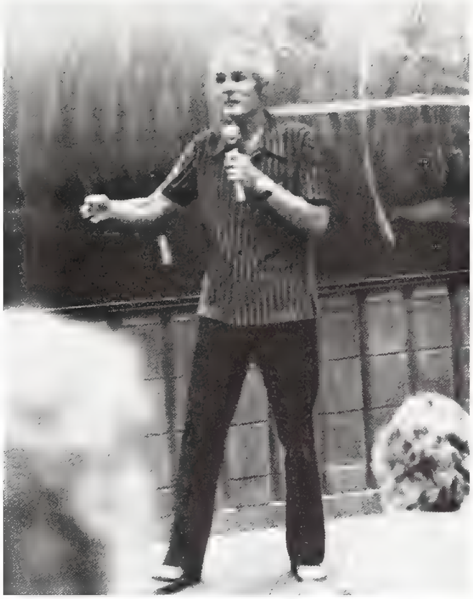
majority. Special workshops were also held for youth sponsors.

Conference organizers incorporated music into most of the sessions. Much of the singing was led by Harry Loewen and Marilyn Houser Hamm. A strength of the two evening coffeehouses (which were perhaps too long and too formal) was the participation of youth in the performances. A drama prepared by a Westgate Mennonite Collegiate (Winnipeg) group was also presented one evening.

Aside from the formal sessions there were many other activities scheduled — pre-breakfast Bible studies, film festivals, excursions, recreation, and Trek Talk group meetings.

Much interaction also occurred during the travel to and from the conference. Since none of the "trekkers" was from Thunder Bay, all had the common experience of traveling. All but the Manitoba youth traveled by train. *Susan Rempel Letkemann*



Peter Dyck tells the story of the Berlin exodus to captivated listeners.

Couple needed

A Christian couple to provide a normal home setting for a group of boys, ages 12-16. This position will be open effective 1 January 1982. For further information about **Carmel House,** Saskatoon, please contact:

Isaac Block
940 Ave. J North
Saskatoon, Sask.
S7L 2L2
306/664-4658.

Otto Driedger
410 Needham Way
Saskatoon, Sask.
S7M 4X7
306/384-3808.

Pastor needed

Pastoral position at Bethlehem Mennonite Church is available. A small but active congregation near Bloomfield, Montana, has an immediate opening.

For inquiries write to:
Charles Senner
Bloomfield Route
Box 6095
Glendive, MT 59330.

New church building dedicated in Cuauhtemoc, Mexico

Cuauhtemoc, Chihuahua — The congregation of the Cuauhtemoc Mennonite Church dedicated their new church building on Sunday, 6 September, in the presence of a capacity audience of 750 people. The structure has been in planning and construction for nearly five years.

Participants at the dedicatory services gathered outside the building on Sunday morning to witness Cornelius Reimer, chairperson of the building committee, handing the keys to the church over to Aaron J Epp, congregational elder.

Glendon Klaassen, secretary for Latin America with the General Conference's Commission on Overseas Mission (COM), brought greetings from conference headquarters at a special service that afternoon. Additional messages of greeting and best wishes were delivered by John Friesen of the Mennonite Church of Steinrich, and Jacob Peters, representing the Mennonite Church of Burwalde. Letters of congratulation from various points across Canada and the US were also read.

Tribute was paid to architect David Lohrentz of Kansas City, Kansas, who completed the structure's blueprints free of charge, and to Betty Epp, who had done the initial drawings. Thanks were also extended to the many people who had donated voluntary labor.

Aaron J Epp based his dedication sermon on Hebrews 10:19-25. "We have the privilege of communion with God, and this requires of us that we worship him, that we testify publicly of his love and grace, and that we encourage one another in fellowship," Epp said. In spite of heavy rains during the intermission, the church was filled again for the evening service of praise and thanksgiving.

The new Cuauhtemoc Mennonite Church building is located at Kilometer 11 in Blumenau. *Helen Ens*

World Vision International has announced two new projects in Nicaragua, after negotiations with Nicaragua's interior minister and discussions with church leaders. The agency will provide $62,000 in 1981 to rehabilitate prisoners and to provide Bibles to various groups. World Vision is working with the Nicaraguan Full Gospel Businessmen's Fellowship and the Nicaraguan Bible Society to provide 800,000 Bibles, as well as to train some 3,400 political prisoners in Nicaraguan jails in carpentry, mechanics, printing, and gardening. A program to minister to the wives and families of prisoners is also being begun.

Bishop K. H. Ting, director of the Institute for the Study of Religion at the University of Nanjing, says in a speech printed in the *International Review of Mission* (April): "We love this country, of course. . . . We give thanks to God in our prayers for the achievements of socialist New China." Christianity in its early years in China, Ting goes on, "had become an appendage to the machine of Western aggression, having a thousand and one links with colonialism and imperialism." He says no one outside China should carry on any missionary activity without the express consent of Chinese church authorities.

Thailand closing camps to stem tide of refugees

Songkhla, Thailand (MCC) — Thailand is in the process of closing two camps for Vietnamese "boat people," despite a continuing influx of refugees. The new "get tough" policy stems from concern for national security and a belief that many of the current refugees are simply "economic adventurers" seeking a better life in a third country, according to Mennonite Central Committee Thailand volunteer Victor Neumann of Abbotsford, British Columbia.

By 15 August the number of Vietnamese boat people at Songkhla Camp, where Neumann teaches and processes mail, had decreased from a high of over 8,000 to only 1,600. The government is moving refugees from Songkhla and Chantaburi camps in southern Thailand to a holding center near Bangkok to await resettlement in third countries.

The government is now placing arriving Vietnamese in more austere detention camps. A spokesperson said they will not be allowed to resettle in third countries such as the United States, although the government will permit them to return to Vietnam.

"It is a matter of serious concern for the Thai government having to maintain security on the coast," explained Prasong Soonsiri, secretary general of the National Security Council, when announcing the decision to close the two camps. Prasong also said that the time had come to contain the emigration of Vietnamese boat people, which otherwise "would never end."

While the number of boat people is far below what it was in 1979, refugee officials say 5,000 to 12,000 continue to leave Vietnam each month for Thailand and other Southeast Asian countries. Thailand is currently a temporary home for approximately 250,000 Vietnamese, Kampuchean, and Laotian refugees.

The Christian Science Monitor reports that many recent arrivals are young people, farmers, and workers "with no reason to fear harassment." It notes, "There is . . . a widespread feeling that more refugees are leaving to seek better economic conditions, rather than escape persecution."

By contrast, the US State Department continues to regard most of those leaving Indochinese countries as political refugees who face "real persecution." The United States is currently accepting 14,000 Indochinese refugees a month. After accepting between 50,000 and 60,000 Indochinese for resettlement in 1980, the Canadian government has a total refugee quota of 16,000 for 1981; some will be Indochinese.

The MCC US refugee resettlement program hopes to help 500 Indochinese refugees resettle in the United States in 1981, after assisting over 800 in 1980.

Toronto church seeds new fellowship in Mississauga

Toronto, Ont. — Regular Sunday morning worship services began 13 September for the Mississauga Mennonite Fellowship, a group of about 50 persons who first came together in the fall of 1980.

The initiative for starting the group came from the missions and service committee of the Ontario conference. It suggested that committee member Margot Fieguth, a member of the Toronto United Mennonite Church (TUMC), do a survey of the Mississauga area, to determine how many people there were interested in starting a new church.

The survey was completed in early 1980. As a follow-up, persons were called by phone, and a number of positive responses regarding a new fellowship came from persons not actively involved in a Mennonite church.

Interest was also being fostered in the TUMC. Already in the late 1970s, pastor Darrell Fast had mentioned in an annual report to the congregation the possibility of engaging in church planting. When something concrete seemed

When something concrete seemed about to happen, nine family units of 18 adults and 21 children agreed to join in such an effort with individuals in Mississauga, a city just west of Toronto.

From October to December 1980 those individuals and families got together to know each other. Fast gave leadership for biweekly Sunday night meetings of a worship and fellowship nature. TUMC board member Paul Penner also attended.

During that time the group set up a steering committee, which planned for continued biweekly meetings from January to June 1981. The committee decided to recess during July and August and encourage only informal gatherings during that time, then continue with regular weekly Sunday meetings in the fall of 1981.

On 6 September the TUMC celebrated the official commissioning of its nine family units for the new church. Seeing members leave from the TUMC has not been easy for its members, since they are a church of only 140, and many of those transferring held key leadership positions.

As Loretta Fast says, "It's very scary both for them and us. We aren't a large church, but it's really exciting to see a new church planting. We're losing friends, yet we hope these contacts won't all disappear." *Marion Keeney Preheim*

Bob Jones University of Greenville, South Carolina, has sent a terse response to General Conference headquarters regarding the conference's submission of an *amicus curiae* brief to the Supreme Court of the United States in a case between the university and the Internal Revenue Service. In a 300-word letter to general secretary Vern Preheim, university president Bob Jones III acknowledges the mutual interest of the two bodies in ensuring freedom of religion as guaranteed by the First Amendment of the Constitution, but admits that the two entities have very little else in common. "The fact that you have filed an *amicus curiae* brief with the university before the US Supreme Court does not imply to your constituents that you agree with our interpretation of Scripture on this matter, nor would we want it to," writes Jones. "We are just as careful as you to tell people that the *amicus curiae* brief does not imply religious agreement. We are not any more interested in being identified with your beliefs than you are with ours." Although the General Conference *amicus* brief to the Supreme Court asks that the court hear the Bob Jones case since questions of religious freedom are involved, it takes strong exception to the university's policy on race and interracial dating and marriage.

RECORD

workers

Carla Augspurger, Meadows Church, Chenoa, Illinois, who graduated with a BA in child development from Bluffton (Ohio) College last spring, has been assigned to a one-year term as a child-care worker in Liberal, Kansas, under Mennonite Voluntary Service (MVS). She is the daughter of Merle and Mary Augspurger of Chenoa.

Steve Benz, a 1980 graduate of Whitworth College, Spokane, Washington, with a BA in English, has begun a two-year term as a teacher at Instituto del Progreso Latino in Chicago, Illinois. Steve's wife, *Cheryl Benz,* will teach at Latino Youth, an alternative school in Chicago. Cheryl is also a graduate of Whitworth, her major being history. Both are members of the Spokane Society of Friends Meeting Group. Their daugher, *Rachel,* will accompany them as part of the unit. Steve's parents are George and Geraldine Benz of Denver, Colorado, while Cheryl is the daughter of Leslie Griffin and Edith Harlow of Tacoma, Washington.

Charlene Epp, Bethel Church, Marion, South Dakota, daughter of Walter and Catherine Epp of Marion, has begun a two-year term with MVS at the Franklin Child-Care Center in Kansas City, Kansas. She is a 1981 graduate of Bethel College, North Newton, Kansas, and holds a BS in elementary and early childhood education.

Willard Fenton, Pea Ridge Church, Palmyra, Missouri, has begun a one-year MVS term as a community action worker with Pilsen Neighbors in Chicago, Illinois. A 1980 graduate of Goshen (Indiana) College with a BA in religion, he is the son of Walter and Lois Fenton of Philadelphia, Pennsylvania.

Augspurger

C. Benz

Fenton

Flickner

S. Benz

Epp

Friesen

Funk

Judith Flickner, East Swamp Church, Quakertown, Pennsylvania, has begun a year of MVS service with youth at Crossroads Community Center in Philadelphia, Pennsylvania. She graduated from Northwest Nazarene College, Nampa, Idaho, with a BA in recreation last spring. She is the daughter of Carl and Marie Flickner, presently serving as missionaries in India.

Loti Friesen, North Kildonan Church, Winnipeg, Manitoba, daughter of Helmut and Charlotte Friesen of Winnipeg, has begun a two-year MVS term as a child-care worker at Edgewood Children's Center in St. Louis, Missouri. She is a 1981 graduate of the University of Winnipeg with an honors BA in psychology.

Genevieve Funk, Pleasant Hill Church, Saskatoon, Saskatchewan, will serve as comanager of Open Market, a neighborhood food coop in Kansas City, Kansas, for two years. She is the daughter of Peter and Justine Funk of Saskatoon, and studied at Swift Current (Saskatchewan) Bible Institute.

Frieda and *Linda Reimer,* Whitewater Church, Boissevain, Manitoba, are serving with Mennonite Disaster Service for four months at the Hurrican Frederic rehabilitation project in Mobile, Alabama.

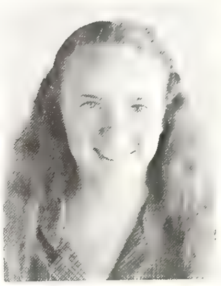
Lorraine Unger, Whitewater Church, Boissevain, Manitoba, is serving with Mennonite Disaster Service for six months at the Hurrican Frederic rehabilitation project in Mobile, Alabama. She is also serving at the Hurtsboro, Alabama, tornado recovery project.

Two television interviews featuring Mennonite Disaster Service (MDS) executive coordinator Nelson Hostetter were taped in Reading, Pennsylvania, 19 August. During the 30-minute programs, Hostetter provided general information about MDS and noted recent disaster recovery operations. John Rush, a Mennonite pastor, interviewed Hostetter for AC-TV, a cable outlet which serves 44,000 families in the Reading area. Rush's interview will also appear on cable TV in New York City. Rush also hosted a panel discussion with Hostetter and two others concerned with disaster response at WTVE, a UHF station in Reading.

David Augsburger, professor of pastoral care at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, recorded 30 June-2 July for an eighth series of radio programs. Entitled *Choice VIII,* the new series of 65, 60-second programs will encourage radio listeners to value people above things, to live less consumptively, to reduce waste by living more responsibly. "The problems *Choice VIII* deals with are long overdue, but the solutions being suggested are no doubt premature," Augsburger says. "Ten years from now they may be more acceptable because they will be inevitable."

Gerry

Goertzen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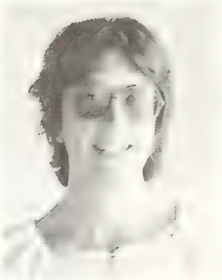
Nyce

Hilty

Kauffman

Ramseyer

Shelly

Melanie Gerry, daughter of Dolores Tufts of Regina, Saskatchewan, has been assigned to a one-year MVS term as a child-care worker in Hutchinson, Kansas. She studied accounting for one year at the University of Regina (Saskatchewan).

Teresa Goertzen, Jubilee Church, North Newton, Kansas, has accepted a position at the Oklahoma City, Oklahoma, MVS unit as a worker in the after-school program of Skyline Urban Ministries. She is the daughter of Orlando and Lois Goertzen, Newton, Kansas. Goertzen is a 1981 graduate of North Newton's Bethel College, and holds a BSW.

Mark Hilty, Grace Church, Pandora, Ohio, has begun serving two years at Brothers Redevelopment, Inc. and Habitat for Humanity in Denver, Colorado. A 1978 graduate of Bluffton (Ohio) College with a BA in science and predental studies, he is the son of Mark and Marjorie Hilty of Columbus Grove, Ohio.

Susan Kauffman, Mennonite Church of Normal (Illinois), has begun a two-year MVS term as a teacher at Lakeview Academy in Chicago, Illinois. Kauffman completed a BA in biology at Bluffton (Ohio) College in 1981. She is the daughter of Robert and Mary Kauffman, who are serving as missionaries to Taiwan.

Karen Kinsey, West Clinton Church, Wauseon, Ohio, has begun a one-year MVS term of service as a clinic assistant and secretary at Neighborhood Services Organization in Oklahoma City, Oklahoma. She is the daughter of Ray and Grace Kinsey of Archbold, Ohio, and a 1981 graduate of Archbold High School.

Susan Nyce, Deep Run West Church, Bedminster, Pennsylvania, daughter of Henry and Nora Nyce of Souderton, Pennsylvania, has been posted to the Markham, Illinois, MVS unit as a child-care worker for one year. She has experience as a chiropractic assistant and insurance secretary.

Cindy Ramseyer, First Church, Bluffton, Ohio, has begun a one-year MVS term as a teacher's aide at Edgewood Children's Center in St. Louis, Missouri. She graduated with a BA in music education from Bluffton College in 1981. Her parents are William and Mary Ramseyer of Wilmington, Ohio.

Karen Shelly, United Church, Quakertown, Pennsylvania, daughter of Burton and Evelyn Shelly, Quakertown, has been assigned to a one-year MVS term of service at Crossroads Community Center in Philadelphia, Pennsylvania, where she will supervise the tutoring program. She holds a BS degree in Christian education and music from Grace College of the Bible, Omaha, Nebraska. Shelly has taught kindergarten in Quakertown.

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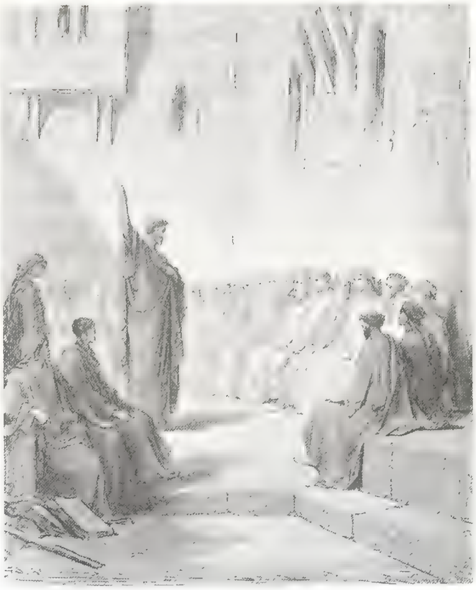
Reasonableness of the proclamation

Ted VanderEnde

In the midst of an era in which people are so often influenced by means of manipulating their moods and emotions (not least in the religious sphere), the Book of Acts stands as a clear witness that the early church and its leaders reached its generation with an appeal to reason. Genuine emotions, of course, were not denied, but primarily Peter, Stephen, Philip, and Paul *reasoned* (*dialego:* from which comes our word "dialogue") the case of Christianity before their hearers.

This emphasis on reason and common sense is already clear at the beginning of Acts. The seemingly impossible and irrational event of the resurrection of Jesus from the dead was verified by "many convincing proofs" (1:3; the word used here comes from the Greek philosophical literature where it denotes the absolute clarity of a case or argument, giving infallible proof). The Lord moved among his followers for 40 days, teaching them, dining with them, living with them as a man lives with his friends. This reality of the resurrection provides the gospel with historicity and reasonableness. The proclamation of the resurrection, the forgiveness of sins and the formation of the visible church rest on historical data, not upon ideas risen from evolving religious insights.



"And according to Paul's custom, he went to them (the synagogue), and for three Sabbaths reasoned *with them from the Scriptures."* Acts 17:2.

The sermons in Acts use Old Testament prophetic material, and they show how these predictions about the Messiah were fulfilled in Jesus. "David both died and was buried," Peter says, "and his tomb is with us today . . . but he, Jesus, was neither abandoned to Hades, nor did his flesh suffer decay," just like David as a prophet had said. Thus, in a logical fashion, it was shown that this man Jesus was none other than the Lord God (2:29-36). Stephen, gifted with skill and understanding, argues his case before the leading theologians of his day, and "they were unable to cope with the wisdom and the spirit with which he, Stephen, was speaking" (6:10). Upon his conversion, Paul began to "prove" to the Jews that Jesus was the Christ (9:22). The word "prove" chosen by Luke points to an intricate style of debate, refined and clever. During his missionary journeys Paul used little emotional appeal as we understand it today. "And according to Paul's custom, he went to them (the synagogue), and for three Sabbaths *reasoned* with them from the Scriptures" (17:2). "He was *reasoning* in the synagogue every Sabbath and trying *to persuade* Jews and Greeks" (18:4). "He powerfully *refuted* the Jews in public, *demonstrating* by the Scriptures that Jesus was the Christ" (18:28). Again, in the final chapter of Acts we read that "they came to Paul, to his lodgings in large numbers, and he was *explaining* to them by solemnly testifying about the kingdom of God, and trying *to persuade* them concerning Jesus, from both the Law of Moses and from the Prophets, from morning to evening. And some were *persuaded* by things spoken, but others would not believe" (28:23, 24).

There is a wonderful straightforwardness in the witness of the early church. No tickling of the surface senses, no teary stories, no drawn-out testimonies, no mood music, no softsell tactics. Instead, a direct, open, honest, and intense appeal to the mind and heart. The emotion of their witness is in their zeal and intensity, their genuineness in that they knew their case was irrefutable. By the skillful explanation of fulfilled prophecy and arguments like Paul used in Acts 17 on Mars Hill, the disciples persuaded people concerning Jesus Christ and the kingdom of God. The way to the heart went through the mind, not through moods. Of course, other and greater powers were at work; God's grace and the Spirit's convicting work. But with this divine aspect came the human aspect: The gospel was presented with an appeal to the reasonable mind and will of the hearer.

In many ways this appeal stands in contrast to contemporary methods. Either there is no use of Scripture — particularly in use of prophetic material — but an emphasis on issues and opinions, or there is a type of emotional appeal . . . a sensual appeal which defies the intellect and God-given reason, as well as the geniune emotions of the heart. Many believe because they "feel" it is the right thing to do, just like many believed when they saw the wonderful works of Christ but refused to respond to his call to follow him. Many claim a born again experience without having any insight into the reasonableness of the Christian faith, having no ability to defend its central statements of faith, and lacking the foundation of knowledge and understanding. In Acts, believers were coming into the church because they were persuaded of the truth of Christ. They turned to God from idols because someone spoke clearly and openly and reasonably about the resurrection, the forgiveness of sins, the new life of the kingdom. May our convictions concerning our faith rest upon the confession of Paul, who wrote, "I know whom I have believed, and I am persuaded . . ." (2 Timothy 1:12). *Third in a series on the Book of Acts*

Ted VanderEnde is the pastor of St. John Mennonite Church, Pandora, Ohio 45877.

open your bible

Eight myths of hunger

Myth 1: The world is hungry because there's too little food.

False. There would be enough food to nourish every member of the world's population adequately (3,000 calories per person per day) if all those who needed food had the means to buy it and used it rationally. Countries said to be short of food are exporting agricultural products even while they go hungry.

Examples: During the 1971 drought, the Sahel exported around 15 million kilos of legumes, mainly to Europe. In Bangladesh a stock of 4 milliion tons of rice accumulated after the 1974 floods, because the great majority were too poor to buy it.

Myth 2: The world is hungry because there isn't enough land.

False. Only 44 percent of cultivatable land is at present cultivated, partly because many landowners see that land more as an investment than a source of food. Also a large part of the land (the best) is used for export crops.

Example: In Africa during the past 20 years — and to the detriment of subsistence crops — the production of coffee has increased fourfold, tea sixfold, sugarcane threefold, and cocoa and cotton twofold.

Myth 3: Overpopulation causes famine.

False. Famine doesn't depend on the density of population per hectare but on the agricultural system and on the extent to which those who work the land can master it.

Examples: China has a lower cultivated surface-area per inhabitant than India, but has succeeded in eliminating serious food shortages. Brazil has a larger cultivated surface-area per inhabitant than the US, but in recent years its population without adequate food has increased from 45 to 72 percent.

Myth 4: The only solution is to produce more food.

False. This means a policy of modernizing, but new techniques (fertilizers, pesticides, machines) help only those who already have land, money, political influence. Those who most need the improvements haven't the means to benefit from them.

Example: At Sonora (Mexico) the average size of a farm before the "green revolution" was 160 hectares. After 20 years of modernization the average size has increased to 800 hectares, and some farms cover as much as 10,000 hectares, while three quarters of the poor have no land at all.

"Small farmers are the most productive, as studies in the USA, Latin America, and the USSR have shown. And if investments are concentrated in favor of the large landowners, they will increase their land and aim their production at export crops."

Myth 5: Only the big landowners can solve the problem of hunger.

False. Small farmers are the most productive, as studies in the USA, Latin America, and the USSR have shown. And if investments are concentrated in favor of the large landowners, they will increase their land and aim their production at export crops.

Example: In Senegal, development funds were used to irrigate the desert in order to cultivate eggplants and mangoes destined for European markets.

Myth 6: Production must be increased even if the environment is sacrificed.

False. Replacements for chemical insecticides (rotation of crops, hand weeding, hoeing) are numerous and efficient.

Examples. China has reduced use of insecticides to a minimum through nationwide preventive information. A US agency for the protection of the environment estimates that 30 years ago farmers used 2,265 tons of insecticides and lost 7 percent of the crops before harvest. Now they use 12 times more insecticide, but the percentage of pre-harvest loss has almost doubled.

Myth 7: Every country must specialize in whatever it produces most easily.

False. It's dangerous for a country to depend on only one or two products to finance all its imports. This means depending economically and politically on those who decide the international market price. Also the profits from exports don't go to those who need food.

Examples: In Niger, money earned from exports was used for the import of ice cream cornets direct from a shop in the Champs Elysees. President Bongo of Gabon imported marble from overseas by air to construct a sumptuous palace.

Myth 8: Hunger is a wedge between the rich world and the poor world.

False. Most of the populations of the Third World and middle-income citizens of industrialized countries are united by a common threat: the increasing control over food at national and world levels. Large food-producing industries displace the production of high-value products (vegetables, meat) in the developing countries where land and labor are cheap. These products are exported to rich countries, since the poor cannot afford them.

Example: In the United States, less than 0.2 percent of the large food-producing concerns control about 50 percent of the food industry.

Conclusions: Every country in the world has the resources necessary to feed its population. Therefore we must tackle the real reasons for hunger: the insecurity and poverty of most Third World inhabitants, which result in an increasing takeover of the national resources by a handful of privileged persons. The problem is to see how the population can exercise some control over food resources. Hunger is therefore not only a technical problem. It is first and foremost a political problem. *from* Heart to Heart, *no. 70, January 1981, pages 2-5*

LETTERS

Views of the conference

There should be some sort of statement about letters. These are personal views of individuals and — unless otherwise stated — they could be construed to be the official opinion and views of the conference.

I am a member of the Bethel Community Church in Santa Fe Springs, California. In 1978 our congregation withdrew from the conference. This was occasioned — to a great extent — by letters in *The Mennonite*. The controversial subject being aired at that time was homosexuals — pro and con. A whispering campaign — crediting the conference with being pro-homosexual — turned the majority of our people against the conference. Had there been an explanation that views expressed in the letters were not necessarily conference views, this likely would not have happened.

I would like to recommend people in our congregation subscribe to *The Mennonite*. But as long as this thing of personal opinions is not clear, I would not feel comfortable in having *The Mennonite* come into the homes of people who know little about Mennonites.

I feel every week is too often to publish *The Mennonite*. Twice a month — as you do in summer — should be sufficient to keep us all informed. This would not only cut down on the cost to the subscribers but would give us better opportunity to read and digest what is in it. *Olga M. Franey, 7932 Springer Street, Downey, California 90242*

8 September

Healing discipleship

Holiday time (28 July issue) is for enjoyment, relaxation, and renewal. People therefore travel, go sightseeing, visit, or relax at the lake.

For my relaxation and renewal I went to a Christian retreat center situated northwest of Calgary in the foothills of the Rocky Mountains.

The directors of King's Fold center are Bob and Janet Ball, who have been involved in the Baptist ministry for 25 years. They felt called to create a place away from the hassle of our fast-moving, goal-oriented society, where even the well-adjusted and most adequate among us can stop perodically "for the soul to catch up with the body." Jesus clearly perceived this when he said, "Come with me to some quiet place and rest a little."

I go there every year for a week or 10 days, and I become part of a "family" where "healing discipleship" takes place.

The guests — usually between 10 and 20 — all have some work assigned each day, like cleaning, working in the greenhouse, or helping in the kitchen.

People who come there like to walk, read, listen to tapes, or get counseling. The interaction between the guests also gives help and healing.

Some of the guests are older, some younger, searching students or ministers that need to retreat, to think, and to pray. Many people with broken relationships come to get healing and help to make the right decisions.

Now that I am back in my everyday life, I remember the beautiful scenery, the quiet walks, the books I read, the stimulating conversations we had, and the uplifting devotions after breakfast. I felt renewed and strengthened for I had been part of a "healing discipleship" family.

The Canadian Conference theme "Discipleship that Heals" prompted me to write this letter. *Helen Wiens, 3691 Rees Road, Richmond, British Columbia V6X 2S4*

8 September

Yellow journalism

I'm writing regarding a short article that was printed in the March 31 issue of *The Mennonite*.

I feel that you have been misled in printing this and really should print a retraction. The statement that Provera causes cancer and birth defects is in error. To my knowledge there has been no cancer produced by treatment with Provera, and indeed, Provera is sometimes used to treat cancer. The drug has not been banned in this country except as a birth control drug. I realize you are trying to make a point, but it seems to me that you have gone overboard and this is an example of "yellow journalism," in which certain facts are twisted to make it seem that a medication is all bad.

I sincerely hope that you will screen further short articles of this type in a more desirable manner before you again print something of this type. I am fearful that if Upjohn found out that you printed this, you might be sued for slander. In my opinion, they would have a right to do that. *Donald D. Goering, Box 576, Coldwater, Kansas 67029*

10 September

Editorial assistant's note: You are right that we should not have reported the information about Provera causing cancer as fact. The sentence that troubles you would better read, "The contraceptive has allegedly been shown to cause both cancer and birth defects." The fact remains, however, that Upjohn's Depo-Provera has been banned as a birth control drug in the US but is sold as such in 82 countries.

Where do we stand?

Where do we stand?

1. We are either for Christianity or against it. Are we among the majority or minority?
2. Do we worship regularly and support the church by our attendance, prayers, and finances? Is our church growth an indication of lack of witness or what we believe?
3. Do we pray for one another and our government leaders to "keep the faith" and not to rely on military men and weapons for national security?
4. Do we refuse to pay our taxes because the government requires employers to do their work free? Large corporations aren't reimbursed for payroll workers. We should be concerned that our tax revenues are spent wisely — for peaceful purposes.
5. Would we be willng to have our names posted on courthouse doors for the cause of peace? The SS will be posting names, etc. accordingly per recent newspaper articles (current draft registrants)!

Read Mark 13:5-13. *Howard A. Bauman, 6641 Evelyn Drive, Middletown, Ohio 45042*

15 September

About letters: To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

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MEDITATION

To help others

The imperative to help others has been trained into us from the time we could understand. We learned early that Jesus spent his life helping others. Our Sunday school teachers speculated that even as a small boy Jesus helped Joseph in the carpenter shop. Follow Jesus' example; be a helper.

Many of us soon discovered that our help was not always appreciated. Sometimes it did more harm than good. Perhaps we saw someone living in a way we considered less than Christlike and offered them some advice. Our advice was not accepted and the person subsequently avoided us. We were only trying to help.

When I had an opportunity to be on the receiving end of someone's attempts to help, I gained a better understanding of why help is not always helpful.

A supervisor I worked for always wanted to help. She was disappointed that I did not *often* seek her help. In conferences with her, she made suggestions on how to handle situations I had already taken care of. Or she gave me ideas I had already thought of and planned to implement. If I had completed a project, she told me a way that would have been better. Seldom did I present an idea that she accepted the way I presented it. She usually added something or took something out. The longer I worked for her, the more frustrated I became.

After leaving the job, I attempted to analyze the reasons for my frustration. Why could I not accept her *help*?

One reason was that I interpreted her constant suggestions to mean she considered me incapable of independently handling the job. It seemed nothing I did on my own was acceptable. I became increasingly discouraged in efforts to please her. Finally I decided I'd never be able to satisfy her. I left.

In addition to feeling incompetent and dependent, I was beginning to feel unaccepted. I would have to change drastically to please her or to meet her standards. My ideas were not seen as merely different from hers; they were wrong and unacceptable. What she saw as help, I experienced as rejection.

Another problem was that I felt I had to accept her help. I felt obligated to ask her help whether or not I needed it. I felt a compulsion to satisfy her need to help. I wanted to keep her happy, and one way was to ask for help.

Through this experience I gleaned three principles that have helped me in discerning when and how to help. First, unsolicited help can imply that the other person is incompetent and incapable of solving their own problems. By offering our help when it has not been requested we may be insulting another's intelligence and interfering with their right to make choices — right or wrong. By allowing the other person to solve their own problems, we are showing respect for personal abilities and fostering independence and self-respect.

Secondly, help must presuppose that the other person is loved and accepted even if they choose not to accept our help. Perhaps we see a friend behaving in a way that we know will cause problems. If they continue this behavior, we must continue to care. Even if they fail, we must love. If we reject the person who rejects our help, our *help* would more appropriately be called criticism.

Thirdly, help should be based on the other person's needs, not our own. We should ask ourselves whether we are helping to make ourselves feel good or to benefit the *other* person. When we attempt to help someone who didn't ask for help, we may be doing it to fulfill our own needs.

Is there a way to insure that our help is really helpful? The help that has been most helpful to me is warmth and acceptance during times of crisis. I have friends who have listened, cared, and understood. They didn't offer to solve the problem for me or give me a lot of advice. They believed in my ability to live through the situation and learn from it. I knew that whatever decisions I made, they would love and accept me. That was the best help I could have received.

"Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (Hebrews 4:16).

Elvera Goering

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EDITORIAL

The poor will never cease

"For the poor will never cease out of the land; therefore I command you . . . open wide your hand . . . to the needy and . . . poor . . ." (Deuteronomy 15:11).

There is a general irony — among us — about poverty and affluence. Recent literature refers to a North (Western world)-South (till now the *Third World*) dialogue. The assumption is still the same. We — the North — are well off; they — the South — are poor. And in spite of conferences all over the world, the rules don't change and the game goes on.

We assume that for the poor to be helped they must have our technology, education, philosophy, and religion. Fortunately, there are a few dissenters.

One of the most articulate prophets for alternative ways to assess poverty and wealth is Ivan Illich. Illich has for decades reminded us that technology tends to become our master.

Why do "advanced" societies suffer more emotional illnesses than ever before? Yes, life expectancy has been raised and infant mortality is down. But need for pills, health-care people, and facilities, plus abuse of alcohol and other escape devices, is up.

How is it that some *South* countries reflect better mental and physical health than we?

Deuteronomy 15 explicitly instructs the Hebrews how to deal with their poor. The instructions assure ". . . there will be *no* poor among you . . . if only you will obey the voice of the Lord . . ." (15:4-5).

But this assurance is followed by the concession that the poor will never cease.

This issue comes up in the New Testament — in all four Gospels — when Jesus is anointed with a jar of alabaster ointment (Matthew 26; Mark 14; Luke 7; John 12). The woman who does this is not equally clearly identified. But the chagrin of the bystanders — that an anointing costing more than an average annual wage is inexcusable when there are so many more profitable ways to use this money — sounds contemporary.

Jesus challenges this chagrin by quoting from Deuteronomy, ". . . you always have the poor with you . . ." (Mark 14:7).

This creates a further irony. Since Jesus said that, why should we be concerned that our affluence continues at the expense of the poor?

It does get complicated. We assume *we* are rich; *they* are poor. But we require more medicines, retreats, psychologists, and ministers than ever before — to find happiness. *They* often evidence a healthier quality of life than *we*.

We assume poverty is a legacy that can't be solved. It's in the cards — some will be rich and some will be poor. We don't know what else to make of Jesus' statement — largely because we have no intention to follow the guidance of the rest of Deuteronomy 15.

How then shall we cope with the poor?

I can just begin to suggest direction. (1) Recognize that Jesus was not speaking here about arithmetic or economics. He conceded a human reality and endorsed the unreasonable extravagance of a person who probably gave her all to him. Total love *for Christ* is a symbol we could stand more of. (2) Poverty with Christ is more tolerable than affluence without Christ. In fact, it may be that the *rich* North is in many respects more poor than the *poor* South. There is an essential principle here. All our efforts to serve others will mean little unless we are also open to learn from those we serve. Our monster machines and mass factories have not created Utopia in the North. Yes, we have many luxuries; but also much societal sickness. The answer to world development is not to transplant our illnesses. (3) Could it be that *we* are the poor? That we are the needy ones? In spirit and in Spirit? Are you and I anything without God's grace and mercy?

Do the Beatitudes suggest that many *poor* are actually the *blessed*?

I believe this is a key to Jesus' statement. There are always poor among us — some we could help and some could help us, because all of us are needy.

Deuteronomy 15 gives us the wider perspective. That we are all poor (and rich), is all the more reason for us to share in a sabbatical Jubilee way. Only because the Lawgiver and Jesus accept us even in our human weakness (sinfulness of obsession to possess for ourselves), the poor will never cease. *They* become less as *we* become more extravagant in our devotion to Jesus. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THA HAT IS LAID, WHICH IS JESUS CHRIS

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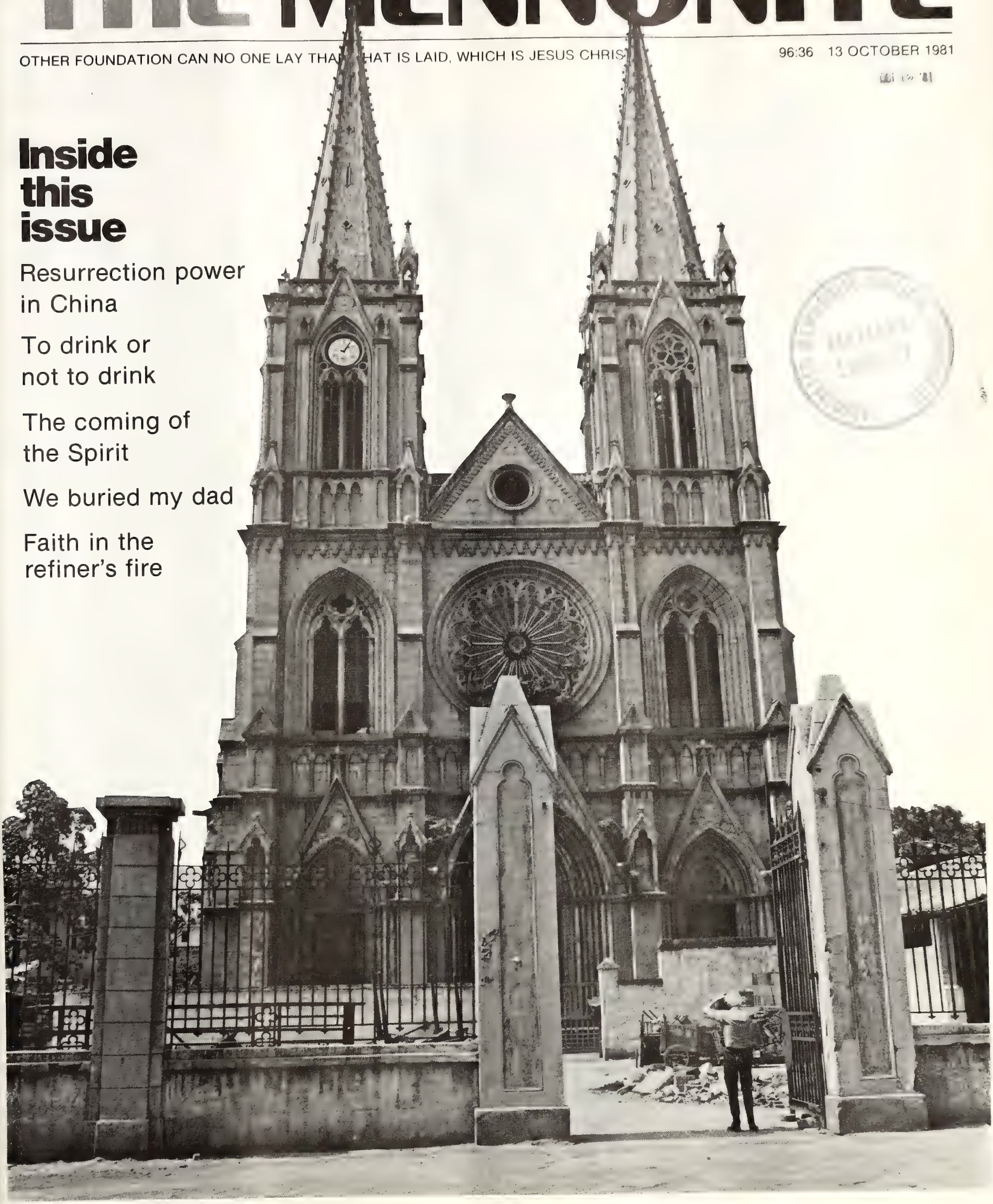
To drink or not to drink

The coming of the Spirit

We buried my dad

Faith in the refiner's fire



Resurrection power in

Winifred Waltner

> *They told us, "There are more Christians now than there were when the missionaries left."*

Seven members of my immediate family, plus the secretary of my brother's mission, traveled in the People's Republic of China (PROC) for 18 days — 20 April - 8 May 1981 — and met scores of Christians; worshiped, prayed, sang; and enjoyed the Scriptures with them.

The PROC government has a policy of allowing US-born Chinese or, in our case, China-born US citizens, to visit their homeland on a freer basis than tourists. We wrote to friends and were met by a surprising number. Names and specific places will not be mentioned.

The eight of us — from three continents — converged upon Hong Kong. We enjoyed Easter Sunday service in a small tenement church. One family to a room occupies block after block of high-rise buildings, with laundry hanging out to dry from each balcony every day of the week. On the ground floor of tenement building 13, the wall between two rooms has been removed to make the Lok Fu Mennonite Church. On weekdays it is a study for students. On Easter Sunday 67 people crowded into this cubicle for worship. Erland preached through an interpreter. Two young people were baptized and gave moving testimonies. Hugh and Janet Sprunger (COM) and Ira and Evie Kurtz (Eastern Mennonite Board of Missions) give tender loving care to this gem of a congregation.

At our first stop in mainland China, customs officials examined our luggage. All carried Bibles and other Christian literature requested by individuals we expected to see. The officials were not pleased, but we reminded them of an old Chinese custom. "We have come thousands of miles and are visiting friends whom we have not seen for over 30 years. How would it look if we brought no gifts?" They let us pass with an injunction, "Don't do it again."

At every stop we were met by PROC travel agents who spoke good English, accepted no tips, provided taxis, arranged for hotels, bought our tickets, took us to restaurants, and booked our visits. Imagine the travel agents' surprise to find us also met by clusters of friends, who greeted us with warm handshakes, some hugs, tears, and laughter.

Our friends told of Sunday services: "If you want a place to sit, you better come an hour early." When Sunday came, we asked our guide to take us to the church address. "There are no churches in this city," he said. "And if there were, Westerners would not be welcome. But there are no Christians here." We told him we were invited. He finally pointed out the way, guided us part way on foot, and then disappeared.

We found the church packed and overflowing into the courtyard. People's hands stretched out to greet us. "Welcome. Peace to you. Praise to Jesus," they exclaimed. We began to sit on the floor, but hands reached out and insisted on giving us their seats at the front. (We learned later that they had been having some Western visitors at almost every service.) The time before the service began was spent in learning hymns and practicing them. Few had hymnals, so they had written the characters on scrolls in flip-chart fashion and lifted them up on a pole for all to see. What singing! Such total participation and joy! The prayers too had total participation. When the pastor prayed one phrase or sentence, many affirmed it with "Yes, Lord" or "Amen." The whole congregation seemed to

China

If you want a place to sit in church, you'd better come an hour early.

express its groanings, desires, praises, and worship in the pastor's act.

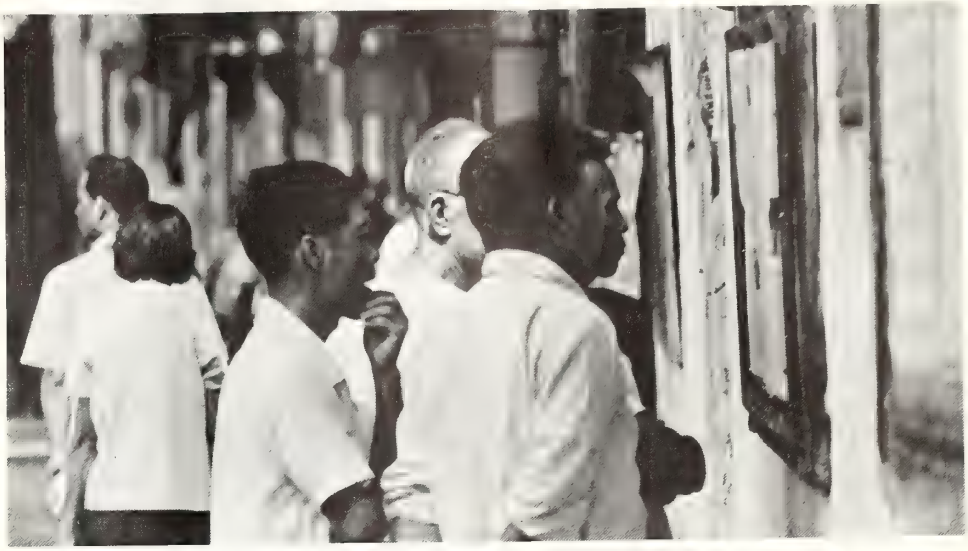
When the service proper started, three robed ministers took their places on the platform. A robed choir of 30-40 voices sang several numbers. Four of us — who knew Chinese — recognized some of the hymns and sang along. The minister made a unique announcement. "You observe that we are very crowded," he said. "We hardly have room for our visitors. Now we have two services. After this we will have three. And I must urgently request you not to come to more than one of these meetings. Be polite. If you have been to one service, remember those who have not had a chance yet, and leave room for them."

Scripture reading was from their own Bible, printed in China by the PROC government under its new policy. Religion is being permitted again, Muslim and Buddhist as well as Christian. Protestants must meet as one body and are not allowed to perpetuate old denominations, hence the three ministers (from formerly three different groups); in one church 11 ministers served from that many denominational backgrounds. We sensed that religion is frowned upon but permitted.

The sermon was thoroughly scriptural — drawing from both Old and New Testaments — and hearteningly Christ-centered. The preacher told some good colorful Chinese stories to illustrate his points. Laughter interspersed earnest exhortation.

After the service they invited anyone who wished to meet the visitors to come to a room at the front. About 50 people came to shake our hands, ask questions, and tell us who they were. These were people who knew us and/or our families from the past, when our parents were missionaries in China. This was 600 miles from the mission where we had known them. At the next church it was 1,000 miles away. None in our group had ever before set foot in these northwestern provinces. This was the dispersion where we were able to get their addresses and look them up. It was a series of providential miracles.

These Christians had fled before the face of war, been dispersed by persecution, settled in many distant places, and kept the gospel alive with them. Now it emerges stronger than ever. They told us, "There are more Christians now than there were when the missionaries left." Such warmth and love and joy we had not expected. There were tears and smiles.



A 1978 Canton street scene shows people stopping to read posted newspapers.

At one place we visited two homes where there had been house churches. These were the homes of two pastors well known to my family long ago. Both homes had three generations living in them — aging parents, young couple, and grandchildren. Each home consisted of two rooms. On Sundays, they told us, people started coming before they had time to eat. "When we woke up, people were already waiting in the courtyard." They turned up their bed against the wall to make more room. And they had a pile of little footstools, for older ones to be able to sit. Their faith sustained them through long hard years. They knew the living presence of Jesus Christ.

At a city very near to my birthplace, we were met by a group of Christians and one young person we were not sure of. She was the granddaughter of a teacher we knew. She talked freely — in excellent English — and seemed overly cordial. We have no hard evidence against her. But at this city we were not able to meet with any large group of Christians. And only the three ministers in our group were permitted finally to visit with five Chinese church leaders. It started awkwardly, with no one ready to talk and no one quite knowing what to expect. The situation was eased when they realized we were not a group of missionaries coming back to take over.

The pastors were from five denominational backgrounds: Lutheran, English Baptist, Episcopal, Free Methodist, and Little Flock (a distinctly Chinese denomination). They described the government's "three-self" policy for churches: (1) *self-supporting* (no funds coming from abroad); (2) *self-governing* (no one from abroad coming to tell them how to run the church); (3) *self-propagating* (only Chinese spreading the gospel in China).

That they can work together from so many different backgrounds is evidence that God's Spirit works among them. "What do you do when a person wants to be baptized?" we asked. "We let them choose the form they want" was the answer. Actually they are so new a formation, they have not faced all the problems yet. But they believe there won't be more than individual churches used to face.

These ministers gave us one of the new Bibles printed in China. And they accepted the hymnbooks and Bible study helps we had brought for them. Their special word to us was, "We know what Easter means. All five of us have been in prison for the faith and suffered persecution and separation from our

"We found the church packed and overflowing into the courtyard."

families without hope of reprieve. Now we are free and permitted to worship openly. We have experienced the resurrection."

During 18 days in China we traveled about 3,000 miles by train and an equal number by air. We got to visit all but one of the places we had lived in. We saw some churches being used for factories or hospitals. One was filled with sewing machines and cutting tables where blue jeans were being made with US labels on them. It was to be reopened as a church within a week after we left. Many newer buildings have been built around the churches.

For all the crowding and population increase, we saw not one beggar in all of China. We traveled 1,500 miles from south to north and about that distance from east to west. The people were clothed and fed. There was no unemployment. Old people were taken care of. Little children appeared happy.

The obtaining of our friends' addresses is a miracle-filled story. One involves a childhood friend of mine. We grew up, played in the sandbox, and went to school together. When I came to the US and got married, she came from China to our wedding. She stayed four years and graduated from a US university. This Chinese girl had been found as an infant — in famine time — cast away to die. A Christian man found her and took her home to his wife, who was nursing a baby of her own. She nursed the child for six weeks. Then the baby was adopted by a single missionary and was given a US name as well as her Chinese name. She was my age, and we became best friends. After the Cultural Revolution it was no longer possible to write letters. I lost contact for over 30 years and presumed her dead. A year before our China trip, my sister's husband was in Switzerland on church business. When he asked an English-speaking Chinese man where he had learned it so well, he said he had learned it from a Chinese woman who had an American name. It was my friend. He gave her address, and we got in touch with her. Imagine my joy and dismay to find out that my long lost friend was still alive; then that she had been in prison for 20 years. Now we visited her. One of her daughters died while she was in prison. Another married and moved far away. The youngest married and had a child. We got to see this couple and the grandchild, who have invited their mother to live with them. The daughter and her husband are factory workers in a steel mill. Their fifth-floor, two-room, walk-up apartment is home to my old friend. With her arthritic knees, she still does not complain about the stairs. Seeing this radiant joyful woman again was for me the climax of our trip.

When time came to leave, I said, "If we don't see each other again, we'll meet up there." And she replied, "Yes, and it may be sooner than we think."

While most of our trip was people-oriented, we took time for some typical tourist trips. In Peking we had another miracle. We needed a guide to take us out to the Great Wall, a day's trip. But hundreds of tourists from all over the world also needed guides, and there were not enough. Hearing our plight, a tall, white-haired man came up and said, "Perhaps I can be of some assistance." He was the well-known China-watcher and author David Adeney. We were honored that he guided us to the Great Wall, the Ming Tombs, and other sights. But more than that, he told us his dramatic personal story.

Adeney escaped from China in 1950 with the help of a young Chinese friend. For that act, the Chinese man was imprisoned for 26 years. He was a medical doctor, now a teacher of internal medicine in north central China. Released four years ago and returned to his teaching position, this doctor came to Peking looking for Adeney — without any address but with the clue that he was "somewhere in China" about this time. Several days he wandered about the parks and hotels looking for him. The day before we met Adeney, they met for the first time since that fateful day in 1950. These two dear friends toured the sights of Peking with us. Adeney had led this man to the Lord when he was in his teens. The recounting of hardships and providences was a more stirring spectacle than all the sights.

My most *dramatic* moment came at the Temple of Heaven and the Altar of Heaven just outside of Peking. Emperors of old used to pray here once a year to "The Old Heavenly Father," the God of Heaven, to bless their land with rains, good crops, and bountiful harvests. I had seen these sights before. This time I wanted to kneel there and pray for China.

The Altar of Heaven looks like a huge round white marble wedding cake. It is built in three circular layers, about 100 feet wide at the base and 50 feet across the top circle. Each layer is reached by a flight of nine steps, and a series of carved marble pillars looks like the candles around each balustrade. In the center of the topmost layer is a round white stone, where the emperors knelt. I went up all the steps, looked at the bright blue sky, and my heart filled with gratitude for all of God's grace we had witnessed on this trip. The center of the ring was occupied with Chinese students also visiting their ancient treasures. They were taking turns standing on the center stone and clapping or stamping or shouting, to hear the reputed echo. They let me take my turn. They were doing *their* thing; why shouldn't I do mine! I knelt and prayed aloud in English. The students were curious and took pictures. Then I stood and said in Chinese, "Do you know what I have done? The emperors used to kneel in this place once a year long ago. They prayed to the God of Heaven for blessings on this land. It is my land too. I was born in China, and I today have prayed in this spot to the same God of Heaven, in the name of his Son, Jesus, for rain and good harvests and all the other blessings heaven can bestow on this great land of China. I love this land. We are one big family of nations on earth. And don't we need all the help we can get from God?" At this the crowd burst into applause, and I knew they had heard and accepted the message. Praise be to Jesus. He was with us all the way. *A Meetinghouse article* •

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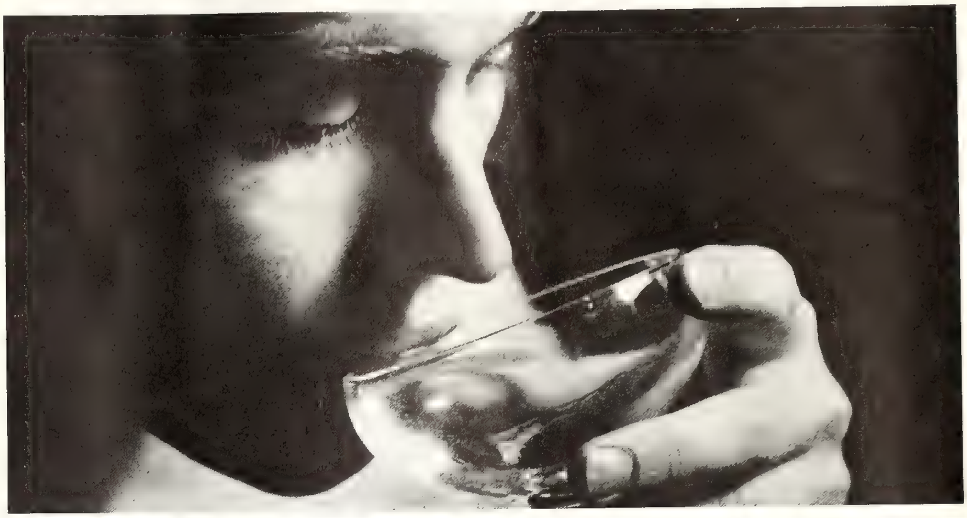
To drink or not to drink

"Mennonites see the whole issue of alcohol use as a personal moral question rather than one of social ethics."



Most Mennonites consider it an individual or family decision whether "to drink or not to drink." This does not vary greatly by Mennonite conferences, except that the conservatives would like to see more congregational and conference control.

The findings of the alcohol project sponsored by MCC (Canada)[1] indicate that there is disagreement among Canadian Mennonites and Brethren in Christ over policies concerning alcohol use. Should it be total abstinence or moderate drinking? Not only some individuals but even a number of congregations appear to be strongly in favor of the latter. Who should determine what the behavior "ought to be"?

Early in this century conferences tended to set up standards of behavior which the members were expected to observe. Since 1950, however, there has been some relaxing of the controls; congregations and individual members have wished to determine and set their own controls; congregations and individual members have wished to determine and set their own moral standards (see Kauffman and Harder, *Anabaptists Four Centuries Later*). This is particularly true in the case of the use of alcohol.

Some of the data from our study of the attitudes of Mennonites in Canada indicate that over half (58 percent) felt that the individual should decide whether to drink or not. Less than one in five felt that the Mennonite conference or congregation should make that decision. This did not vary greatly by Mennonite conferences, except that the conservatives wanted more congregational and conference control. Most Mennonites therefore consider it an individual or family decision.

Mennonites see the whole issue of alcohol use as a personal moral question rather than one of social ethics. In a series of questions concerning moral and social issues, alcohol use was linked with other "sins" such as premarital sex, smoking, attending movies, etc., rather than with social issues such as wiretapping by police, treatment of delinquents, and attitudes toward Native land claims.

Is there any way for conferences or congregations to influence their members on the matter of alcohol use? The study suggests that the answer is education rather than the setting up of codes of behavior. The church appeals to the members' reason; the members, hopefully, make up their minds in favor of the church's teaching.[2]

WHO SHOULD SET DRINKING NORMS?

Drinking norms should be set by:	General Conference	Mennonite Church	Mennonite Brethren	Evangelicals	Conservatives	Total
Individual	51%	68	57	56	33	58
Family	32	19	18	20	20	23
Conference	10	8	18	17	36	13
Congregation	7	5	6	7	12	6
Total						
Percent	100	100	100	100	100	100
Number	(229)	(243)	(308)	(176)	(92)	(1,066)

Mennonites and alcohol/1

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[1] This brief paper reports on one aspect of alcohol use among Mennonites based on data gathered from a national sample of Mennonites conducted in Canada in 1977 by sociologists Raymond Currie, Leo Driedger, and Eric Linden under the auspices of MCC (Canada). For more extensive results, see *Mennonite Quarterly Review*, October 1979, for their article "Abstinence and Moderation: Mixing Mennonite Drinking Norms."

[2] In 1975 MCC (Canada) sponsored the beginning of a study of Mennonite drinking patterns in Canada. In the fall of 1980 MCC began the second phase — constituency education. In mid-1981 a packet of alcohol education materials was made available to all interested congregations and individuals. For further information about the project, please contact MCC (Canada), 1483 Pembina, Winnipeg, Manitoba R3T 2C8.

Brazilian Mennonites celebrated their 25th anniversary during their annual conference 15-19 July in Araguacema — site of early efforts by workers with Mennonite Board of Missions, Elkhart, Indiana. Associacao Evangelica Menonita, their organizational umbrella, now represents congregations in five states and stretches from Conceicao in the north to Curitiba 2,000 miles to the south. AEM embraces Portuguese-speaking Brazilians, German-speaking immigrants from Europe, and English-speaking North American missionaries representing both the Mennonite Church and the General Conference.

Ten Brazilians who were members of the Mennonite Church in Brazil almost from the beginning (see news item at left)

NEWS

COE will retain youth education office

Newton, Kan. — The General Conference's Commission on Education (COE) has decided to extend the existence of its youth education office into the foreseeable future, although the position of director of youth education will remain at half-time, rather than returning to full-time as had earlier been planned.

Meeting in executive session at the commission's fall retreat in Minneapolis, Minnesota, 18-21 September, COE members agreed to retain a youth education director at the conference's central offices, despite the fact that many districts and provinces now have their own youth workers.

A new director of youth education will not immediately be appointed, however, pending a more thorough review of the distribution of responsibilities within the commission. The reevaluation of the youth education portfolio follows the resignation of Lois Paff Bergen from that position, effective 1 November.

In her letter of resignation, Bergen cited the need to complete her placement in marriage and family therapy in connection with graduate studies at Kansas State University, Manhattan, as the reason for leaving the position. She has served as the conference's youth director for the past seven years.

Bergen

In a 23 September telephone interview, COE chairperson Alice Suderman emphasized that "plans are to continue the youth position at approximately half-time, and to carry on the programs that have existed in the past."

The primary purpose of the three days of meetings, according to Suderman, was "to allow each of the departments to work and do some planning, and then test their ideas and projections with each other." While most of the time at Minneapolis was given to departmental meetings, the commission did deal with several issues, like that of the youth education office, as a group.

Commissioners jointly reviewed the findings of the Consultation of Continuing Concerns (CCC) recently held at Berne, Indiana, and examined COE's programs in the light of that meeting's statement. In discussion concerning the revision of some General Conference structures, the commission agreed on a suggestion that both the proposed Commission on Home Ministries US and the Congregational Resources Board of the Conference of Mennonites in Canada report to General Conference triennial sessions.

In its separate business sessions, the department of higher education (DHE) dealt with items ranging from the progress of its newly instituted PEACE (Peace Education As Campus Evangelism) project to the publication of a monthly devotional booklet, written by and geared to students. With the closure of *Forum* magazine, department members discussed the possibility of providing a subsidy to students toward school-year subscriptions to *The Mennonite*. Under the proposal, COE would pay for half of the $5.00 per school year fee, allowing students to receive the magazine for nine months of the year for only $2.50. Negotiations for similar arrangements will be initiated with *Festival Quarterly*, *Mennonite Weekly Review*, and *Mennonite Reporter*.

DHE also decided to cooperate with Student and Young Adult Services, Elkhart, Indiana, in sponsoring three student and young adult workers conferences and in sending nine workers to a conference on young adult ministries sponsored by the National Council of Churches next year.

The department of Christian education (DCE) passed a measure whereby it would contribute $500 per year for three years to the Faith Development Within the Adult Life Cycle research project, in which more than a dozen other denominations are also participating. Department members strongly affirmed continued and closer cooperation with the Mennonite Church in Mennonite Marriage Encounter. With responses to *The Foundation Series* beginning to come in from the churches, the group decided to investigate the possibility of producing daily Bible readings and a weekly column for teachers in response to user requests. New initiatives in the area of holding workshops on storytelling and effective parenting were approved. Finally, in light of the declining response

The Associated Mennonite Biblical Seminaries, Elkhart, Indiana, are planning an installation service for the newly appointed dean, Jacob W. Elias, for 16 October, 7:30 p.m., in the Chapel of the Sermon on the Mount on the campus at 3003 Benham Avenue. Elias has served at AMBS four years. With his appointment as dean, he is also designated assistant professor of New Testament.

Bread for the World is sponsoring five weekend and seven one-day seminars on hunger around the US this fall. A small registration fee will be charged for the day-long seminars; registration for the weekend seminars will range from $15 to $30 and includes lodging, food, and materials. Weekend seminars include 30 October - 1 November at Harrisonburg, Virginia, and Fresno, California; day-long seminars include 31 October at Columbus, Ohio, and 14 November at San Francisco, California. For more information call 212/260-7000 or write Bread for the World, 32 Union Square East, New York, NY 10003. 10003.

A planned September delegation of North American and European Mennonites to the Soviet Union has been postponed until 1982, reports Mennonite World Conference secretary Paul N. Kraybill. MWC received a cable from Moscow stating, "Due to unforeseen circumstances kindly ask you to postpone visit of your delegation to USSR till 1982. Brotherly regards, Klimenko, Bichkov."

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to youth work camps, members decided to budget $4,000 next year to be available to youth on a matching fund basis for travel to camps.

COE's department of literature development (DLD) accepted one manuscript, a children's novel, for publication and made plans for two more volumes — one on intergenerational learning and the other on ministering to persons in the church with special needs. Planning was initiated for a Bible survey course for adults to become available in two years, coinciding with the conclusion of *The Foundation Series* curriculum for adults. DLD will assist with the sponsorship of a writer's workshop at Bluffton (Ohio) College on 16-18 April 1982, and will revise the current minister's manual by the end of next year. Department members also agreed that, in keeping with the growing popularity of the translation, Scripture passages in the Adult Bible Study Guide will be taken from the New International Version beginning early next year.

Discussion in the department of Faith and Life Press (DFLP) meetings revolved around the implications of possibly hiring a staff person for the marketing of their publications. Although this agenda item took a major portion of DFLP's time, final decisions were put off until February. Members heard reports of financial progress at both Faith and Life bookstores (Newton, Kansas, and Berne, Indiana) and of brisk sales of *The Foundation Series for Adults. Larry Cornies*

Record enrollment at seminary, 39 percent are women

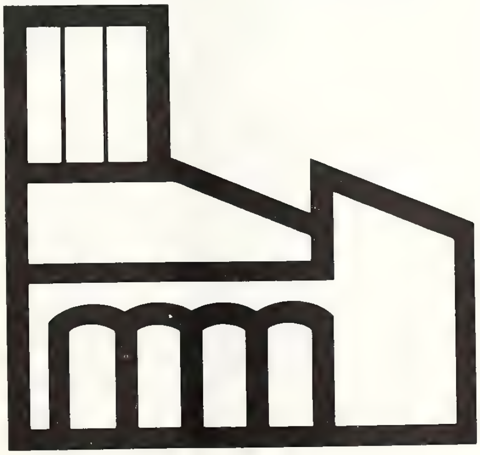
Elkhart, Ind. (AMBS) — Associated Mennonite Biblical Seminaries (AMBS) has enrolled a record-breaking 240 students during the opening days of the 1981-82 school year. One year ago, 211 students were enrolled. This year Goshen Biblical Seminary (GBS) has enrolled 156 students, while the other partner at AMBS, Mennonite Biblical Seminary (MBS), has enrolled 84. There are 144 full-time students and 96 part-time, with a full-time equivalency of 173. Married students outnumber single students, 161 to 79. Although an increased enrollment puts additional demands on AMBS resources, the spirit of genuine Christian community remains evident.

The number of women enrolled at AMBS, which has grown steadily over the past several years, is also at an all-time high. Five years ago 55 women (33 percent of student body) were enrolled; today 93 (39 percent of the student body) are enrolled.

Mennonite conferences are well represented at both seminaries. Indiana-Michigan Conference leads the way at Goshen Biblical Seminary with 76 students. However, a significant number of these students are recent "transplants" from other conferences who, since coming to AMBS, have made Indiana-Michigan their home conference. Ohio Conference is second with 12 students. Other conferences represented are Allegheny, Atlantic Coast, Conservative, Franconia, Illinois, Iowa-Nebraska, Lancaster, Ontario, Rocky Mountain, South Central, Southeast Convention, and Virginia.

Mennonite Biblical Seminary draws students from all 10 regional conferences of the General Conference. Central District Conference leads the way with 17 students, followed by Western District Conference with eight.

A sizable number of students come from the provinces of Ontario, Saskatchewan, Manitoba, Alberta, and British Columbia. The following 14 students are from Ontario: Ken Bechtel, Arthur Boers, Lorna Boers, John Coffman, William Driedger, Louise Driedger, Ron Flaming, Anne Garber, Eduard Hiebert, David Martin, Fred Redekop, Renee Sauder, Sam Steiner, and Susan Steiner. Saskatchewan has a total of eight students, namely, Kathy Bergen, John Braun, Juanita Epp, Walter Epp, Carol Giesbrecht, James Goertz, Don Unger, and Henry Wiens. Neil Unrau, Neill Von Gunten, Ian Wallace, John Wiebe, and Ralph Wischnewski are from Manitoba; Irene Enns, Linda Neufeld, and John Unrau are from Alberta; and Harry Loewen is from British Columbia.



The student body represents an interesting variety of 13 non-Mennonite denominations, including Church of the Brethren, United Methodist, Holiness, Church of Christ, and Lutheran. The Church of the Brethren has the largest number of students with seven, followed by the United Methodist with five.

A total of 19 international students are enrolled. They come from Argentina, Bolivia, Ethiopia, France, Germany, India, Japan, Mexico, The Netherlands, and Paraguay. *Glen Roth*

"Peace or Consequences: Christians Face Nuclear Reality," is the theme of a conference to be held in Swift Current, Saskatchewan, on 30 and 31 October. Sponsored by MCC Saskatchewan, the MCC peace and social concerns committee, Swift Current Bible Institute, and a Swift Current plowshares group, the conference will feature the following resource persons: Ernie Regehr of *Project Plowshares*, Ray Hamm of MCC (Canada), Robert Hull of the Commission on Home Ministries, and John Guy, chaplain at the University of Calgary. For more information contact Ernie Hildebrand, Box 1268, Swift Current, Sask. S9H 3X4.

The Seminary Consortium for Urban Pastoral Education (SCUPE) will hold its third biennial national Congress on Urban Ministry at Chicago's Bismarck Hotel 22-24 April 1982. Each day will focus on one aspect of the theme "Anticipating the Future of Urban Centers." On Thursday, 22 April, creative strategy sessions, workshops, and plenary sessions will concentrate on the use and need for *food* in urban centers; Friday's focus will be on the availability and need for *work*; Saturday's sessions will deal with the use of *land* and the need for *shelter*. Contact David J. Frenchak, 30 West Chicago Avenue, Chicago, IL 60610; 312/944-2153.

CMS searches for broad inter-Mennonite cooperation

Denver, Colo. (Meetinghouse) — Moderators and secretaries of four Mennonite denominations have laid aside a proposal for an inter-Mennonite federation in favor of discussions concerning the formation of a more inclusive structure, possibly a North American chapter of Mennonite World Conference (MWC).

Although there was unanimous agreement concerning the need for a common witness to other Christian denominations and to government, at least two representatives to the Council of Moderators and Secretaries (CMS) 25 September meeting expressed doubts that the federation proposal would gain acceptance in their denominations.

"The Brethren in Christ (BIC) already cooperate with other Mennonite groups in Mennonite Central Committee, Mennonite Mutual Aid, and Africa Inter-Mennonite Mission," said Arthur Climenhaga, BIC General Conference secretary. "Unless the agenda and participation in another superstructure were sufficiently broad and encompassing, involvement by BIC churches would probably not be approved."

Henry H. Dick, moderator of the Mennonite Brethren (MB) General Conference, voiced similar reservations on behalf of his group. Both Climenhaga and Dick were responding to a "Proposal for an Inter-Mennonite Federation," originally conceived nearly two years ago by Ross Bender, current moderator of the Mennonite Church (MC).

After more than three hours of debate regarding the type of organization which could provide a strong, unified witness yet still be acceptable to a wide spectrum of Mennonite groups, denominational representatives of the above three groups plus the General Conference Mennonite Church (GC) gravitated to two alternative models for inter-Mennonite cooperation.

Their preference, outlined by Dick, was a North American chapter of MWC, a congress in which the broad range of Mennonite groups on the continent could plan for fellowship and relate jointly to other denominations as well as governments, both at home and overseas. The strength in such a model, according to the MB moderator, would lie in its ability to utilize an already extant organization, complete with a large number of participating Mennonite groups. CMS charged Dick and Marvin Hein, MWC vice-president (North America), with the task of investigating and firming up such a proposal for discussion at next year's meeting.

The group's second preference, first advanced by Climenhaga, was the creation of a North American Association of Anabaptist Churches (NAAAC), a body which might serve as the voice of a number of denominations, not necessarily all of which would be strictly Mennonite.

"There is a need for a larger church movement which will articulate neither right-wing fundamentalism nor left-wing humanism. If NAAAC were to happen, it is conceivable that a number of non-Mennonite church groups which have sympathies with Anabaptist theology might join," said Myron Augsburger, moderator-elect of the MC. "Who knows what might happen in 20 years?"

Climenhaga and Augsburger agreed to work on the NAAAC idea further in the coming year.

In other business, further consideration was given to the sponsorship of regional Bible conferences on an inter-Mennonite basis at various locations across North America. After CMS had given much of its 1980 meeting time to discussing the viability of a continental conference, denominational secretaries scuttled the idea in favor of regional conferences at their meeting in December of last year.

Responses from various geographical regions to the proposal came back mixed; only Ontario, Kansas, British Columbia, and Indiana responded with active interest. MC moderator Bender reported on plans for a tentatively titled "Great Lakes Bible Conference" to be held 17-19 October 1982 at College Mennonite Church in Goshen, Indiana. CMS authorized a loan of $300 to the Goshen conference planning committee for the purpose of covering initial expenses related to the event.

However, moderators and secretaries refused to give up on the idea of a North American conference, and 1985 was seen as a good year in which to attempt an inter-Mennonite conference on the themes of faith and evangelism, with a format similar to that of Probe 72.

The date for a "Consultation on Inter-Mennonite Agencies" to be held in Chicago, Illinois, was set as 21-23 October 1982. The purpose of such a consultation, according to CMS, will be to achieve a greater measure of clarity regarding the mandate and future projections of nearly two dozen major inter-Mennonite organizations.

Most moderators and secretaries voiced concern over increasing confusion regarding lines of responsibility. It was hoped that next year's meeting could help answer questions such as "Are inter-Mennonite agencies responsible to denominations, or vice versa?" and "With what major questions are these agencies wrestling?"

It was agreed to invite moderators of smaller Mennonite groups to the consultation as well, and to encourage them to attend next year's CMS meeting, scheduled in conjunction with the consultation, in order for CMS to hear reactions to the models of cooperation it will be investigating. *Larry Cornies*

A weekly Bible study for college-age people meets in the East Swamp Mennonite Church, Quakertown, Pennsylvania. Over the past four years the group has grown from four people to as many as 65 at times. The meetings include singing, a Bible teaching, and prayer times in small groups. This summer a one-night reachout was held in a local park. A group performed music and Anthony Campolo spoke on "Escapism" to about 400 people.

The Erland Waltner Endowed Chair in Biblical Literature has been established at Mennonite Biblical Seminary, Elkhart, Indiana. Waltner served as president of the seminary for 20 years, 1958-78. Since then he has taught on a half-time basis. Proceeds from the endowment will be used to make it more possible for Erland Waltner to engage in research and writing and in funding the publication of such writing, and to help cover the costs of appointing a faculty member who will succeed Waltner in the teaching of the Bible. The goal of the endowment is $200,000.

"Learning to Serve" is theme of Oklahoma convention

Cordell, Okla. — The air and informality of a family reunion combined with the urgency of at least one major decision permeated the 82nd Oklahoma Convention of the General Conference Mennonite Church held 18-20 September at several locations in the Cordell-Clinton area.

More than 300 persons attended the event and heard John Sommer, overseas personnel secretary of the Commission on Overseas Mission (COM), challenge participants with messages on the theme "Learning to Serve."

Friday and Saturday sessions combining inspiration, fellowship, and business were held at the host church, Herold Mennonite, near Cordell. A note of festivity was added to the proceedings by tours of a new Christian education addition completed only hours prior to the convention.

Sunday worship and the traditional Sunday afternoon song festival were held in the Clinton Junior High Auditorium. A Sunday morning service for children, led by Bonnie Kliewer, was held at the First Mennonite Church in Clinton.

The major issue greeting convention members was the presentation of three proposals by the Oklahoma retreat committee concerning the Hydro retreat grounds. LaVern Nickel, treasurer of the committee, presented the options, including (1) to rebuild on present location; (2) to remodel on present location; or (3) to sell west side property (part of the retreat grounds) and rent other grounds.

After extensive discussion plus several votes concerning the method of resolving the issue, the first proposal won by a slim majority. The rebuilding will involve a two-phase program with initial costs of approximately $16,000.

Voting at the convention resulted in the following persons elected: John Voth, vice-president; Nancy Koehn, secretary; Karen Sawatzky, program committee member; Merlin Ratzlaff, Oklahoma Bible Academy (OBA) board; Joycelyn Stucky, Oklahoma All-Mennonite Women; Wesley Kroeker, Choice Books board; Norman Unruh and Brenda Buller, retreat committee members; LaVern Nickel, retreat committee trustee. Elected to the Oklahoma Youth Activities Committee (OKYAC) were Ron Nickel, Kristi Regier, and Rhonda Decker.

(Left to right) Walter Regier, Clifford Koehn, and Richard Malone examine the Choice Books display.

A working budget of $2,875, which includes projects of $1,700, was adopted. Projects include OKYAC, OBA, and retreat scholarships; assistance to new fellowships in Stillwater and Oklahoma City; and Choice Books.

This past year 368 persons participated in Oklahoma retreats according to Wilma McKee, retreat committee chairperson, in a report that included the arrival of a miniature covered wagon made by Herold Church members for one of the retreats. Colorful thank-you cards in several languages highlighted the OKYAC report.

Superintendent Walter Ediger of the Oklahoma Bible Academy reported an enrollment of 113 (an increase of 18 percent) at the Meno, Oklahoma, school. Walter Regier, coordinator for Choice Books, indicated 35-40 books sold each day in Oklahoma and nearby areas. Sales of $13,332 were made during the past 12 months.

In other reports, Harold Kliewer mentioned that nearly 5,000 persons attended the Oklahoma All-Mennonite Relief Sale last November, resulting in $70,100 being sent to Mennonite Central Committee. The Oklahoma All-Mennonite Women are planning next year's meeting to be held the third Tuesday in September, according to Verda Mae Thomas.

Representing the Western District Conference, of which the Oklahoma Convention is a part, were Frank Keller, conference minister, and Erwin Goering, conference president. A mini-skit and a display of *Foundation Series* materials were presented by Helen Coon, Western District *Foundation Series* representative.

Recreation and a wiener roast filled the afternoon for the youth, followed by a challenge to individual service by the conference speaker.

On Saturday evening, innovative skits were presented by youth, centering on the convention theme "Learning to Serve." In a moving moment, Wilma McKee was presented an engraved clock for her work with OKYAC.

Many had brought their gifts and talents to this Oklahoma convention. With the help of speaker Sommer, they were reminded and encouraged to return home to discover, develop, and use each person's gifts. *Helen C. Coon*

A missionary in Guatemala was recently studying the Bible with friends. They were looking at Jeremiah 5:26-29, which talks about God's anger towards those who amass wealth by oppressing others. When a friend saw the missionary underlining the verses in his Bible, he said, "Don't underline in your Bible. Just memorize the verses." "Why?" asked the missionary. "If the army searches you and finds these verses underlined, they will accuse you of propagating subversive literature."

A teacher enrichment seminar was held at the Lorraine Avenue Mennonite Church, Wichita, Kansas, on 29 August with 150 teachers participating from five area churches. The seminar began with Church of the Brethren representative Glee Yoder giving an inspirational speech. Then followed two hours of sectional meetings for preschool, elementary, youth, and adult teachers led by various resource persons. In the afternoon, workshops were held on puppets, music, lesson planning, leading a discussion, values clarification, audiovisuals, storytelling, art, drama, creative activities, and bulletin boards.

Church-sponsored VORP in Wichita gets first case

Wichita, Kan. (MCC) — Mediation between offenders and victims of crimes — whereby the perpetrator meets his victim face to face for reconciliation — attempts to meet the needs of both parties. The Victim Offender Reconciliation Program (VORP) concept originated in Kitchener, Ontario, as a joint program of the probation department's volunteer program and Mennonite Central Committee. From that original idea, similar programs have developed in several communities in the United States and Canada.

The Lorraine Avenue Mennonite Church in Wichita became involved in the program in February 1980. An urban congregation in a city of over a quarter-million people, Lorraine had long been involved in city projects such as housing repair and prison ministries. The pastor, Melvin Schmidt, first suggested moving into the new field of offender ministries at a planning retreat that winter.

The congregation seemed to take to the idea, and in September of that same year several members attended an Offender Ministries conference in Illinois. Soon afterward Howard Zehr, director of the MCC US Office of Criminal Justice in Elkhart, spoke to the Wichita church and helped spark interest.

Having decided to go ahead with some kind of offender ministries project through its community ministries board, Lorraine's next step was to choose a coordinator. Barbara Schmidt of the church, who had previous experience in program direction and social work, was selected for work on a half-time basis.

Groundwork for the program was laid in January 1981. The church rented an office in a commerical building in a central location in Wichita. Members believed it was important that the office be easily accessible, and that it not be in a church; "neutral" territory might help it be better received.

Next, Barbara Schmidt began research in preparation for her job by listening to court cases and talking to judges, the district attorney, the chief of police, and city commissioners.

Both Mel Schmidt and Barbara Schmidt feel that their church's Mennonite identity helped convince officials of their credibility. Menno Housing, which had been located in Wichita since 1973, and Mennonite Disaster Service were well known and respected.

By mid-July Victim-Offender Mediation Services (VOMS) in Wichita was finishing up final details and hoping for its first case. That did not come until mid-September.

Barbara Schmidt reports that the court recently referred to the program "eight cases in one" — a case in which four codefendants spent an evening vandalizing the cars of eight victims.

According to the procedure VOMS and the local court system have agreed to, the program will only hear cases when both victim and offender agree to accept mediation. If all parties agree, VOMS will arrange a meeting in a neutral place where they can air their feelings about the crime.

At the meeting, the offender may for the first time face the real human costs of his actions, hearing the victim's anger, fear, frustration. The victim may discover that the offender was also frightened, learning why he committed the crime and that he probably had nothing against the victim personally.

The specific goal of the mediated meeting is to negotiate appropriate restitution. *Amy Rinner Dueckman*

National congress on evangelism planned in Canada

Toronto, Ont. (EFC) — "A church without evangelism will die," commented the chairperson of the newly announced Canadian Congress on Evangelism. Victor Adrian, president of Ontario Bible College, Toronto, has been called on to give leadership to the congress, to be held 6-9 June 1983 in the Toronto area.

"The evangelical church is getting larger in Canada," he added, "but even with this growth, it must be constantly challenged to evangelism."

The sponsoring group is the Evangelical Fellowship of Canada, which is made up of 10 denominations, parachurch ministries, and individual members. These include the Christian and Missionary Alliance, the Salvation Army, the Pentecostal Assemblies of Canada, the Mennonite Brethren, Inter-Varsity Christian Fellowship, Youth for Christ, and World Vision, plus many leading clergy and laypersons from other denominations, including the United Church, the Baptist Federation, the Fellowship Baptist, the Presbyterian Church, the Anglican Church, and the Christian Brethren.

In Pattaya, Thailand, at the Congress of World Evangelization last June, over 30 Canadians agreed that there was a growing need for evangelicals to come together to examine and be challenged by the unreached people of this country and of the world.

"Reaching the Unevangelized in Canada and the World" will be the theme of the 1983 congress. The Lausanne Covenant formulated at the Congress on Evangelism held in Lausanne in 1974 will be the theological basis on which the Canadian Congress will operate.

Mennonite Family History, a new quarterly which will feature the genealogy and family history of those persons with Mennonite, Amish, and Brethren origins in Europe, will begin publication in January 1982. *MFH* will also include general informational articles on how and where to find this information. Regular features will include columns titled "Our European Heritage," "Our Amish Ancestors," "Our Mennonite Immigrants," and "Our Brethren Cousins." For additional information on *MFH,* which will be coedited by J. Lemar and Lois Ann (Zook) Mast, write to Mennonite Family History, Box 171, Elverson, PA 19520.

Mennonites and Adventists scored highest in an examination of how church finances are distributed, published in the *Social Action News Letter.* In the US, Seventh-Day Adventists gave 68.3 percent of their contributions to "benevolence." The Mennonite Church ranked second, giving 38.2 percent. In Canada, the Seventh-Day Adventist Church of Canada gave 73.6 percent of their contributions to benevolence, while the Conference of Mennonites in Canada gave 49.8 percent, which ranked second.

Vermont is seeing a strong grass-roots campaign in favor of a US-USSR nuclear weapons freeze. Last spring, 14 town meetings voted to instruct their elected representatives to introduce resolutions calling for an immediate bilateral moratorium on the production and testing of nuclear weapons. Marches and petition drives are continuing this summer and fall. Votes are scheduled in 100 more town meetings next March.

Calgary church opens second seniors residence

Calgary, Alta. — The official opening and dedication of the second senior citizens residence for First Mennonite Church, Calgary, Alberta, was held on 11 September. After the completion of Menno Gardens in 1975, the Calgary Mennonite Housing Society immediately began working on Menno Court, which consists of 31 self-contained, one-bedroom suites, three of which are especially designed for the disabled.

A unique feature is the hallway, which is not long and straight as usual, but each entry is offset so that it cannot be seen by any other. It allows more privacy, but gives a feeling of isolation. Unlike Menno Gardens, which has at least three lounges and common rooms and 28 suites, this one has one lounge. Facilities will be shared in both buildings since they are just across the street from each other.

A number of dignitaries were at the dedication service, including provincial and federal mortgage and housing corporations, the member of the Legislative Assembly for that constituency, and the mayor of Calgary. All of these organizations were involved in the funding and construction of the new building, now to be managed by First Mennonite Church. *Irene Klassen*

Couple needed

A Christian couple to provide a normal home setting for a group of boys, ages 12-16. This position will be open effective 1 January 1982. For further information about **Carmel House,** Saskatoon, please contact:

Isaac Block
940 Ave. J North
Saskatoon, Sask.
S7L 2L2
306/664-4658.

Otto Driedger
410 Needham Way
Saskatoon, Sask.
S7M 4X7
306/384-3808.

Openings in social work, economics and business

Nominations and applications are now being sought for full-time, tenure track positions. Rank is open depending upon qualifications. In the case of social work, a chairperson is sought. Appointment in each case is possible part or full time as early as February, and will become full time in August 1982. The application deadline for the February appointment is 15 December; for August it is 15 April. *Vitae*

Robert Hinshaw, Dean
Bethel College
North Newton, KS 67117.

Social work

Responsibilities of the chair involve the routine administration of the social work department, including curriculum development and evaluation, faculty assignment, student recruitment, some placement work, and grant and budget development.

Major teaching emphases of this position include community practice, human growth, and research. A person with strong background in research theory and practice is highly desired.

An MSW is required, a doctorate in social work or an allied discipline is preferred; ABD's may be considered. Applicants must have substantial social work practice and experience.

The program is a fully CSWE accredited (75, 79) undergraduate program serving 50 majors leading to the BSSW. The program is a free-standing department in the division of applied sciences and closely aligned with the division of social sciences. Currently there are 2.5 (FTE) authorized positions for the departments.

Economics and business

Responsibilities of the position involve teaching economics and business management courses, academic advising of departmental majors, assisting in curriculum development and evaluation, and recruitment of students and community support.

A master's degree is required; a PhD in economics or business management is preferred. Applicants must have substantial teaching and business experience.

The program, located as a department in the division of history and the social sciences, serves 70 majors leading to the BS in economics and business with emphases in economics, business, or two options in business education. The department also offers an AA in secretarial studies. Currently there are 3 (FTE) authorized positions for the department.

Musical sojourners

Newton, Kan. — "Soon after we retired, we found that these openings of new doors were rewarding experiences," said David Suderman of North Newton, Kansas. "They became new highs in our lives." Suderman was referring to music-related service assignments in Latin America that he and his wife, Alice, had accepted in recent years.

The Sudermans began a three-month assignment in Cuauhtemoc, Mexico, 1 October under the Commission on Overseas Mission (COM). They are connected with a new leadership training center directed by Helen Ens and work with Mennonite congregations in developing their music programs.

The center is a means for continuing education, mostly for adults, but students range in age from 14-50. David hoped there would be classes in music, but that would depend on interest. These would be short-term courses held in the evening as well as during the day. The school was started last year as adults in the community felt the need for some training. Besides music, the Sudermans teach classes in Bible and Spanish.

Their sojourns abroad began before David's retirement from the Bethel College (North Newton, Kansas) faculty in 1967. In 1965 he was granted a Fulbright scholarship and went to Colombia, South America, where he was national director of 23 men's glee clubs in various universities that previously had no music. They stayed two years before they returned to Bethel.

Another invitation came in 1972 from Asuncion, Paraguay, where he was asked to develop music teacher training for that country. The program was sponsored by Kansas Paraguay Partners, a friendship organization between the state of Kansas and the country of Paraguay. Over 40 states have a friend country in Latin America.

During their stay in Paraguay the Sudermans spent three weeks in Menno Colony, located in the Chaco. David held workshops and a music festival there.

In the summer of 1976, they returned to Paraguay. David continued to develop the music program there and served as a consultant to Paul Penaa, the minister of education for Paraguay.

David was also asked to direct the choir of the Ateneo Conservatory in Asuncion, the one professional choir in Paraguay. He conducted the group for six weeks and then presented a concert in a large, historic, downtown cathedral.

Shortly after his retirement from Bethel College in 1976, the General Conference asked David to visit the Mennonite colleges and schools in the United States and Canada and to represent the conference to these institutions. He did this for a year and then resigned in favor of going back to Paraguay.

This time he was going to work for Centro Evangelico Menonita De Teologia, a Mennonite seminary that opened in Asuncion in 1977 with seven students. Its first year with a full program, however, was in 1978, the year the Sudermans arrived. The school had developed a Bachelor in Theology degree program and wanted one in music, which David made possible.

Courses he offered included sight reading, harmony, advanced harmony, history of music as reflected in Christianity, form and analysis of music, conducting, voice, choir, and hymnology. At the end of his three-year stay, the seminary graduated 13 students, two with a Bachelor of Music degree.

David had all the students for choir, half of whom knew nothing about notes and had not sung in four-part harmony. Alice accompanied the choir at the piano.

Besides his seminary work, David began conducting the Ateneo Choir again on Saturdays his first and third year there. During his second year he taught a course for Paraguayan music teachers.

Alice was instrumental in relating to the students and other Paraguayans. She also taught piano and accompanied recital students.

In December of 1978, David was asked to conduct a workshop in Witmarsum, Brazil, due to the death in an auto accident of a music teacher. It was part of a 50th anniversary celebration. He accepted the assignment, conducting a 15-member orchestra and a 65-voice choir, which sang in Portuguese.

In looking back at these years abroad, David says, "Alice and I are deeply grateful for the many opportunities that we have had at Bethel College, in Colombia, Paraguay, and Brazil, and now in Mexico at Cuauhtemoc. Sharing through the medium of music has been enriching." *Marion Keeney Preheim*

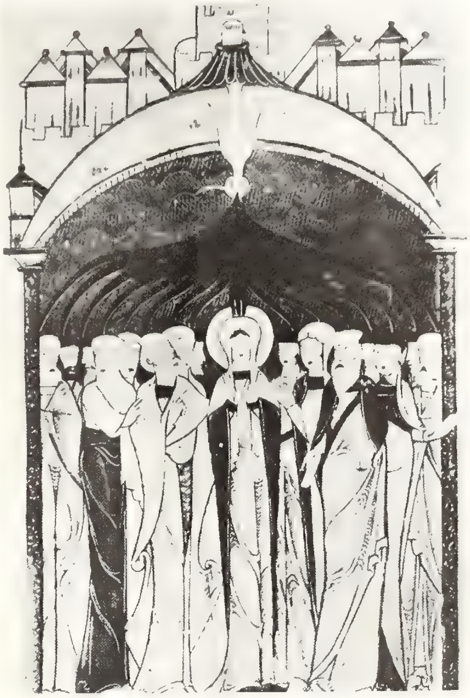
The coming of the Spirit

Ted VanderEnde

The Book of Acts may also be seen as the acts of the Holy Spirit. The coming of the Spirit upon the believers as described in Acts 2 is of great importance to the church. Traditionally this day of Pentecost marks the actual beginning of God's new movement among Jew and Gentile. Acts therefore becomes a record of the dynamic of the Spirit among the early followers of Christ.

The actual "coming" of the Spirit is described by various terms, indicating its importance and scope. The disciples were "baptized with (in)" the Holy Spirit (1:5 and 11:16); the Holy Spirit "came upon" them (1:8); they "received" the Holy Spirit (2:38; 8:15-19; 10:47; and 19:2); the Holy Spirit was "given" (11:47); it "fell upon" them (8:16; 10:45; and 11:15); the Holy Spirit was "poured out" on them (2:17, 18, 33; and 10:45). In Acts 2 the actual event is described as "being filled with" the Spirit. No one term monopolizes this initial coming of God's Comforter; rather, the terms indicate the vastness of the event.

In a devotional study like this I will not attempt to explain all the ramifications of this initial arrival of the Spirit. We all know how differently the event is interpreted and applied. One major item, though, should be emphasized. In a small but helpful commentary on Acts, Jacques Dupont traces a theme in the Book of Acts: *Salvation of the Gentiles* (Paulist Press). Acts 2 is not so much centered on the speaking in tongues but on the result of Peter's message — namely that about 3,000 souls from various *Gentile* background responded and formed the first visible church. The newness of the Spirit's work is in the abolishment of the old system. If people desired to draw near to God prior to Pentecost, they had to be Jews or proselytes and follow the sacrificial system of the Levitical law. But now, empowered by the Spirit, Peter announces that "*everyone* that calls upon the name of the Lord shall be saved." The New Temple is begun, Jesus Christ being the cornerstone. With the rending of the veil in the Old Temple, a new way was opened. No more Old Testament ritual, no more need for the sacrifices. No more requirements to become a Jew; we can approach God in the name of Jesus. How difficult this was for the Jewish people can be seen from the private object lesson God needed to give to Peter. "What God has cleansed shall not any longer be considered unholy" (10:15), which is translated in Peter's own words before the house of Cornelius, the centurion: "I most certainly understand now that God is not one to show partiality, but in every nation the man who fears him and does what is right, is welcome to him" (10:34, 35). Jesus already had stated that the forgiveness of sins should be proclaimed to all nations (Luke 24:47). The apostles preached that no other name under heaven (including all nations) was given whereby we must be saved than the name of Jesus (4:12). Paul states that God has now turned to the ends of the earth (13:47) and that "everyone" who believes is freed (13:39). Truly, the promise to Abraham and the prophets that God would bless all the families of the earth has become reality (3:25).



. . . the coming of the Spirit makes the cosmopolitan character of the church possible . . . from all kindred and tongues and nations it still draws people to the Lord, utilizing the faithful witness of today's church.

It is the coming of the Spirit which makes the cosmopolitan character of the church possible. His presence is the great essential for the missionary enterprise — then and now. From all kindred and tongues and nations he still draws people to the Lord, utilizing the faithful witness of today's church. The joy of this era in God's salvation is that people speak the mighty deeds of God in their own native tongues (2:11 and 10:46), and show forth the works that belong to true repentance (26:20).

Evangelism is not a possibility but a reality, a must wherever the coming of the Spirit is acknowledged. We are called to proclaim a specific message and to live a specific life, but beyond that is the assurance that the Spirit is doing a mighty work; and the end result of that work is the local visible church, made up of people from all backgrounds, seeking to please the Lord by proclamation of the gospel, and living a life in harmony with God's kingdom. To fully trust in the Spirit's work begun at Pentecost is the true motivator for outreach. We may expect some to respond, not because we are so good or such good examples of the faith, helpful as that may be, but because we do have a Divine Helper that will not fail in forming the church today. *Fourth in a series on the Book of Acts*

Ted VanderEnde is the pastor of St. John Mennonite Church, Pandora, Ohio 45877.

open your bible

Crime and punishment

Crime and the Responsible Community, *edited by John R. W. Stott and Nick Miller (Eerdmans, 1980, 160 pages), is reviewed by Clarence Epp, 202-818 Portage Avenue, Winnipeg, Manitoba R3G 0N4, who is involved in prison ministry.*

This paperback is the publication of the 1979 London Lectures in Contemporary Christianity. These six lectures were given by five contributors.

Charles Colson, a lawyer by training, served as special counsel to former President Nixon, and now as president of Prison Fellowship, where he spends many hours with prison inmates and prison officials.

Norman Anderson is an academic specializing in Islamic law.

David McNee views the topic from his position as London's Police Commissioner.

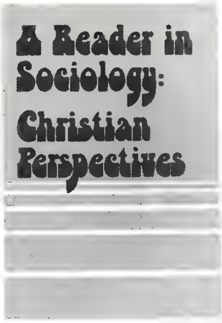
Bob Holman is an academic who left teaching to pioneer a "community social work project" designed to prevent family breakup, reduce delinquency, and provide community facilities.

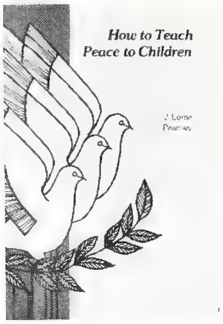
Mike Jenkins worked as a prison administrator for some 20 years.

In the first of his two lectures, Colson points out that crime is not easily defined and that passing inflationary laws that hurt the poor may be as criminal as theft of food by the poor. Apart from this acknowledgment he and the other writers discuss crime as that activity for which people are convicted and probably incarcerated. They do not, then, really discuss "crime and the responsible community," but rather the convicted offender and the responsible community.

The book helps the reader to see the undesirable activities of convicted individuals in the context of poverty, social injustice, discrimination, etc. Along with this recurring theme individual responsibility is not ignored, nor is criminal activity excused. The main subjects discussed are the origin of crime, punishment, the role of police, preventing delinquency, prison, alternatives, and rehabilitation.

Although four of the five authors are British and speak from that perspective, the problems there are not significantly different than in North America, thus the discussion has relevance in the US and Canada.





Sociology and the Christian

A Reader in Sociology: Christian Perspectives, *edited by Charles DeSanto, Calvin Redekop, and William L. Smith-Hinds (Herald Press, 1980, 717 pages), is reviewed by J. Winfield Fretz, 212 East 25th, North Newton, Kansas 67117.*

A "reader" is a collection of articles by a number of authors with an agreed upon frame of reference. This reader contains 40 articles by persons from more than 30 colleges and universities plus several from nonacademic agencies on subjects of interest to sociologists. The authors whose articles appear in the book were selected for their known evangelical Christian point of view.

As a person who has taught sociology in both Christian colleges and state universities, I found the articles here rewarding. It was refreshing to have professionally trained sociologists comment on contemporary social issues and sociological theories from the point of view of committed and openly professing or practicing Christians.

Many sociologists will criticize articles and authors for letting their religious biases show, but that is no reason for not having published them. The readability of the articles will help many beginning students go on to more abstract aspects of the discipline than does the average sophisticated introductory sociology text.

A sample of the articles to be found in the reader are: "Why Should a Christian Study Sociology?" "Scripture and Sociology," "The Christian As Sociologist," "Jesus and the Stigmatized: A Sociological Analysis of the Four Gospels," "Capitalism and Christian Principles," "New Testament Principles Applied to Social Problems," and "Violence, Revolution, and the Christian." Among the Mennonite contributors are Calvin Redekop, who writes about "Stratification, Power, and Domination"; Howard Kauffman on "Marriage and Family Alternatives"; and Michael Yoder on "Coming to Terms with Karl Marx." John Mecartney, formerly of Bluffton (Ohio) College, has an article on "The Relation of Social Mobility to Concern for the Poor."

Children and peace

How to Teach Peace to Children, *by J. Lorne Peachey (Herald Press, 1981, 32 pages), is reviewed by Muriel Thiessen Stackley, 4830 Woodland Avenue, Lincoln, Nebraska 68516.*

This is *our* book. Lorne surveyed a total of 162 years of eight Mennonite, Brethren, and Quaker periodicals as background for his study, condensed here. The book speaks to three questions: How does Jesus' way of love, of being a peacemaker, apply to our daily situations? How much can we expect the children among us to live by our peace values? How do we pass on values about peace and nonviolence to our children?

First, what is "peace"? A lifestyle of reconciliation. *Shalom* — a vision of community, peace, and justice. The establishing of proper relationships without as well as a sense of well-being within.

In his survey of the periodicals, Lorne found practical answers to the last of the three questions. He briefly elaborates on 20 suggestions. They are grouped into (1) the atmosphere in the home, (2) things parents should avoid bringing into the home, (3) things to do in the home, and (4) helpful involvements outside the home.

Lorne also chides us; in his survey of the periodicals he found only 14 articles on peace education in the home — the most influential aspect of the shaping of peacemakers. What can be done in the future? Emphasize the extended family group to develop an atmosphere for conflict resolution; congregations can help provide this. List the resources available and update it continually. Combine the efforts of Sunday school, home, and church, helping children grow into peacemakers.

At the end of the book are "Suggestions for Guiding Group Discussion" by David Helmuth and Joyce Mardock. All in all, you will find this a useful book to have readily available.

MEDITATION

We buried my dad

Our family built a simple wooden box for my father, Willis Rich, when he died last April. A number of years ago Dad expressed the desire to have some of us build him a box and place it in the attic in readiness. But it hadn't happened; so now the time had come.

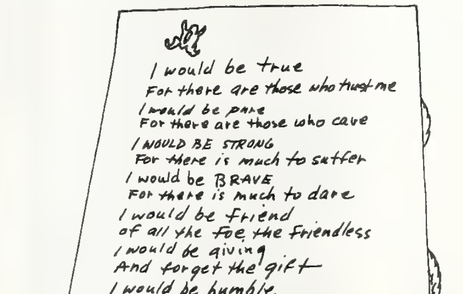
My three sisters, brother, husband, seven grandchildren, and I gathered at the shop of Willard Ebersole in Wichita. There with the loving and generous help of Willard, who has been helping families do this for some time, we had a most meaningful day together, building a box, sharing our feelings, and getting in touch with each other in new ways. We painted one of Dad's favorite hymns, "I Would Be True," on the lid, each of us printing one line of it. We made rope handles and decorated the lid and sides with animals, birds, vines, flowers, and trees.

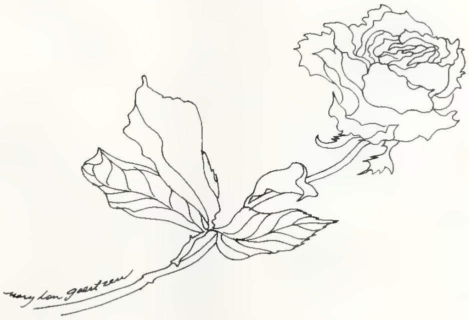
We picked a bouquet of red roses from my brother's yard to place on the lid at the graveside. Then we all went to the funeral home and lifted Dad into the box we had made. The grandchildren had time together to pick more garden and wildflowers in North Newton before going to the cemetery. At the graveside we had an informal sharing time of music and comments by family, friends, and Dad's pastor.

Several hours later we had a memorial service at the church, where we had more music and sharing with the community who had been so supportive to us all.

Before flying home to Oregon, I picked another red rose from my brother's yard. When I got home, I did this drawing of the rose. Although it had wilted, it was still beautiful and reminded me of my father's life —*well lived.*

Mary Lou Goertzen


I would be true
For there are those who trust me
I would be pure
For there are those who care
I WOULD BE STRONG
For there is much to suffer
I would be BRAVE
For there is much to dare
I would be friend
of all the foe, the friendless
I would be giving
And forget the gift
I would be humble
For I know my weakness
I would look up
AND LAUGH and LOVE and LIFT.



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COVER

Former Roman Catholic cathedral in Canton photographed in 1978. Yard was then used as a garbage collection center.

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EdITORIAL

Faith in the refiner's fire

"Resurrection Power in China" deeply moved me. Again it reflects the truth of Jesus' words ". . . I will build my church, and the powers of death (the gates of Hades) shall not prevail against it" (Matthew 16:18b). The church lives in China!

From 1-22 August my wife, Marge, and I were supposed to lead a tour to the USSR. It would have been my fourth visit. We decided not to go because we were mourning our son's death. Gerhard Lohrenz agreed to take our group. They returned and again told of the vital spiritual quality among many people there. This year's tourist groups were the first with permission to visit the central Kazakhstan industrial city of Karaganda. Many tear-stained reunions occurred there. And local Christians told of God's sustaining grace and mercy in their lives. The church lives in the USSR!

Why does that make me (you too?) feel like rejoicing? Did we not *expect* the church to survive severe testing? Don't we *believe* Christ's words?

Somehow these questions relate to my continuing grief (you probably notice by now that there isn't much which does not).

Jesus said, "No one who puts his hand to the plow and looks back is fit for the kingdom of God" (Luke 9:62); and "he who does not take his cross and follow me is not worthy of me" (Matthew 10:38).

Two things come to mind.

1. *There is no going back; we can only move ahead.* Life will have both joy and sorrow, love/hate and indifference, prosperity and adversity.

This applies to people and to nations. Reagonomics will not spare the US. Trudeau's constitution will not save Canada. Our beautiful nations will also experience declines and fall. They are not kingdoms of God; that is yet to come in his time. Let's remember that even as we enjoy present national prosperity. The refiner's fire will come.

2. *God's Spirit is with us even at the gates of Hades.* That has been hard for me to appropriate.

C. S. Lewis in *A Grief Observed* says it for me, "We were even promised sufferings . . . I've got nothing that I hadn't bargained for . . . If I had really cared, as I thought I did, about the sorrows of the world, I should not have been so overwhelmed when my own sorrow came. It has been an imaginary faith playing with innocuous counters labeled 'illness,' 'pain,' 'death,' and 'loneliness.' I thought I trusted the rope until it mattered to me whether it would bear me. Now it matters, and I find I didn't" (page 31).

Lewis felt that way after his wife died of cancer.

But grief also moves forward. At a later stage, Lewis says, "Grief is like a long valley . . . where any bend may reveal a totally new landscape. . . . Sometimes . . . you are presented with exactly the same sort of country you thought you had left behind . . . you wonder whether the valley isn't a circular trench. But it isn't . . . the sequence doesn't repeat" (page 47).

My early imagery of grief centered around myself and family; secondly around Glen who died; and finally in God. Other people seemed an intrusion — at the same time always welcome and unwelcome.

That is the human order to which we all belong.

But the order begins to change. Gradually my self recognizes again the never ending grace and mercy of God. I struggle with what that means for Glen, and again I stop. When I fix myself to Jesus — even in fleeting moments — he suddenly gives me laughter and a new song of hope. Faith becomes *life*. Others' needs matter.

It's true; he walks with us in the valley.

The faith — refined by fire — grows stronger.

Ask those who met believers in China and in the USSR. Read C. S. Lewis' testimony. It is my hope and trust also. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:37 20 OCTOBER 1981

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- The role of congregations
- Prophetic congregations
- Cooperating with God in Creation
- Opening our spiritual windows

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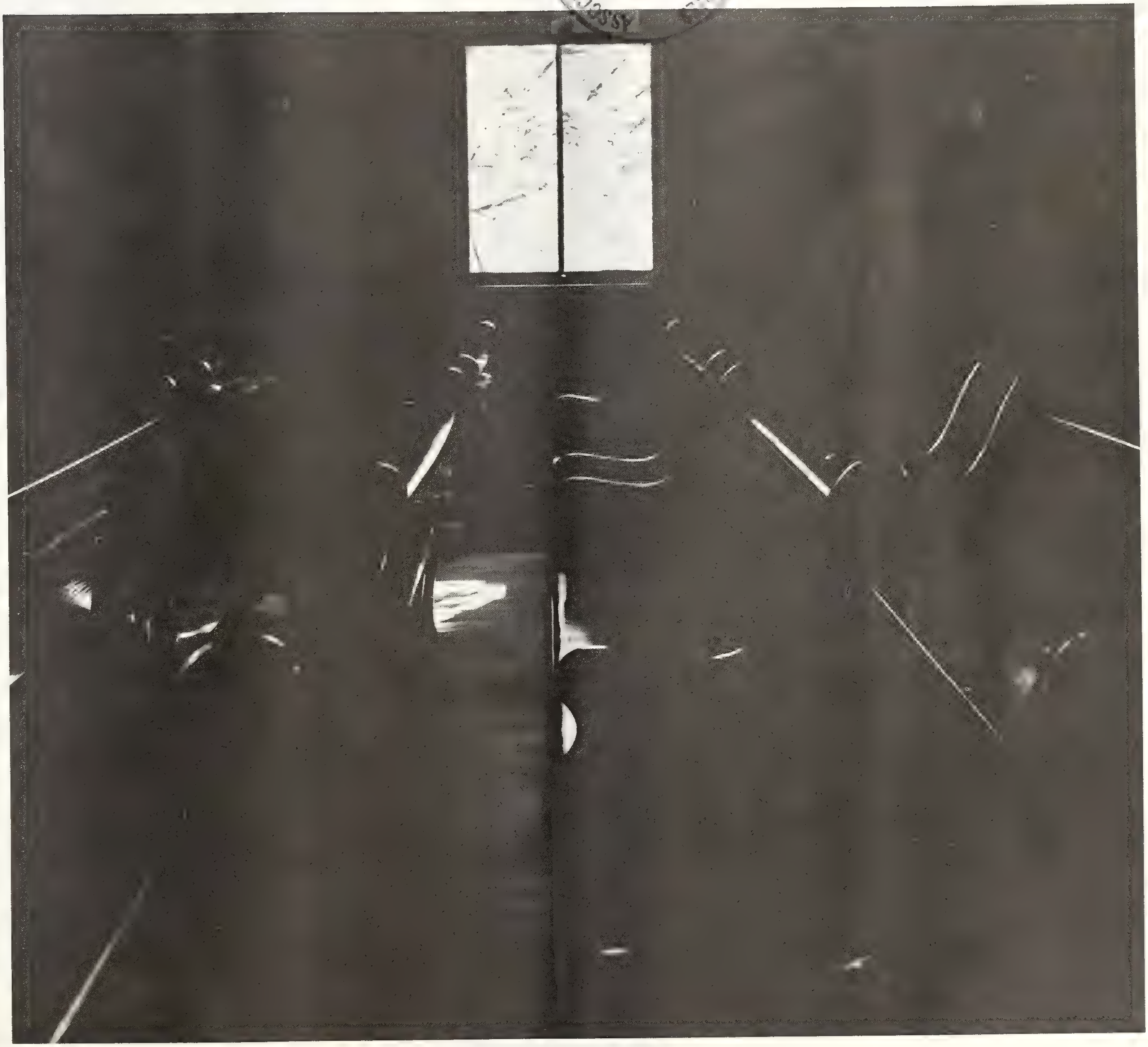


After human life seems over

Paul M. Miller

Interest increases. What happens immediately after "death" is no longer of interest only to those researching extrasensory experiences, or death itself. Medical science, having made possible the resuscitation of thousands declared clinically dead, is starting to listen to the dead-come-back-to-life.

Bible scholars are reluctantly reexamining biblical inferences about the near hereafter. Humanistically oriented researchers from many disciplines assert that all these testimonies do not *prove* life after death.

Christians should be eager and comfortable to talk about the life beyond.

Our generation of earth dwellers is having its finite anxieties aroused by the rapid spread of nuclear weapons. Death by atomic dissolution haunts the imagination and nightmares of many. The death-denying avoidances of a past

The death-denying avoidances of a past generation no longer satisfy.

generation, exposed mercilessly by Jessica Mitford's *The American Way of Death* (1962), no longer satisfy. A recent Gallup Poll suggests that 70 percent of US people now believe in the hereafter.

Keep the biblical modesty, reserve, and mystery about the details. The psalmist was certain God would be with him through the valley of death, but did not demand details. Lazarus came back from death, but inspired writers show no interest in any stories he may have told about it all. Dorcas, Jairus' daughter, and the widow of Nain's son were resuscitated; but the Scriptures do not report their findings. Moses and Elijah had unusual passages through death, but when they came back to converse with Christ on the Mount of Transfiguration, instead of their own after-death experiences they spoke of Christ's approaching passage through death — his *exodus*. Jesus came back from death, but apparently did not think it necessary for the salvation and triumphant living of his followers to reveal the details of life after life.

Paul writes of his "caught up into heaven" and "out of body" experiences as "unlawful to utter." He did not worry whether some mystical experiences were in the body or out of the body. He merely said, "God knows" (2 Corinthians 12:1-4).

Jesus told a story about Abraham reminding a tormented rich man, in his life after death, that his five brothers would not change their wicked ways and repent, even though Lazarus would be brought back from the dead to warn them (Luke 16).

Biblical writers do not encourage us to remove the mystery of life after death. Apocalyptics (Daniel, Ezekiel, and John) used broad poetic imagery when writing of the afterlife. Attempts to force their poetic messages into scientific reporting usually become more confusing than helpful.

Keep the New Testament certainties of life after death. There are triumphant certainties about the afterlife. Christians are wise to do as Christ did when he answered his Sadducean agnostics. He grounded certainty in life after human death in the character of God (Mark 12:18-27). God is the God of the living. Because he lives eternally, he has covenanted that people he created in his image shall also live eternally.

Certainty of another life is anchored also in the promises of Jesus (such as John 14) and in the teachings of Paul (illustrated best by 1 Corinthians 15). The apostles did not argue life after death; they assumed it. Life will be in a body, glorified, and with greatly heightened joys and knowledge. For some there will be remorse.

Corroboration also comes from new believers in many cultures. Young believers from Bantu cultures seem to have much to teach missionaries from the West about the presence here-and-now of the ancestral spirits of loved ones gone before, about the church triumphant actively present while the church militant worships, and about the great cloud of witnesses when the congregation assembles.

The Bible avoids romanticized views of transcendentalist poets or "Jonathan Livingston Seagull" artists. The Bible holds a different view than pantheism, Eastern religions, existentialists, or believers in a nebulous *worldsoul.* The Bible speaks of God's ongoing creation, of God's covenants with his own, and of God's eventual consummation of history in the triumphs of his saving Son.

Keep a sense of humor about "proofs" offered by researchers. For centuries science was satisfied with the *logical guess* that consciousness shared the same fate as the corpse. But recently the California Museum of Science (1978) expressed the idea of *continuum* to explain how consciousness can exist independent of the physical body. That is a new stance for science. They intend to *prove* the afterlife just as they have proved that invisible electrons exist. In the *Journal of Nervous and Mental Disease*'s review of incarnation and life after death research, there are exorcists who tend to see all as "poltergeists" and as something demonic.

John Fuller in *The Great Soul Trial* writes, "a modern jury trial might get to objective truth." Other researchers are attempting to amass evidence through careful recording of deathbed and resuscitation conversations. Researchers are divided about whether resuscitated persons should be hypnotized to learn even more.

Many new theories and hypotheses are being tested. Using LSD and other hallucinogenic drugs, some point out that transpersonal and previous or subsequent incarnation does happen. Some (like Koestler) propose that brain waves of energy move in waves and fields of space as another form of energy, much as modern physics observes energy in waves and particles.

Archie Matson in *After Life* (1975) reports more than 300,000 volumes on the subject of life beyond the grave. Anthropologists look for recurring themes among burial inscriptions and in modern testimonies. There are the *phantom limb* experiences of amputees. Another group links life-after-death experiences to telepathy (Spraggett).

One psychoanalyst, assuming Freud's death instinct, compares after-death experiences to a splitting of the ego, an acute form of denial (mental mechanism).

Some researchers compare life-after-death experiences to dreams (Osis and Haraldsson). Others compare them to electrical shock effects upon the brain, to hallucinations or side effects of epileptic seizures, to various states of excitement of the central nervous system, to subliminal states of awareness, and to out-of-the-body experiences when sensory deprivation and isolation-solitude is sustained for a long time, or to the mirages persons see when lost in a desert.

Grof and Halifax hypothesize that the experience of passing through a *long dark tunnel,* so common among resuscitated, may be memories retrieved of intra-uterine existence and of the birth experience during delivery.

Researchers like Ronald K. Siegel, Raymond Moody, Maurice Rawlings, and Elizabeth Kübler-Ross try to avoid mere superstition and sensationalism, while bringing together a sober and believable report of what resuscitated persons say. They emphasize that their findings are not *proof.*

God is the God of the living. Because he lives eternally, he has covenanted that people he created in his image shall also live eternally.

"Much mystery remains how Christians — who have gone home to our heavenly Father — can and do relate to their loved ones still among us."

University courses on life and death keep growing in number and enrollment. In one such course the bibliography runs to 88 pages. Abraham Schmitt's *Dialogue with Death* (1976) and Gerald Studer's *After Death What?* (1976) represent Mennonite interest. Maurice Rawlings' *Beyond Death's Door* (1978) is a personal account by a cardiologist.

Rawlings' life was transformed from a nominal church member to a passionate proclaimer of the good news primarily by reports of patients. He is critical because others have not told the judgment and glimpses of hellfire stories which some of his patients reported.

Rawlings concludes that resuscitated persons tend to suppress the ugly parts of their after-death experiences. He thinks he heard more such reports because he interviewed patients at once, whereas many researchers did it later. He also concludes that since Satan is "an angel of light" actively deceiving people, those who forget the hellfire part of their after-death experience may be deceived. But even the most vivid reports of judgment and the "lake of fire" — by a few patients — did not include a "devil with horns." One saw snakes. Patients who had repeated after-death experiences always moved from bad first experiences to pleasant later ones, and from visions of a beautiful meadow to a beautiful city.

Psychiatrist Moody in *Life after Life* (1975) reports — after interviewing more than 300 persons — that the experience was ineffable (unable to be described in words). Often the *dead* heard doctors talking about them. They had feelings of peace and quiet, moving through a dark tunnel, meeting a kind of celestial guide, meeting relatives and friends who had died, having a panoramic review of their life, feeling limits beyond which they could not go, being rescued supernaturally, and of gaining great wisdom. Many reported great beauty, or beautiful music, and time stood still.

Almost always the person returned to this life reluctantly, greatly purified and changed by the whole experience. All were now sure of survival after death. Almost none of the 300 had run into a *reward-punishment* scene, and there was practically no mention of a hell. Persons who had attempted suicide came back feeling suicide was very wrong.

Moody rules out linkage to the occult, since only 6 or 7 of the 300 had any related experience. Many were not on drugs or medication, thus also ruling out merely drug side effects. Many — but not all — of Moody's patients were Christians. Some became believers, confessing they now *knew* there is life after death.

Hold fast to that which is good. Since belief in afterlife is part of faith certainty, Christians can be relaxed about what researchers find. Concern about eternity future should be encouraged by Christians.

Much research reports persons returned from being pronounced clinically dead wanting to love others and to gain knowledge. Christians can be glad for this.

If testimonies of resuscitated persons remind us to be ready to give account for all deeds done in the body, this is cause for gratitude. Our generation greatly needs more moral earnestness.

If glimpses into life-after-this-life awaken a longing for eternal life with our Lord, this can empower evangelism and add depth to church fellowship. The resuscitated seem to come back to life reluctantly but almost always feel they were brought back for a purpose. They set out to serve with a new sense of eternal values combined with social concern.

Personal postscript. Much mystery remains how Christians who have gone home to our heavenly Father can and do relate to their loved ones still among us. Just before my father died at age 86, he asked whether he would be able to do anything at all for me after he died.

Dad seemed wistful and almost plaintive as he asked why one of the greatest joys of his most mature years, which was to influence my life through his intercessory prayers, should be taken from him just because he stepped across "the little vale we call death." He said he wanted very much to go on helping me "if God will allow it."

I finally told Dad in 1967, "If you are still basically the same person you are now, you will surely be trying hard to help me"; and "I can't see why our heavenly Father should forbid your loving desire to do me good."

Since then, when I pray to God, I often have a fantasy that my dad is somewhere near him, lovingly interceding for my good.

But I can't *prove* how it is in life beyond death. *A Meetinghouse article* •

THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions in United States and Canada: $11.00 one year, $19.00 two years; $28.00 three years; foreign $11.50 per year. Editorial office: 600 Shaftesbury Boulevard Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114. Printed in USA

The role of congregations

The alcohol study found that out of the total sample of Mennonites, 49 percent agree or strongly agree with abstinence regarding alcohol use and 36 percent support moderate drinking. However, as a generalization about alcohol use among Mennonites, this is a bit misleading. One of the reasons is because Mennonites are not simply individuals, but also members of conferences and congregations. In order to understand a little bit better what the attitudes of Mennonites are, we will focus on these two levels of analysis.

First we can look at differences between the conferences. As we move from the General Conference (GC) through the Mennonite Church (MC), Mennonite Brethren (MB), Evangelical Mennonites, to the conservative Mennonites, we find consistently less support for moderate drinking and more support for abstinence. While only 31 percent of GC members support abstinence, 84 percent of the Conservative Mennonites support it. Seven percent of conservatives favor moderation in drinking where 58 percent of GC members support this position. A generalization about Mennonite attitudes to drinking is not possible if we look at the data in this way.

Next we can look at the individual congregations. Some patterns do emerge. We could say that some congregations are intolerant of drinking (less than 30 percent of their members in the sample approved of alcohol use.) Some groups could be called tolerant with more than 60 percent approving, and others are ambivalent (between 30-60 percent approved). These patterns should be viewed in relationship to the conferences. Evangelical congregations are overwhelmingly opposed to moderate drinking. The majority of MB congregations share that viewpoint, but a number of these can be called ambivalent, and one is clearly tolerant of moderate drinking. The MC congregations are almost all in the ambivalent category. The GC Mennonites report not only the largest number of congregations supporting alcohol use but also the largest variation between congregations.

These findings highlight the congregational nature of the Mennonite conferences. Independence of thought from one congregation to another has a strong theological tradition as its basis and makes conference policy a difficult matter. On the other hand, we can see from these findings that no matter how unsettled the issue of alcohol use appears to be at the conference level it need not be viewed as such within some congregations. Twenty-nine of 50 congregations appear to be in strong agreement within their congregations. However, 22 of these congregations are in agreement about upholding abstinence while 7 congregations are agreed upon tolerance of drinking.

Twenty-nine of 50 congregations appear to be in strong agreement within their congregations — 22 are in agreement to uphold abstinence; 7 are agreed upon tolerance of drinking.

We can see from this data that not all congregations will agree that the norm (what behavior ought to be) should be abstinence. It therefore becomes difficult for a conference to state what that behavior should be. A conference desiring to affirm a norm of abstinence or moderate drinking may have to deal not only with dissenting individuals but with dissenting congregations.

For more extensive results see "Properties of Norms As Predictors of Alcohol Use Among Mennonites" by Raymond Currie, Rick Linden, and Leo Driedger in *Journal of Drug Issues*, volume 10, number 1, 1980, pages 93-108. *Second in a series of four articles* •

Mennonites and alcohol/2

?

NEWS

Mennonite missionary slain in Guatemala

Akron, Pa. (MCC) — Two Conservative Mennonite Fellowship missionaries were shot and one was killed in the early hours of 14 September in Palama, Guatemala, some 60 miles northwest of Guatemala City. The assailants were a group of about 10 men who claimed to be members of a guerrilla organization.

Killed was John Troyer, husband of Marie Troyer and father of five young children. He had been pastor of a mostly Indian congregation in the village. It has some 40 members and an additional 35 attending. Gary Miller, a single voluntary service worker who was assisting Troyer, spent two days in a Guatemala hospital before returning to the United States.

According to Elson Sommers, treasurer of the Conservative Mennonite Fellowship (CMF) mission board, representatives of the US embassy told Marie Troyer that her husband and Miller are the first Protestant missionaries in Guatemala to become direct victims of the country's current conflict.

Around midnight on Sunday evening the 13th, 10 uniformed men appeared at the Troyer home. They ordered the family, Miller, and a Guatemalan Mennonite young woman working in the home out of the house, then proceeded to remove valuables, which included cameras and a two-way radio. They then burned an outbuilding, an electrical generator, and a car, and attempted to burn the house.

During the hour or so the men were looting and burning they emphatically claimed to be members of the Guerrilla Army of the Poor (EGP), according to Sommers, who has spoken extensively with Miller since his return. They also spoke of the missionaries being rich while people around them are hungry and, said Sommers, "inferred the missionaries were putting wrong ideas in people's heads, though they weren't specific."

Although the intruders at first said they would not harm anyone if they followed instructions, after completing the damage they asked Troyer to step aside from the others and began to shoot. They continued firing until he fell, and he received five bullet wounds. They fired a shot at Miller, who fell immediately.

After the 10 men had left, the family went with Miller to the home of the nearest church member, where Marie Troyer cared for Miller's wound. Because their means of communication and transportation were destroyed, they were not able to leave for help until later in the day on Monday.

The Conservative Mennonite Fellowship mission board has now removed the four families and four single persons who had been working in Guatemala. They leave behind five congregations whose members are mostly Indian, but also *latino* (culturally Spanish). They have appointed national leaders to carry congregational responsibility.

Willis Knepp, chairperson of the mission board, says that "the basic reason we were there was evangelism. We work at the needs of people from a spiritual standpoint." He adds, however, that "it is difficult to separate the spiritual from the material."

So along with "tending the flock," the work of Troyer and other CMF missionaries included "counseling, farming, setting up a small income base for church members, and distributing clothing," according to Knepp. Guatemala was the only place the CMF worked, and it will be several weeks before the mission board meets to decide how to continue there.

Knepp emphasized that the CMF missionaries and churches represent a separate group that had "no working relationship" with Mennonite Central Committee or the Eastern Mennonite Board of Missions, both of which continue to maintain workers in Guatemala.

MCC country representative Rich Sider does not believe the violence was directed against Mennonites in general.

No one is certain what the motivations for the shootings were.

US senators urged to oppose death penalty

Newton, Kan. (GCNS) — Fourteen major religious bodies in the US have sent a joint letter to members of the United States Senate, urging them to oppose Bill S. 114, which calls for the reinstatement of the death penalty.

The letter, dated 18 September, was hand delivered to senators by the staff of Carl Levin (Democrat), senior senator from Michigan, on 21 September. Senator Levin and his staff drafted the statement and coordinated its approval by executive officers within the religious organizations.

Signatories to the letter include John M. Allin, The Episcopal Church; William P. Thompson, United Presbyterian Church; Ross T. Bender, Mennonite Church; Kenneth L. Teegarden, Christian Church (Disciples of Christ); James R. Crumley, Jr., Lutheran Church in America; Stanley Bohn, General Conference Mennonite Church; Arie R. Brouwer, Reformed Church in America; James E. Andrews, General Assembly of the Presbyterian Church; Alexander M. Schindler, Union of American Hebrew Congregations; Robert W. Neff, Church of the Brethren; H. Ellis Finger, Jr., United Methodist Church; Francis J. Lally, United States Catholic Conference; Avery D. Post, United Church of Christ; and O. Eugene Pickett, Unitarian Universalist Association of Churches in North America.

Excerpts from the text of the statement include: "The religious traditions which we represent share a common belief that all human life is sacred. We believe that every individual has a unique worth and dignity which is given by God. . . .

"While we support effective law enforcement measures within our criminal justice system, the irrevocable nature of the death penalty undermines our inherent respect for human life and eliminates any possibility of reform or of real restitution to society.

"Both our experience and statistics bear witness to the disturbing reality that the death penalty is applied disproportionately to the poor, the uneducated, and minorities. This injustice frustrates society's goal of achieving an equitable judicial system.

"Passage of this bill would represent a hollow victory for society in leading us to believe that we have 'done something' about real problems of crime and violence which plague our lives today. The taking of a human life should be reserved only to God — not to fallible human beings."

DA recommends conservative budget increase for 1982

Newton, Kan. (GCNS) — The Division of Administration (DA), a body of persons elected to monitor the financial affairs of the General Conference, has recommended to commission executives that increases in their 1982 budgets be held between 5 and 6 percent.

The conservative budget advisory came at meetings in Chicago, Illinois, on 2-3 October when DA members were briefed on the growing gap between the conference's 1981 budget and income received. As of the end of September, financial statements reflected a shortfall of $222,290, with only 50.6 percent of total budget received.

Those third-quarter figures were nearly 5 percent behind comparable figures for 1980, when a record-breaking December was needed to meet budget.

In his report to DA, conference treasurer Ted W. Stuckey estimated that, based on giving patterns over the past 10 years, commissions could realistically expect only to receive approximately 93 percent of the 1981 budget by year's end, unless giving to the General Conference causes makes a dramatic upswing.

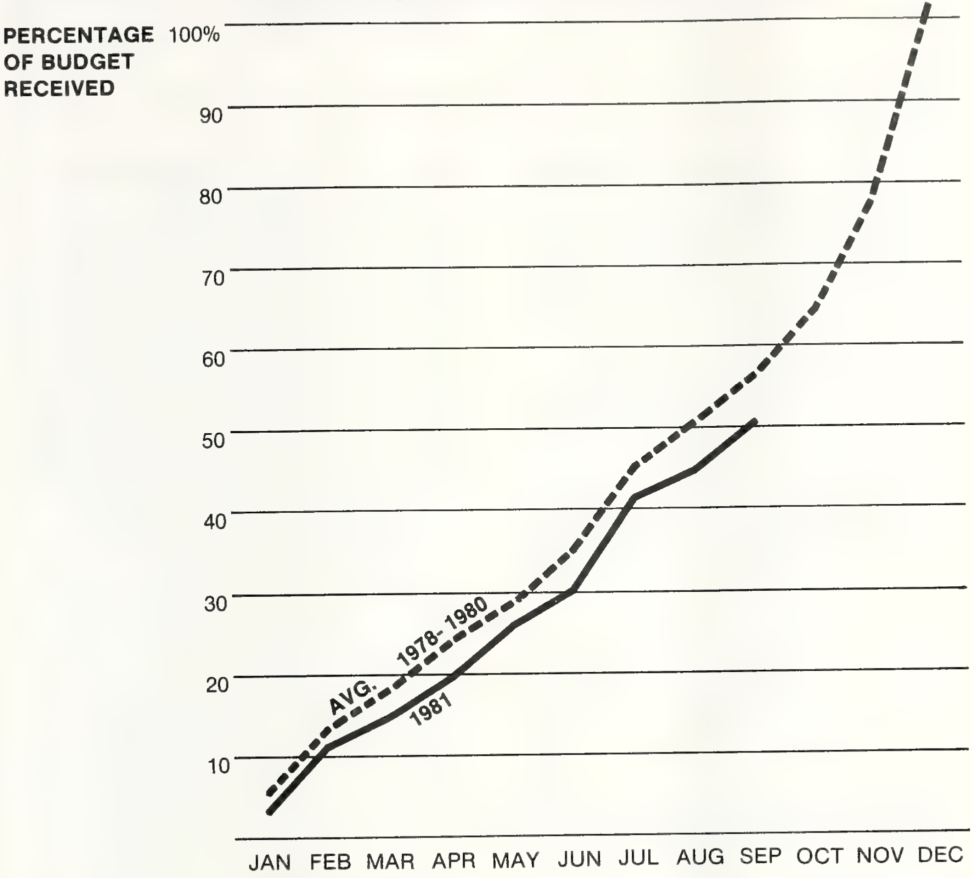
According to Stuckey, the budget recommendation was part of a longer discussion at the DA meetings regarding the current malaise in both the US and Canadian economies. "Nearly all DA members voiced uncertainty about the state of our economies in the next few years," he said. "Most felt that this uncertainty has created a new caution about giving on the part of our members."

In other business, DA heard reports from its staff regarding changes in pension plans and higher costs for health benefits for conference employees. Stewardship secretary Ray Frey shared projections and goals for the coming year. Approval was given to a new revision of the employee manual used at central offices in Newton.

Church Extension Services (CES), in meetings held over the same weekend, gave assent to a $50,000 loan request from the Washington (DC) Mennonite Fellowship, and responded positively to conversations with the San Francisco (California) Chinese Mennonite Church concerning financial assistance. A more formal loan request for the latter group may come at a later date from the Pacific District Conference.

CES makes low-interest loans to new or emerging church groups both within North America and overseas, drawing from funds loaned to the conference specifically for that purpose by individuals.

1981 General Conference receipts compared to past performance



MCC hears reports on Africa, Vietnam, Polish program

Akron, Pa. (MCC) — An improved food situation in Somali refugee camps will allow Mennonite Central Committee to redirect some of up to 15,000 metric tons of grain being collected in major food drives this fall. The MCC executive committee approved a revised distribution plan during meetings here 18 and 19 September.

The committee voted to reallocate some of the corn being collected in fall drives in Ontario, Great Lakes, and East Coast regions, based on the recommendations of MCC associate executive secretary Edgar Stoesz. Stoesz, who had just returned from a visit to the Horn of Africa countries of Somalia and Ethiopia, reported that refugee camps have promises of sufficient cereal grain through December 1981, and that other needs are now more pressing.

Committee members discussed further assistance to Vietnam after hearing Willard Krabill of Goshen, Indiana, speak of the severe problems faced by that country (see news story, page 588).

"We ought not to desert our friends now," said Peter Dyck, former MCC Europe secretary, during discussion on whether to continue the Polish Agriculturists Visitor Exchange program. "They are having serious problems, and this is when they need us."

Among these difficulties have been dissatisfaction of some of the participants at not being able to earn more money, and a few cases of participants leaving their assignments and attempting to settle illegally in North America.

MCC began the program in 1971 "to further goodwill between people of Poland and North America." Each year groups of approximately 20 Polish young people have come to live with North American — usually Mennonite — families and to work at farming or agricultural research. Seventeen participants are in this year's program.

The committee voted that staff members discuss problems faced by the program, and the advisability of continuing it, with representatives from the sending agency in Warsaw, Poland, this fall.

Charles Boyer, chairperson of the National Interreligious Service Board for Conscientious Objectors, has objected to the nomination of Major General Thomas K. Turnage for director of the Selective Service System. The Armed Forces Policy Board, of which Turnage is a member, has recommended that all draft-eligible young men serve a mandatory six-month basic training after which each inductee would choose among the following: (1) remain on active duty, (2) join a selected reserve unit, or (3) go into the individual ready reserve of the Army or the Marine Corps.

Comedian Dick Gregory (right) walks down a highway near New Orleans, Louisiana, 28 September as he ends his 70-day water-only fast and begins an 80-mile march to Baton Rouge, Louisiana. Gregory, who is shown wearing medical monitoring equipment, was hospitalized for the fast. He says the purpose of his ordeal — during which he lost 50 pounds — was to allow doctors to study the effects of starvation.

"New Abolitionists" hope to spur churches to action

Newton, Kan. — A group of five church-based organizations, made up of evangelicals as well as mainline Protestants and Roman Catholics, has joined together as "new abolitionists" with the aim of putting churches in the US squarely in opposition to the nuclear arms race.

To move the churches beyond rhetorical denunciations of the arms race is the aim of the new coalition of peace-oriented, church-based groups calling themselves "the New Abolitionists."

With membership including Roman Catholic bishops, Protestant clergy, and antiwar activist lay men and women across the religious spectrum, the five groups hope to recreate the spirit of the antislavery abolitionist movement of the mid-19th century in their campaign against nuclear weapons.

The five groups — the Fellowship of Reconciliation, Sojourners, New Call to Peacemaking, Pax Christi, and World Peacemakers — are distributing 150,000 copies of their New Abolitionist Covenant, which calls for a series of actions beginning with prayer and including "public witness."

"This is not a statement to sign, but a covenant to be acted upon," the groups said. The covenant claims, "The growing prospect of nuclear war presents us with more than a test of survival; it confronts us with a test of faith. . . .

"We are Christians who now see that the nuclear arms race is more than a question of public policy," the covenant says. "We believe that the wholesale destruction threatened by these weapons makes their possession and planned use an offense against God and humanity, no matter what the provocation or political justification. . . .

"As the foundation of national security, nuclear weapons are idolatrous," it says. *from a UPI story*

Vietnam sees shortages of drugs, medical equipment

Akron, Pa. (MCC) — "It is a grim situation in Vietnam today," said Willard Krabill, a medical doctor from Goshen, Indiana, after returning from a two-week trip there. "Many are living a marginal existence."

Krabill was in Vietnam 22 August to 2 September on behalf of Mennonite Central Committee to assess health needs. He and his wife, Grace, had served there from 1955 to 1958.

MCC was able to obtain a visa for Krabill through the US Committee for Scientific Cooperation in Vietnam, a private organization that works to send technically trained people to Vietnam.

"I am impressed with the degree to which they are doing well with what they have," said Krabill after visiting a wide variety of health-care facilities in Hanoi and Ho Chi Minh City (formerly Saigon). But he found that they had very little.

Hospitals and other medical facilities lack such basic items as gloves and sutures. They also have to do without drugs of all kinds, forcing them to rely heavily on traditional herbal medicines.

Krabill learned that patients going into major surgery simply receive a morphine injection. There are no local anesthetics for minor surgery. Health workers "depend on the stoicism of the people."

Krabill feels that with adequate supplies the health-care system could function effectively. "They are organized from the local commune level to the large central hospitals in Hanoi and Ho Chi Minh City and have worked hard to train personnel. They simply lack the wherewithal to make [the system] work."

The need for food matches the need for medical supplies, according to Krabill. Although the May rice harvest was a relatively good one, the country is still recovering from the loss of the fall harvest due to bad weather.

Krabill saw little evidence of abject starvation, but he did observe widespread malnutrition. "Under their system nobody starves. Everybody gets something." The rice ration is currently 15 kilograms per person per month, three-quarters of the amount considered essential for a worker.

Causes for the shortages include poor weather and bad economic planning, but also the policy of the United States and some other nations to "bleed" Vietnam for its invasion and occupation of Kampuchea. Krabill suggests that efforts to limit or prevent humanitarian assistance to Vietnam will only increase its dependence on the Soviet Union.

Krabill reports that his Vietnamese hosts treated him very cordially, putting at his disposal a car and driver, interpreter, and travel assistant. "They have no hatred for the American people," he explained, "only the American government."

Krabill regrets not having been able to attend a church service, something not part of the prearranged schedule. Krabill had no church addresses, and his one guide claimed he did not know where to find a church.

Krabill left with the impression that while the government has not forced the church underground, it is functioning at only a "subsistence level." Protestants and Catholics have lost much of whatever favor they once had due to their association with the former government of South Vietnam. Also, the Marxist government has at times discouraged organized religious activities in this predominately Buddhist and animist country.

Krabill feels it is important that MCC provide tangible evidence of its interest in Vietnam, and not make promises of aid without following through.

"Thanksgiving and Hope" is the theme of a retreat to be held 27-29 November at Rock Springs Camp, Junction City, Kansas. Divorced and separated people, ministers, and all other interested individuals are invited to get acquainted with others, to share their experiences, to worship, and to search for ways to live full and meaningful lives after marriage. Dorothy Payne, director of New Berith, a house for women in transition in White Plains, New York, will be the resource person. Registration deadline is 9 November. Interested persons should contact Weldon Martens, Box 306, North Newton, KS 67117.

"Peacemaking in a Nuclear Age," an interchurch conference, will be held 6-7 November at the First Presbyterian Church, 525 North Broadway, Wichita, Kansas (phone 316/263-0248). The conference is organized by Churches United for Peacemaking, a group of congregations in the Wichita area first organized in January to strengthen their peace witness. Registration is $5, and can be mailed to Peacemaking in a Nuclear Age, 2328 East 13th, Wichita, KS 67214; phone 316/263-5360. Make checks payable to Churches United for Peacemaking. Registration deadline is 30 October.

"Alternatives to Violence" is the title of the fourth annual national conference presented by the Center on Law and Pacifism, Box 1584, Colorado Springs, CO 80901; phone 303/635-0041. The conference will be held 6-8 November at the First Mennonite Church, 430 West Ninth Avenue, Denver, Colorado. There is a registration fee of $10. Food and lodging is cooperative; meals will be provided by local supporters, but a donation is encouraged. The keynote speaker is Peter Ediger, pastor at Arvada (Colorado) Mennonite Church.

Canadian MB family heads back into uncertainty

Winnipeg, Man. (MBMS) — What? A Canadian family returning to Afghanistan, where only eight months ago they and a team of medical personnel hastily withdrew after the murder of two of their co-workers?

At first glance it seems like an imprudent move. But a conversation with Richard and Ann Penner of Winnipeg, Manitoba, reveals that something beyond human motivation is at work here. It's a profound sense of God's call to service.

"If you are in the center of God's will, you can't be in a safer place," Richard said in an interview this summer. But he added, "I still have butterflies."

The Penners left Canada 7 September for Afghanistan's capital, Kabul, where, except for these past uncertain months, they have lived with their three children since December 1978 under the sponsorship of Mennonite Brethren Missions/Services. Richard resumed managerial duties with International Assistance Mission (IAM), an agency which operates the 100-bed NOOR eye hospital, virtually the only ophthalmic treatment center in Afghanistan. IAM, which has been in the country since 1968, also runs a blind school, a public health training program, and a new orthopedic center.

Last February, following the still unexplained slaying of a European couple working with IAM, the organization's foreign personnel of 20 and their families withdrew from the country, setting up temporary headquarters in Mussoorie, India, while they considered what to do next.

This April IAM decided to return. It did so with the continued approval of the government, which is aware that Afghanistan has one of the highest levels of eye disease in the world — the result of the people's scanty consumption of foods containing vitamin A — and needs IAM's services.

But the government's approval, signified by last year's turning over to IAM the responsibility of teaching all ophthalmology in Afghanistan, does not remove foreigners' vulnerability in a country which has experienced four *coups d'etat* since 1970.

Richard Penner's confidence in the face of what remains an uncertain situation is almost defiant. "Nobody will close the door on God," he said. "If he wants it open we could be in there for years. . . .

"The best way of putting it is that we become friends with those we work with, try to understand their needs, try to get together with them — which is difficult — and then we are able to discuss with them," Penner said, concerning his method of working with the Afghan people. The last stage has been reached only by those IAM workers who have been in the country for an extended period of time.

The Penners go back to a situation replete with uncertainties, but also full of service opportunities. The work is one which involves a slow building of relationships with Afghans. One which stands by them, seeking to meet both physical and spiritual needs. *Byron Burkholder*

Couple needed

A Christian couple to provide a normal home setting for a group of boys, ages 12-16. This position will be open effective 1 January 1982. For further information about **Carmel House,** Saskatoon, please contact:

Isaac Block
940 Ave. J North
Saskatoon, Sask.
S7L 2L2
306/664-4658.

Otto Driedger
410 Needham Way
Saskatoon, Sask.
S7M 4X7
306/384-3808.

Choice Books plans for 1982

Rosedale, Ohio (MBM) — The Choice Books International Committee (CBIC) met 16 September here and learned that the General Conference Mennonite, Beachy Amish Mennonite, and Mennonite Brethren churches have agreed to the naming of a representative from each denomination to serve on CBIC.

Because the three groups are already involved in the bookrack ministry, CBIC had earlier extended an invitation for each to name a person to sit on the committee, which provides counsel and direction for the program.

To insure that the committee would have the skills and experience needed to oversee the ministry, CBIC established qualifications for all appointees.

Choice Books International also reviewed action plans for 1982 and decided to purchase several titles at special discounts from various sources.

Increasing the turnover rate of books and reducing dead stock was another concern of the committee.

The group approved the use of a Choice Books catalog of titles. Some promotional materials from publishers will become a part of the catalog, noted Paul A. Yoder, director of Choice Books.

Nine district programs were represented at this third annual rally, reported Yoder.

Pastor needed

West Abbotsford Mennonite Church invites you to apply for the position of pastor of a 250-member congregation as part of a two-man team.

This position is available on **1 January 1982** or as can be arranged.

Please apply to:
Alvin Ens, moderator
2115 Topaz Street
Clearbrook, BC V2T 3W7
Telephone 604/853-0053.

Sunday school classes at Maplewood Church, Fort Wayne, Indiana, sent 105 school and health kits to Mennonite Central Committee 29 August. At the beginning of the summer three intergenerational classes were given $15 and instructed to use their talents to multiply the money. One class hosted a "Fun-d Night for MCC" at a home and charged for various events. Another class washed cars. The third class sold tickets to a drawing to win stuffed animals they had sewn. The $383 profit was used to purchase supplies and make school and health kits for MCC.

"Are you in the census?" asks Commission on Education's Department of Higher Education, which will mail student and young adult census information to over 100 contact persons 30 October. The contact persons, from Vancouver to Sarasota, Los Angeles to Montreal, are eager to extend congregations' ministry to their scattered students and young adults, but they will only have information on those included in the census.

RECORD

CALENDAR

6-7 November — Mennonite Disaster Service Region III annual meeting, Luster, Montana

12-14 November — MIBA/MEDA meetings, Lancaster, Pennsylvania

20-21 November — MCC Peace Section US Assembly, "The Christian Faith and the Nuclear Arms Race," East Swamp Church, Quakertown, Pennsylvania

22-24 April 1982 — Congress on Urban Ministry, Chicago, Illinois

Canada

30-31 October — "Peace or Consequences: Christians Face Nuclear Reality," Swift Current, Saskatchewan

Western

23-25 October — Western District Conference, Kansas City, Kansas

27-29 November — Formerly Marrieds Retreat, "Thanksgiving and Hope," Rock Springs Camp, Junction City, Kansas

DEATHS

Rosie Hofer, a nurse who was active in the Hutterthal Church and in the Freeman (South Dakota) community, died 10 August after an illness. She was 52. Born 9 November 1928 in Puerto Rico, she is survived by her husband, Raymond M. Hofer; children Cynthia Hofer Graber, Nanette, Kim, Amy, and Dennie; a brother, Oswaldo Ortiz; and three sisters, Luz Neida Ortiz, Julita de Torres, and Juana Alavardo de Medina.

Abram G. Neufeld, longtime Mennonite evangelist, died 14 September. He was 77. Born 13 July 1904 in Osterwick, Old Colony, South Russia, he moved with his family to Manitoba in 1926. He was ordained to the ministry in 1929 and married Margaretha Duerksen in 1931. Over the years he preached in German-speaking Mennonite churches across Canada and in South America and Mexico. He is survived by his wife, Margaret, and their four children, Anne, George, Waldo, and Abe. A memorial service was held 19 September at the Winkler (Manitoba) Bergthaler Church.

Hofer

Neufeld

Harder

Unruh

MINISTERS

Eldon Epp was installed 6 September as pastor at Salina (Kansas) Fellowship.

H. P. and Hilda Epp left 2 October for a nine-month period to Bielefeld, Germany, where they will work in Christian education with the Umsiedler. Epp has served as pastor at St. Catharines United Church for 14 years. *Otto Dirks*, Waterloo, Ontario, is serving 12-18 months as interim pastor at the church.

Jerry Flueckiger resigned 16 August as director of Christian education and youth at First Church, Berne, Indiana, to accept a high school teaching position.

Milton Harder was installed 11 October as pastor at Grace Church, Lansdale, Pennsylvania. The Harders moved from Seattle, Washington, where he served as pastor of the South Seattle Church and as chaplain-counselor in a rehabilitation program for alcoholics.

Allan Martin will be installed 8 November as pastor at Hopefield Church, Moundridge, Kansas.

John Melendrez was ordained 20 September as pastor of Bethel Church, Santa Fe Springs, California.

Floyd Quenzer, former pastor at Mennonite Community Church, Fresno, California, and Pacific District president, has opened a pastoral counseling office in a poorer section of Fresno.

Harold Regier was installed 27 September as pastor at Walton (Kansas) Church.

Ralph Weber was installed 6 September as pastor at Inman (Kansas) church.

WORKER

Mary Unruh, Warden (Washington) Church, has been posted to a one-year MVS assignment in child care with the Markham, Illinois, MVS unit. She holds a BS in home economics from Bethel College in North Newton, Kansas. Her parents are John and Marlene Unruh of Warden.

our mission is... to bring hope

The Commission on Education nurtures youth, our hope for the future, by providing church school curriculum, church membership resources, and other reading material, by training teachers and youth workers, and by making possible participation in the church's life and mission.

Congregations, VS units, and others are applying to the peace and justice fund. This fund grants seed money for groups who help people in temporary or long-term poverty or in other difficulties.

This year Mennonites in Hyuga, Japan, had four special 25th anniversary meetings. The fourth meeting, in a rented hall, to which they invited the public, had over 180. Active contact with 30 in English Bible classes provides hope for future growth.

Establish a sound foundation for giving. Support the work of the General Conference Commission for Home Ministries, Commission on Education, Commission on Overseas Mission, and Mennonite Biblical Seminary through congregational offerings and/or with direct contributions.

General Conference Mennonite Church

722 Main
Newton, KS 67114

600 Shaftesbury Blvd.
Winnipeg, Man.
R3P 0M4

books

Wrestling with death

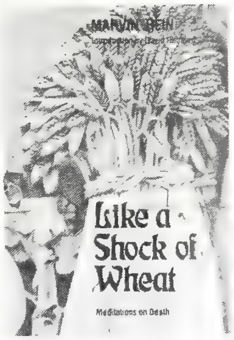
Like a Shock of Wheat, by Marvin Hein (Herald Press, 1981, 191 pages), is reviewed by Jeanne Houser, 1027 North Ash, Newton, Kansas 67114, a medical social worker.

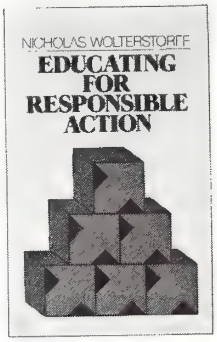
Marvin Hein has struggled with the meaning of death. These 22 brief, easily readable meditations — each focusing a specific theme and image on death, change, transition — challenge us to stop and probe the mystery we so gladly ignore, glibly explain away, distance ourselves from, and deny. In considering death there is a clear call to celebrate life freely and fully. And in Hein's words, ". . . the way one looks at death influences strongly one's approach to life" (page 13).

Hein wrestles with age-old problems: How do we honestly love the Giver more than the gift (especially when the gift is life or health)? Why does suffering happen to good Christian people? What meaning has suicide? He offers no pat answers but does reflect compassion, reemphasizing the limits of our own understanding and the unending faithfulness of God. Thus we are encouraged to view suicide with compassion and humility, reserving judgment.

Hein is realistic and honest: "I resist evading the reality of death. I recoil inwardly when people downplay the hurt of separation through death. I resent acting as if death holds no fears. . . . Separation frightens and incapacitates" (pages 37-38). Yet amid the accepted darkness of suffering he holds forth hope, the promise of new life and of glory. His hope is soundly based on Scripture — sensitively used — and the fact of God's constancy and love. He seems able to embrace the pain without losing this perspective. He also confronts us with our denial of suffering: "Some of us may be more Hebrew than Christian in our theological orientation to suffering. The people of God . . . were persuaded that God's spiritual blessings and material prosperity went hand in hand" (page 86).

I especially liked his imagery — death as a shadow, the body as a tent. His anecdotes captured my interest. There are also profound, practical insights which can prepare us for death, such as strengthening family ties and keeping those relationships clear and by praying for each other.





Hein seems to struggle with the concept of service versus giftness — service implying that we are left here to serve to pay back, giftness implying that our very existence is a gift for which we can only praise and allow ourselves to be changed.

There are perhaps no books to be given to those newly wounded by grief; presence is what is needed then. But this book is for all — for now. Don't wait until someone dies. If you do not come away with a desire to struggle with death's place in your own life, you've missed it.

Moral education

Education for Responsible Action, by Nicholas Wolterstorff (Eerdmans, 1980, 150 pages), is reviewed by Herta Funk, director of adult education for the Commission on Education, Box 347, Newton, Kansas 67114.

The cover's claim that every Christian educator should read this book is no overstatement. Commissioned by Christian Schools International, "an association of Christian day schools in the Calvinist tradition," this study by Nicholas Wolterstorff will be of special interest to those teaching in Christian day schools, but beyond that in all other areas of Christian education.

The question the author attempts to answer is this: "What are the responsible and effective strategies for altering the tendencies of persons?" (page 4). In other words, What are appropriate ways for the Christian school to teach values?

The interest in moral education in general, claims Wolterstorff, has emerged because the consensus on how humans ought to act (formerly based on common sense and tradition) has been dislodged, but nothing has yet taken that place. Because of this lack of consensus some feel it is immoral to seek to induce tendencies in students (page 5). The author argues that it is proper for the Christian community to teach its values to children. Beginning from a base of Christian orthodoxy (page 7ff.), Wolterstorff argues that a "Christian philosophy of education" or "philosophy of Christian education" has as its goal responsible action toward God and the neighbor.

The most helpful aspect of the book is the author's thoughtful, carefully reasoned analysis of three types of rival theories to his "responsibility theory."

1. *The maturational type* (e.g., A. S. Neil, Carl Rogers, Raths and Simon). This type holds "that the goal of the educational process is the mental health and happiness of the child, and that this happens when the individual's innate desires, interests, and motivations are satisfied."
2. *The socialization type* (e.g., Emile Durkheim and B. F. Skinner). The focus is on society. The aim is to induct children into a particular society to make them "well-functioning, contributing members" of that society (page 21).
3. *Interaction-developmental type* (e.g., Jean Piaget and Lawrence Kohlberg). These researchers posit stages of thinking about morality which result from interaction between people's pattern of reasoning and the environment; they try to eliminate "cognitive dissonance" and strive for "cognitive equilibium."

After sifting through and evaluating the research on "tendency learning" (he adds casuistry), Wolterstorff shares his conclusion: "A tendency to act in accord with the moral law can be cultivated in someone by appropriate use of both discipline and modeling. But what appears to be the best way to *internalize* such a tendency is for a person who acts lovingly toward the child to combine discipline and modeling with the enunciation of a moral standard which the child perceives to fit the situations and on which he or she is willing to act (that is, to internalize)" (page 109). He emphasizes the function of Christian community in teaching: ". . . in order to teach morality, the school must itself be a moral community" (page 111).

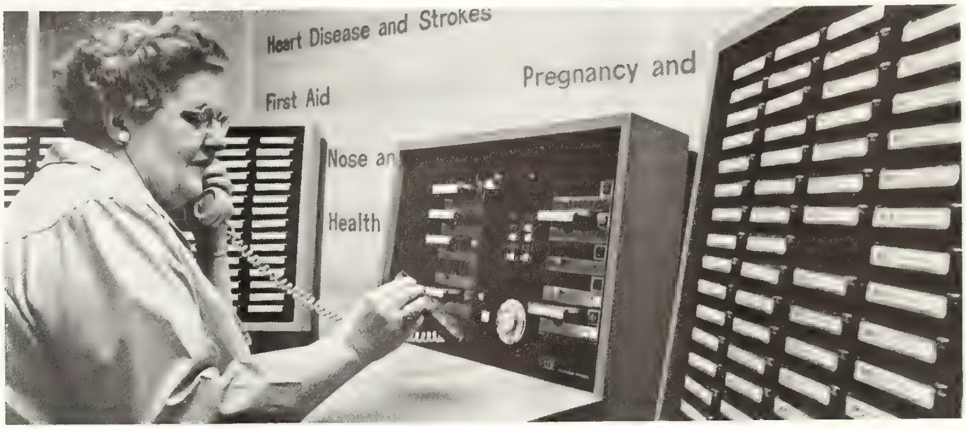
The author devotes a whole chapter to values clarification, a currently popular strategy for "tendency learning."

This is a book I have wished for a number of years and hoped someone at our seminary would write.

SPEAKING OUT

Prophetic congregations

Helmuth Klassen



Homes and hospitals may be an expression of the church, but not the utterance or unction.

An institution is any organized effort to carry out a task. For example, I think marriage is a fantastic institution, and no family should be without it.

It is common today to criticize institutions. Really we are criticizing ourselves because all are our inventions.

Probably no institution receives more criticism than the church. We used to consider the task of Christians as simple: "Go therefore and make disciples of all nations. . ." (Matthew 28:19-20). We thought that meant to preach the gospel . . . especially to Africans and Asians.

That mandate is ours, but it's so much more. The gospel means the good news also of feeding, healing, and comforting. This is why the churches also operate homes and hospitals.

Why then do we criticize our congregations?

In our formalization of church into institution, it has often lost its creative sensitivity and compassion. We have developed a structure that tends to dump the church's mandate onto the pastor — the religious service order of the Protestant church.

Today's churches need a new stimulation for mobilizing all members. Each has personal in addition to the corporate and pastoral responsibilities. The role of pastors needs to be seen more as a stimulator and facilitator.

Some pastors need to be rescued from depression and guilt feelings due to unreal expectations. We must all be active parts of the body of Christ. As manager of an institution that cares for the aged, I am concerned **how congregations serve their members in "homes" and "hospitals."**

1. I am amazed at how most churches are designed to keep handicapped people outside. We encourage people to develop dependencies. Let's change our churches to integrate and include all of our members, the well and the handicapped.

2. Homes and hospitals should not duplicate the congregation. They may be an expression of the church, but not the utterance or unction. Instead, let them be an incentive for congregations to include these people in their circle.

In our Manitoba church, a mentally handicapped person performs many deaconal ministries and has added an unusual sensitivity to that service.

3. Too often the religious services rendered in our homes and hospitals are second rate. They are last-minute, thrown-together programs, quite often with some people excusing themselves too late for proper changes. (4) Where integration is not possible, attempts must be made to keep in touch with bulletins, newsletters, and other correspondence. (5) Churches should not be absolved of financial responsibility either. Input generates interest. (6) Pastors are too often over-professionalized and under-humanized. Ministry must begin where the people are. (7) Contacts must be of compassion/empathy, not of pity.

In no way does this excuse institutions from a spiritual character and caring nature. We must work together with congregations.

Future issues for our churches: (1) Caring needs to be our primary mission focus. (2) Churches need to develop more visible positions on euthanasia, abortion, compulsory retirement, and other current issues relating directly to the members. (3) Integrity and quality in health care must be promoted in spite of their costs. (4) Churches must show creative leadership in more than administration of institutions. Instead of the usual staff of pastor/secretary/custodian, there needs to be consideration for social workers, seniors' pastors (may be more essential in future than youth pastors), and a greater creativity in developing "community." (5) Give higher personal priority to budgeting our dollars for Christian ministries. The tax dollars will not carry the increasing costs for social services even to our members. (6) Develop well-rounded service ministries to aged as this population grows. (7) Involve more older people on boards and programs. (8) Encourage seniors and handicapped in role modeling relationships within the total congregation. (9) Take another look at what it means to see the total person — all people — "in God's image." This requires a value system other than the production orientation to which we are so deeply accustomed. People have value apart from how much they can produce per hour. Children today are not being raised quite as much in the production orientation as most adults have been, but our seniors and handicapped are still too often valued against that system.

Issues facing our institutions: (1) We must provide more specialized and personalized services. (2) Our basis for larger community service and witness needs to be more clearly established. (3) Our resources to congregations and families need to be more cooperatively planned and agreed on. (4) In a time of organized labor, we must continue to build the "second mile" concept in staff who serve our institutions. (5) Our institutions must be more creatively prophetic laboratories to discern new ways of ministering to *and* for the body of Christ.

The midnight cry

I found some very timely remarks in *The Christian Leader* that need to be heard among our GC.

Kenjiro Hakomori says, "Lust violates the virgin and brings abortion; and lust in war brings horror to millions."

Kelly Bergen writes, "We are called to be a peculiar people, often despised 'though happy,' but never popular. If the last thing Christ had said to his disciples before leaving them had been 'don't make waves,' God's plan for our salvation would have been a dismal failure. Are we striving to reform or conform?"

We are living in a troubled world and a spiritually troubled church. The midnight cry will come, "Behold the bridegroom cometh; go ye out to meet him" (Matthew 25:6).

Jesus illustrates it as 10 virgins — five wise and five foolish. The wise went out to meet him; the foolish were found wanting.

What was wanting in their lives? Were they professing believers who failed to live for Christ?

Jesus came to redeem us. He gave his life for us on the cross. I thank him for also redeeming me. Let's not neglect him or fail to live for him. Instead, let's live courageously and happy — witnessing for Christ to the world and being ready to meet him when he comes. *Abe E. Kroeker, Inman, Kansas 67546* 14 September

Sympathy and gratitude

Belatedly we express our sympathy in the loss of your son. I think it is possible for someone in the midst of good circumstances and caring relationships to suddenly find oneself overwhelmed by infinite hopelessness — an emotional state which returns repeatedly, so that one wonders, "Will I ever feel *good* again, and how can I arrange to get there?" I think many or all depressed states have a chemical or physiological basis.

We appreciate the help you are giving us in your work as editor of *The Mennonite.* The scope of concerns dealt with, the sensitivity of your editorials, the up-to-date appearance of the publication, the reflective gems on the meditation page combine into a paper I look forward to receiving and find that my time with it is well spent. Is it sinful to be proud of our Mennonite paper? *Evelyn Krehbiel, 229 Brookwood, Bluffton, Ohio 45817* 25 September

Editor's note: Many hundreds (possibly over 1,000 by now) of letters have come to our family in response to the writings and knowledge about Glen's death. Most are too personal to print. They have been deeply affirming in Christ. This and your prayers are making a big difference in our lives. We have discovered many others who are also deeply wounded. My prayer is that in our mutual woundedness we may also find a common help in the grace and mercy of God by his Holy Spirit.

I too wonder what I can do

I just finished reading the 15 September editorial "Quarter Century Married."

I have come to appreciate your work very much. I secondly want to note my appreciation for your sharing your sorrow of your son's recent death. My children are still quite young, but I too wonder what things I should be doing to help them in their growth. *Ronald J. Litwiller, 1110 North Main, Goshen, Indiana 46526* 25 September

Ministry to youth is crucial

I have followed your editorials since the death of your son. As the churchwide youth staff person for the Mennonite Church, I extend deepest sympathy and express my hope and confidence that God's grace will continue to sustain you as you deal with this most difficult and painful memory.

I express my gratitude to you for allowing readers of *The Mennonite* to participate in your grieving through your helpful editorials. Though your experience involves much suffering, your openness offers an opportunity for significant learning. Your 6 September editorial "Teach Like a Burning Fire" is especially insightful in relationship to ministering to adolescents. You write that "adolescents *need* more care from *all* of us *together.*" I believe that this is a key to effective nurture of youth in the next decade.

We have gone too far down the road of stratification by age. We have come to assume too much that learning will take place primarily as peers relate together. This has become so prevalent that in many places adults hardly know how to relate in any effective way with adolescents. In fact, I see a certain fear in many adults when it comes to relating to today's youth.

This is often also the case in the church. We believe that the "youth group" will carry the entire burden of youth nurture. When it does not seem to carry out concerns effectively, we blame the sponsors for not doing their job well. Or we blame parents when a youth seemingly does not "turn out right." I believe we must find ways of involving more adults in the congregation in significant relationships with youth. These must be supportive relationships, ones that walk with youth, helping them to clarify their own faith. Through such relationships the opportunity is also available to advocate faith in effective, noncoercive ways. This is not to negate the usefulness of youth group activities but to suggest that effective intergenerational relationships have been neglected, and we stand to lose a great deal because of that.

This is a critically important agenda for our congregations in the next 5-10 years. We must learn to relate more effectively on an intergenerational basis in our churches or risk losing too many of our young persons. Even losing one is too many. In many congregations this will require intentionality, providing specific assistance and even some structure to help facilitate relationships on this level. *Lavon Welty, Box 1245, Elkhart, Indiana 46515* 28 September

The Mennonite in Indonesia

Let me add my voice to those from overseas. I am delighted to be receiving *The Mennonite* and am most grateful to my home congregation, Bethel Mennonite, Winnipeg, for making this possible. Generally, mail service is good. For example, the issue dated 8 September I received on the 17th — which is perhaps better than within your own countries.

Thanks for your timely coverage of current church and worldwide happenings, as well as for the more reflective and inspirational pages. I've begun a file of materials to use in classroom discussions or other group settings, and almost every week some clippings are added from *The Mennonite. Mary E. Burkholder, Satya Wacana Christian University, Salatiga, Indonesia* 28 September

MEDITATION

Cooperating with God in creation

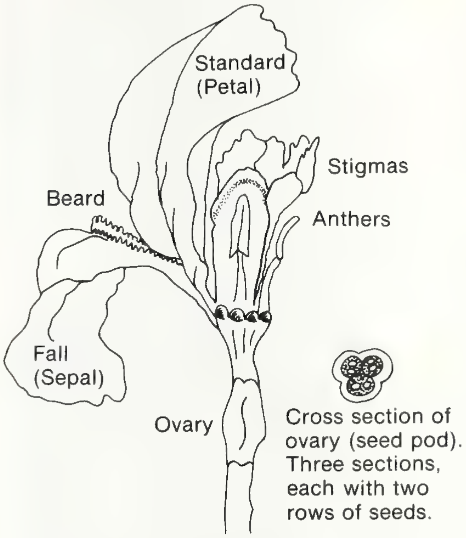
Every morning for about 20 days in May my husband, Adam, is in his garden before sunrise, cooperating with God in creation.

Adam recognizes God as the Creator, but his creating did not end with the original Genesis. God is not through creating, and Adam thinks of his hybridizing iris hobby as helping God create new flowers, different from—and perhaps more beautiful than—any that have bloomed before.

Adam's part in the creation process consists of taking the pollen from the anthers of a flower of one variety of iris and applying it to the stigma of a flower of another variety. He attaches a plastic label on which he has written the name of the plant from which he got the pollen onto the stem of the pollenated flower.

The next step is up to God. If the cross takes, the pollen will send a thin "thread" down to the ovary, fertilizing the tiny embryonic seeds in it. Within three or four days the ovarian pod begins to swell. About 20 percent of the crosses will produce pods, most of which will mature. In about two months, when they begin to split at the top, Adam removes them from the plant and puts each pod into a tin can, together with the label that had been attached to the stem, on which he has now added the name of the pod parent to that of the pollen parent.

Cutaway sketch of an iris blossom.


Standard (Petal)
Stigmas
Beard
Anthers
Fall (Sepal)
Ovary
Cross section of ovary (seed pod). Three sections, each with two rows of seeds.

When the pods are thoroughly dry, he shells them and puts the seed into envelopes onto which he has written the names of the pollen parents.

After the first frost, the seeds are planted close together in a corner of the garden, with small plastic labels (on which Adam has written the number recorded for that cross) stuck into the ground to mark the section of seeds from each pod. For their winter's nap, the seeds, about 1½ inches deep in furrows, are covered with a porous substance such as potting soil and about two inches of straw. Which seeds will sprout and grow is up to God.

In the spring, when the first little plants begin to show, Adam gradually removes the straw. The plants continue to grow in this seedbed until summer, when they are transplanted into rows in the garden, each group now labeled with a metal marker. After another winter covered with a light mulch of straw, some of the adolescent plants will bloom in their second spring, and Adam has a chance to see the result of some of his crosses. By the third spring, the seedling garden is a riot of color, and the "agony and ecstasy" of the hybridizer begins.

For me the thrill of the whole undertaking comes from walking through the seedling garden, knowing that each of the more than 1,000 iris plants is unique. There have never been any exactly alike. The plants which grew from seeds out of the same pod are like a family of siblings. Some look like the pod parent; some more like the pollen parent. Most look somewhat alike, yet each flower is different.

Out of every 100 seedlings, at the most two will meet Adam's standards for possible registration by the American Iris Society and introduction for sale. In addition to these, he will keep another four or five for further evaluation. The rest he will give away. The "impossible" ones, which he does not consider good enough even to give away, we take to our "iris cemetery" in the ditch across the road, for a possible resurrection next spring.

While this has been going on, another year's adolescent plants have been maturing. Another year's seedlings have been growing in the seedbed to be transplanted as soon as there is room for them in the garden. And this year's seeds have been ripening in their pods to be planted in the fall.

And so, with one year blending into the next, Adam's cooperation with God in new creations continues.

Amelia Mueller

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EDITORIAL

Opening our spiritual windows

The Exodus experience of biblical ancestors forms for us a basic image of spiritual pilgrimage in this world.

The Pharaohs used Israel to breed slaves. Israel had no private life, and its sense of personal worth shriveled.

God called Moses to lead his people out of this restricted bondage.

The people initially greeted Moses' message of freedom with great joy. It spoke to their innermost yearning. Hope at last.

Pharaoh did not want to lose his cheap labor. He came down even harder on Israel. Immediately the people cringed and complained about Moses.

God works patiently among his people and in an ofttimes cruel world. Through a series of encounters, God — via Moses — prepared Israel and Pharaoh for the Exodus.

Moses instructed Israel to eat their last meal in Egypt with "your loins girded, your sandals on your feet, and your staff in your hand. . ." (Exodus 12:11). Be prepared for a spiritual pilgrimage.

The people set out from Egypt to the Promised Land. God gave them miraculous passage through the Red Sea, the wilderness of Shur, Marah, and Elim to the wilderness of Sin.

God had permitted Israel to take only a few essentials for the journey. Once en route he invited them to live one day at a time. This was to be a spiritual pilgrimage to freedom.

It had sounded super, and they rejoiced in the plagues upon the Egyptians. But the wilderness quickly tested their spiritual endurance. They murmured, "Would that we had died by the hand of the Lord in Egypt, when we sat by the fleshpots and ate bread to the full. . . ." (Exodus 16:3).

Slavery with pans of meat was preferable to wilderness wandering with only faith in the unseen God as assurance of sustenance. Moses had to call God repeatedly for assurance to his people. Each new sign of God's sure presence and power was quickly overcome with doubt and fear.

That's how it is in our lives. Many live in bondage of all varieties. God sends his ministers/leaders among us to open our spiritual limitations. He offers to lead us on spiritual pilgrimages to heights and depths and breadths we have only dreamed of.

Deep inside we long for new and living water — lifestyles of the Spirit. But pilgrimage is 180 degrees different from status quo. We yearn for this Spirit-life. And so we reach out. He beckons.

We step out in faith, and God beautifully gives us a fresh diet one day at a time. Hey! What about the comforts of routine? There is, after all, something nice about knowing tomorrow will be much like today.

So we pull in our antennae and settle down. Instead of God's pilgrim people, we become at home in this world with its banks, mortar, and computers. We fear those who speak of a greater, more blessed spiritual pilgrimage that could be ours. Confined restriction with fairly reliable government and economy seems safer than one day at a time adventures of faith.

Paul Miller's article "After Human Life Seems Over" tries to remove some of our spiritual blinders. There is another world of which we know so little. More believers are coming to know its reality. That world comes to us more and more as our spiritual windows are opened.

Ever since our son Glen's death, our family continues to mention him or his spirit in our prayers. In some ways he's *not gone*. I've never before felt it so keenly. Our usual concept of life is too limited by scientific concepts. God's Spirit wants to open our lives wider as long as we live, and one day we'll become one with his Spirit.

I believe we can only experience blessing as our spiritual windows open wider to greater pilgrimage with God's Spirit. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:38 27 OCTOBER 1981

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- Hope for today's young people
- Do more Mennonites drink?
- South African legacy
- Contemplation of a fetus
- Out into the desert

ELKHART LIBRARY

“I think we must offer a minis

Hope for today’s young people

Fred Unruh

“Life is a bowl of cherries!” That was one of the slogans of my generation during our student days as we anticipated the possibilities of the future. We dreamed about well-paid professional careers secured by our university education. We planned to travel, expected prosperity, and believed that God would generously bless those who worked hard, stayed clean, and helped the poor. Our dream of the future was a world of human progress, full of optimism.

Our children, now in university, have taken our optimistic slogans and rewritten them to fit their own appraisal of the future.

Their slogans shatter our sensibilities with the brutal declaration: “Life is the pits!”

We who launched our careers in the 1950s find it hard to understand what our children feel today.

hope in a time of hopelessness" Martin Sawatzky

Recently God brought one of his spokespersons to our community. A chaplain at the University of Western Ontario, Martin Sawatzky, told us at a noon luncheon what university students are feeling and saying about their lives in the 1980s. His words were discomforting and disturbing, but at the same time helpful in understanding what is happening to us *all*.

Realistic. The first word to remember about how many students think about their world is that they are *realistic*. Young adults today in many ways are *very* realistic. They have taken a long, hard look at what is happening, and they understand what it means. They do not engage in fantasy about a world as we wish it were, as we did in the 1950s.

In my university days, we wanted to see a nice, clean, happy world. So we shut out the realities around us. We did not want to see the spectre of ugly racism, the oppression of women, the nuclear arms race, or our own prosperity stolen from the poor in the Third World. We created a Camelot in our dreams.

And then, in the 60s, that dream exploded as cities began to burn; the oppressed marched for freedom; youth experimented with drugs, sex, and live-ins; women asserted themselves; and Vietnam became a "beam" in our eyes.

The capstone event of the 60s was the shooting of students at Kent State University who were calling us to responsible leadership.

And in the 70s Watergate flooded our TV screens.

Realism!

Our children watched the Vietnam War unfold on TV. They watched as nuclear missile sites were built on a neighbor's farm. They learned the hard way that not even thousands of Christians personally delivering their concern to Washington, DC — in moral protest — would affect public policy. A trainload of Native leaders and people arriving in Ottawa made no difference on decisions of justice and oppression.

Our children — a generation now in university and in their first jobs — are realistic . . . and afraid.

Helpless. The gut-level response to their appraisal of life in the 1980s is often a deep-seated feeling of helplessness. Helplessness based on realism. They have looked at life as it is today and have come to believe there is nothing they can do to change anything. And it is not hard to see the reasons.

Our children have grown up with the A-bomb. All their lives have been lived with the awareness that the world could explode any day in their faces. The films of Hiroshima forecast their future. The awareness that the USA and USSR and a dozen other countries have enough nuclear weapons to wipe all life off our continent *is* the ghost that greets them when they wake and when they go to sleep. There appears to be nothing the ordinary citizen can do to stop the madness of the arms race.

Computer technology is another component of their lives. They have come to feel that computer banks control their future. Computers store up every bit of "important" information about us: grades in school, job performance, health histories, sexual orientation, political commitments. Everything that might affect a student's future is controlled by the computer, and the computers are owned by the big corporations and the government.

Many students feel they are being held ransom by the corporations, who can blackmail us all to do exactly what they want. Many students feel helpless at the hands of power manipulators.

Violent. Realism, helplessness, and a fascination with violence. There is a growing enchantment with the possibilities of violence as the right power to get what you want. If you want something, do it in any way you can, with whatever force you may need. Coercion, subversion, and violence are the new trinity for action. Violence offers power where freedom and identity have been denied.

The peace symbols of the 40s (memorial cemeteries to those who gave their lives in combat) gave way to new peace symbols in the 60s (protest rallies by those who believed life is given by God for living).

One of the signals about this fascination with violence is the audiences that come out to hear the former aides of former president Nixon. These speakers *were convicted* and sentenced and served time in jails for illegal actions. *They are campus heroes today*. They speak to packed houses about the reality that the strong must step on the weak to achieve what they want.

Because many young adults already believe they have everything to lose, some are ready to choose any method of action to get what they want. On many US campuses, students endorse the draft, oppose the Equal Rights Amendment, and are fascinated with the use of brute force. (The climate is similar among Canadians.)

Adults who lived the 1930s and the 1940s in Europe see grim reminders of the emergence of fascism in those turbulent days. Our GC worker in higher education, James Dunn, describes the Reagan landslide as the determination in the US for one last great fling before the world blows up.

Escapist. In a world pervaded by feelings of despair, helplessness, and a growing infatuation with force, how can we keep our sanity? For many students and our neighbors at home, the way to survive is to *escape*. To stay sane means to find a way to forget reality, or overwhelm it with a substitute. The weekend party with beer, pot, and sex is an escape from the real world. For a few days reality fades away, chemicals take over, and we can be surrounded by make-believe love and the illusion of peace.

Monday's hangover reminds you that escape is a false messiah.

Another escape is refusing to get serious about anything. Maybe if we refuse to talk about it — or if we ignore it — it will disappear. "Let's not get serious" is how we escape living with reality. Living together as sex partners instead of getting married is another symptom of our refusal to get serious about our relationships.

Escapism also has its religious expressions. Some Christians turn to seeking an emotional high, looking for a faith that will make them feel good, hoping that hard decisions will go away. And so TV religion is largely an escapist faith that deals with "God and me and my prosperity." We don't want to face the threat of war, racial injustice, or poverty, so we hide in popular religion's escapes.

Escaping reality is not the same as apathy. In my student days we didn't give a hoot about anything. In many ways our children care; they are concerned, but doubt they have any chance to avoid catastrophe.

Today's questions find answers in the mystery and the miracle of a Palestinian refugee boy, born in a crazy, troubled time, who paid with his life to answer our haunting questions.

Ministry of hope. I asked Martin Sawatzky what our ministry might be to a disillusioned generation and their parents. He answered, "I think we must offer a *ministry of hope* in a time of hopelessness."

People are asking, "How can I keep my sanity?" "How can I find any meaning at all in this time?" "Is there any dream of the future to which I can give myself?" "Does anybody out there *care* about me or my life?"

Is there hope for us?

Yes, there is, but the hope we Christians must offer to those who see only despair must be realistic, not merely an emotional escape. We live in a dangerous time. It won't help much to say things like, "Oh, it's not as bad as all that." "Cheer up, things will get better." "God won't let anything terrible happen to us, if we believe."

Frightening times help us clarify what *genuine faith* means. A wishy-washy, vague faith will not see us through dangerous times. These are times in which we may invite people to abandon their false hopes and put their faith in Jesus Christ, who is Lord.

Our children are telling us they no longer trust education, computers, capitalism, socialism, or science to save their lives. This is a time to explore the purposes and will of God as the way to meaning for life.

There is hope for us and for our children. Hope is not wishful thinking — wishing something might happen but knowing it won't. Hope is based on expecting action. Hope is believing that just as God has acted in other times, God will again act in and through us. Hope is based on the knowledge that there is a hidden spiritual power that will be put to work when God so chooses.

Despair tells us there is no God, t God, if he exists, does not care. But is not dead. The God of creation, the God of the exodus, the God of resurrection is with us. The power of God is the basis of our hope. We may not always see what God is doing, but that does not change his acts among us even today.

On the walls of a Nazi concentration camp, rescuers found these words by an unknown author, words of trust and hope: "I believe in the sun, even when it is not shining; I believe in love, even when I feel it not; I believe in God, even when he is silent."

Finding *hope* in God is in some ways like attaching a powerful electric motor to the power line. The power *unattached* sits idle and dead, but once it is hooked up to the source of power and the switch is tripped, hidden power surges through the wires, activating and mobilizing that motor for work.

Hope calls for being wired to the generator — God — and throwing the switch of our personal commitment to do his will. There is an alternative to the dead-end route most people in our world have chosen. That alternative is to give ourselves wholeheartedly to *living* and *doing* what Jesus Christ came to tell us. This means abandoning our selfish schemes to get rich or escape any responsibility or exploit the world so we can live in luxury.

Hope is something that *comes to us as a gift* when we give ourselves with reckless abandon to *doing the will of God*. Like that electric motor, power comes when we go to work, not when we sit idle.

Paul was very much aware that *hope* is a gift, a gift born amid hard experiences. "We can rejoice, too, when we run into problems and trials, for we know that they are good for us — they help us learn to be patient. And patience develops strength of character in us and helps us trust God more each time we use it until finally our *hope* and faith are strong and steady" (Romans 5:3, 4, *The Living Bible*).

There are solid answers to the haunting questions of our time: Is there anything worth living for? Is there any dream to which I can give my life? Does anybody out there care about me? How can I keep my sanity in a crazy world? Those questions find their answers in the mystery and the miracle of a Palestinian refugee boy, born in a crazy, troubled time, who paid with his life to answer our haunting questions. •

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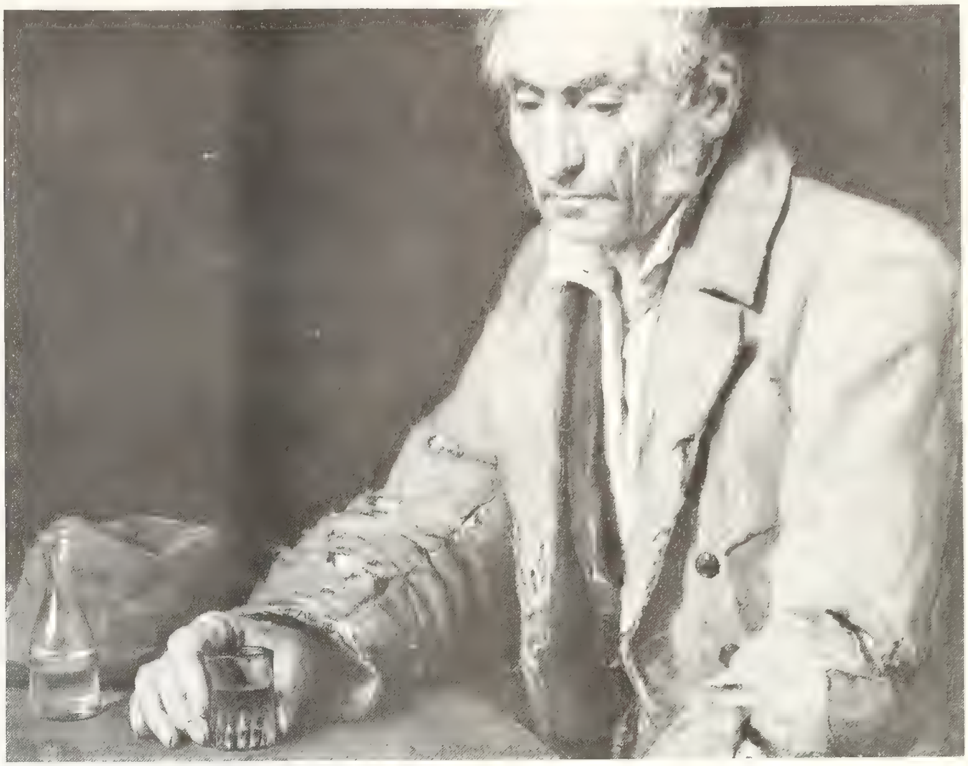
Do more Mennonites drink?



In our reports to various groups across Canada who are interested in the issue of alcohol use within their communities, we are often asked if we have any indication that more Mennonites are drinking now than did a few years ago.

When a survey is conducted at only one point in time (i.e. not identical questions asked several months or years apart) it isn't possible to simply look at the present age of the respondents and conclude that if more of the younger members drink, then the proportion using alcohol has increased. Older members may have been drinking in the past and may have stopped. Younger members who now drink may stop in the future. And we don't know the extent to which those who have left the Mennonite community have increased or decreased their use of alcohol.

Nevertheless, there are a few things that we can say about this issue from the study. Eighty-five percent of the drinkers in the study report that they began drinking between the ages of 15 and 25. This tells us that introduction to alcohol appears to be a decision made at a specific period in a person's life. It also tells us that if there is an increase in the proportion of Mennonites drinking, it is most likely occurring as an increase in the proportion of the age group now 15-25 who are beginning to drink, in comparison to the proportion of older people who began to drink years ago when they were 15-25 years old.

We have some data that may help us to see if this is in fact happening. We asked the nondrinkers if they used to drink. We will assume that those who drank but have stopped also began between ages 15 and 25. This is an assumption, but it emphasizes the early drinking of past drinkers and therefore increases the period in which they may have been drinking before stopping. In other words, it slightly biases the test in favor of showing no increase in drinking patterns over time. If no increase is occurring, then there should be no decline in the proportion of respondents reporting drinking as their age increases. In other words, the same percentage of people should report drinking no matter what their age at the time of the study.

However, the second row of the enclosed table suggests that an increase is occurring. If we combine the present and past drinkers, we see that more drinkers are reported as the age of the respondents decreases. This suggests that each succeeding generation of 15-25-year-olds is reporting more and more drinkers. (If the 20-to-24-year-old group is slightly lower than the next group, it is because some of those respondents are still only 20 and may yet begin drinking before they are 24.)

The data suggests that more Mennonites are drinking today than in the past. Perhaps what is more important is that we can assess the age at which the critical decision is made. This might help some congregations interested in education about alcohol see the need for a program directed at the 15-25-year-olds. *Third in a series of four articles based on MCC (Canada)'s study of Mennonites and alcohol in Canada* •

	Present Age										
	20-24	**25-29**	**30-34**	**35-39**	**40-44**	**45-49**	**50-54**	**55-59**	**60-64**	**65-69**	**70+**
Present drinkers (percent)	38	46	41	29	22	16	14	12	12	2	2
Present and past drinkers (percent)	55	64	55	49	30	28	29	22	21	14	10
Number of respondents	(147)	(121)	(121)	(95)	(93)	(111)	(96)	(81)	(66)	(55)	(98)

Mennonites and alcohol/3

NEWS

Sadat was seen as stabilizing force in Mideast

New York, N.Y. (RNS) — Egyptian President Anwar el-Sadat, 62, assassinated on 6 October, was generally regarded in the West as a strong voice of moderation and a genuine force of stability in the volatile Middle East.

Religious leaders around the world hailed his historic, precedent-breaking meeting in 1977 with Israeli Prime Minister Menachem Begin in Jerusalem as a significant step toward that goal.

The meeting led in 1978 to the Camp David summit talks among Sadat, Begin, and US President Jimmy Carter, which, in turn, led to the signing of a formal peace treaty in 1979 between Egypt and Israel, ending 30 years of war. Egypt thus became the first Arab state ever to give official recognition of the existence of the Jewish state.

Sadat shared the 1978 Nobel Peace Prize with Begin. Later that year, the Egyptian leader was awarded a World Methodist Council Peace Prize for his "courage, creativity, and consistency in the cause of peace," and specifically for his 1977 visit to Jerusalem "in order to break the long-established deadlock in relations between Israel and Egypt."

Sadat, a devout Muslim who called his journey to Jerusalem "a sacred mission," laced a speech to the Israeli parliament with references to a shared belief in the one God.

During his term of office, Sadat changed Egypt's economic system, ending 20 years of centralized control, fostering private enterprise, and encouraging foreign investment. But the direct benefits of the change were felt only by a small class. The overwhelming majority of the 40 million Egyptians have grown poorer in real income.

Sadat also put a stop to open police repression and restored relative independence to the judiciary.

At the same time, however, he was unable to turn aside challenges to his policies from leftists and Muslim religious fanatics on the right, who considered the government of Sadat a "godless" regime. He was also faced with opposition from elements of the Orthodox Coptic Christian community, the country's largest minority religious group, numbering some six million. Sadat was accused by Coptic opponents of encouraging "religious suppression and discrimination."

The late President Sadat (left) speaks with Israel's Prime Minister Begin.

MCC (Canada) comments on constitutional ruling

Winnipeg, Man. (MCC) — The executive committee of MCC (Canada), while dealing with its broad and far-reaching agenda at its meeting on 25-26 September, recognized that the constitutional decision of the Supreme Court of Canada, announced 28 September, is of unusual importance and that national unity will probably continue to be a concern for some time to come.

The high court's ruling, which came two days after the meetings, declared Prime Minister Pierre Trudeau's plan to bring the Canadian constitution "home" from Great Britain as legal, although the Supreme Court decision also insists that provinces must agree to any future amendments to the document.

The committee attempted to clarify its own view of the situation and in doing so it recognized the following points as important in its own understanding.

1. "We believe that we have an obligation to pray for and to work for the well-being of our homeland and its people.

2. "We recognize that the 'problems of national unity' have been a concern for a long time, that there are many social, economic, cultural, and institutional dimensions to these problems, and that numerous political leaders have worked with sincerity and determination in efforts to resolve these problems."

3. "We recognize also that regardless of how the Supreme Court rules, some of these problems will continue and may even become more serious, and that therefore it is important to remember that the gospel calls us to faith, hope, and love. We believe that this means, among other things, that people should not allow themselves to be overcome by the problems, that instead they should continue to work in trust and faith that problems can be resolved and peoples reconciled."

4. "We confess that, like other Canadians, we have often been too cynical. We should be giving more encouragement to the leaders of our country (including those who come from our own people), even though we do not here endorse any one course of action. We should also work harder at fulfilling our own responsibilities to the end that God may be glorified and the well-being of all people, including those outside of Canada, may be enhanced."

Communicators get "on line" with new technologies

Toronto, Ont. — The impact of new communication technologies was the topic of a two-day, ecumenical conference here 30 September - 1 October. Over 70 religious communicators attended the event, sponsored by the National Council of Churches.

The thrust of the conference was an introduction to the coming technologies and an examination of how the new developments will affect religious communication. Guest speakers included John Bachman, author and former communication executive for the American Lutheran Church; Hazel Henderson, author and renowned futurist; G. A. B. Moore, ordained minister and professor at the University of Guelph, Ontario; Ted Peters, associate professor of systematic theology at Pacific Lutheran Theological Seminary in Berkeley, California; and Joseph Roizen, president of TELEGEN, an international television consulting firm.

Conference participants were introduced to current technological developments, many of which have been made possible by the microprocessing chip, and how the new developments may converge. Cable TV, direct broadcast satellite, home computer systems, and new audio and video capabilities will converge in the next 15 years.

John Bachman suggests ways in which churches should respond to new communication technologies.

Such a system will allow North Americans to shop, bank, gain education, transact business, be entertained, and participate in religious experiences from the privacy of the home. Current forms of communication will be drastically altered.

The social impact of such new communication technologies will be basically twofold. First, they would provide media consumers with more choices in the assortment of programs currently available on traditional radio and television. They would also allow two-way communication.

In responding to the question of the impact of new technology on the church, Peters remarked that the new information age "can't be avoided." He suggested that churches begin to educate their members on how the new systems operate, that they begin to build congregational networks for using the new media, and that churches concentrate on pre-evangelism. Peters indicated that evangelism through the media usually isn't effective.

Bachman added that the churches must respond to the new technology in two ways. First, they must work at counteracting what is a dominant use of media in the US and Canada, referring to current forms of entertainment offered by commercial radio and television. Second, Bachman urged churches to advocate the right to present religious views through the new media.

Mennonite delegates attending the consultation were Ken Weaver, Mennonite Board of Missions, Elkhart, Indiana; William Miller, Goshen (Indiana) College; Laurence Martin, Mennonite Publishing House, Scottdale, Pennsylvania; and Barth Hague, General Conference Mennonite Church, Elkhart, Indiana. Further study of the new technologies by the Mennonite churches is planned. *Barth Hague*

Seminar gives firsthand exposure to justice issues

Malaybalay, Philippines (MCC) — Is violence ever justified in trying to bring about change? What is the effect of foreign economic and military aid on Third World countries? Does the church have a role in transforming society?

Participants in a Mennonite Central Committee-sponsored "Justice-Shalom Seminar" returned eager to discuss these and other questions following a week's exposure to various places of tension and conflict in the Philippines.

The diverse group of approximately 20 teachers, social workers, missionaries, and journalists from several Asian countries and North America also listened to Philippine church and political leaders during the second week of the 23 May to 7 June seminar, held at a religious retreat center near Tagaytay on the island of Mindanao. MCC Philippines workers Earl and Pat Martin of New Holland, Pennsylvania, did most of the planning for the seminar.

Justice-Shalom Seminar participants

After a day for a brief introduction to the Philippines and a visit to the national penitentiary to see political prisoners, participants divided into three groups for a week of varied "exposures."

One group went to an export processing zone in Bataan, the first and largest of 18 proposed zones set up by the Philippine government for foreign industries. The group also visited the US military bases of Clark Air Field, Angeles City, and Subic Naval Base, Olongapo City.

Members of the second exposure group traveled around the large southern island of Mindanao, where they observed the situation of workers in multinational agribusinesses. They also learned of the ongoing conflict between the Philippine Army and Moslem rebel units from MCC Philippines worker Patty Wagner of Trotwood, Ohio. An influx of Christian settlers on Mindanao has uprooted large numbers of Moslems from their homes, and tensions between Christians and Moslems are high.

The third group visited the Chico River Valley in northern Luzon, where the Philippine government has been trying to build four large hydroelectric dams. The project, which would flood villages and rice terraces created over hundreds of years, has met considerable resistance from tribal people living along the river.

Back at the retreat center participants spent a day and a half sharing their experiences during the week. During much of the rest of the time resource persons helped provide some perspective for these experiences.

Between the main speeches participants heard testimonies of social activists in the Philippines and spoke of their own involvements in their home countries. The seminar concluded with a time of worship.

Seminar participants did not formulate a final statement of belief, but agreed that "in face of present realities, the greatest violence is inaction."

The development of the neutron bomb "allows the return of civilized warfare, even in a nuclear war," says a scientist who has been called "the father of the neutron bomb." The scientist, Samuel T. Cohen, expressed his views in an interview with *The Wanderer*, a conservative Catholic weekly published in St. Paul, Minnesota. Cohen said the neutron bomb has made a kind of limited war "a real possibility." He said it also could further the Christian concept of the just war, since it would be available "to defend the order of justice from . . . evildoers."

The 12 Texas Catholic bishops have joined in a statement opposing the US government's decision to assemble the neutron bomb. The bishops' statement came at a meeting in Corpus Christi three weeks after Bishop Leroy T. Matthiesen took a public stand against the decision. The Amarillo-based Pantex Corporation which will assemble the nuclear warheads is in Bishop Matthiesen's diocese. Matthiesen had called the president's decision to assemble the warheads "the latest in a series of tragic anti-life positions taken by our government." He also asked workers at the plant to consider resigning their jobs.

Radio broadcasts to be anecdotal, not superficial

Winnipeg, Man. — "Present the Christian message in an episodal, anecdotal fashion, but avoid the pitfalls of mainstream broadcast evangelism" was the suggestion made by a group of religious and media leaders to staff persons currently developing a new radio program for the Conference of Mennonites in Manitoba. Fourteen participants gathered here 2-3 October for a "blue sky" session sponsored by the Manitoba Conference's Faith and Life Communications (FLC) and Faith and Life Radio and Television (FLRT) of the General Conference.

FLC is developing a new radio program which will speak primarily to Mennonites across North America. The agency presently produces three programs, two in the German language and one in English.

Those participating in the session were: David Schroeder, professor, Canadian Mennonite Bible College, Winnipeg; Erick Sawatzky, Saskatoon (Saskatchewan) Pastoral Institute; Bob and Margaret Richer-Smith, Mennonite Church of Normal (Illinois); Walter Unger, producer, and Harold Redekopp, director of music, both of the Canadian Broadcasting Corporation (CBC), Toronto, Ontario; Elmer Hildebrand, vice-president, and Jack Hoeppner, engineer, both of Golden West Broadcasting Company, Altona, Manitoba; Diane Umble, professor, Bethel College, North Newton, Kansas; Barth Hague, director, Faith and Life Radio and Television, Elkhart, Indiana; Victor Sawatzky, Henry Loewen, and Robb Nickel, all of Faith and Life Communications, Winnipeg. Eric Friesen, director of programme operations for CBC Radio, Toronto, served as process leader.

The group considered project history, present theological and Anabaptist environments, trends in radio audiences, and new developments in technology and religious media in formulating its suggestions. Commenting on the discontinuation of *The Mennonite Hour* radio program, Victor Sawatzky, FLC director, said, "In the past, we've had a strong (radio) voice in Canada. We no longer have that. An Anabaptist radio voice is now needed among many other radio voices."

The recommendation by the "blue sky" session participants to the radio planners from Manitoba Conference was to develop a program which would speak primarily to a Mennonite audience, 35 years old and older, with a focus on parents. The program should be clearly Mennonite, using anecdotal storytelling to present biblical answers to basic human needs. The participants further recommended that the planners consider producing and releasing the program in the US as well as Canada.

The suggestions made at the session will be formulated and proposed to the Manitoba Conference and the Commission on Home Ministries for consideration. *Barth Hague*

Despite economy, FJC meetings reflect positive spirit

Freeman, S.D. (FJC) — "The general mood at the meeting reflected a resurgence of spirit and positive feeling," said Freeman Junior College president Art DeHoogh, "even in the face of economic uncertainties caused by Reagan budget cuts."

The corporation gathered for their 80th annual meeting on 28 September in Pioneer Hall. Devotions were given by Tim Caspers, academy coach and physical education instructor, after an opening hymn led by Peter Friesen, associate professor of college music.

Gordon Brockmueller, president of the board of directors, presided over the meeting, which included reports given by DeHoogh, dean and registrar Leroy Saner, principal George Faul, director of financial aid Steve Lee, director of admissions Twyla Lee, and student association presidents David Engle and Larry Miller.

DeHoogh presented the financial report and the $700,000 projected 1981-82 budget. He related his encouragement that last year's budget at FJC "ended in the black."

Significant areas of growth and improvement were commented on in the reports by college staff. Increased enrollment in both academy and college were noted again this year. At the college level, interest in the career areas remains strong. New curriculum is being developed in practical nursing, agriculture, and business administration to meet strong interests.

Another area of development is an emphasis on attracting and meeting the needs of nontraditional students. At present, 35 percent of FJC's 75 college students can be classified as "nontraditional" by virtue of their having completed high school a number of years ago.

Saner reported that the University of South Dakota has awarded Freeman Junior College the top status for credit transferability in their accreditation review.

Three new members were elected to the board of directors: Dwaine Becker and Jonathan Mendel for six-year terms and Rachel Graber for a three-year term. LaVerne Graber was reelected to the board for a term of six years.

In a protest against the Air Force Association "arms bazaar" at the Sheraton Washington Hotel in Washington, DC, 51 people were arrested 16 September. Eight of those arrested were later sentenced to 15 or 30 days in jail. The demonstrators had blocked the driveway at the main entrance to the hotel as military officers, congresspeople, corporate executives, and others were attempting to enter for the final banquet of the weeklong convention. In keeping with the "bread not bombs" theme of the weeklong protest, the demonstrators walked up the driveway carrying loaves of bread and signs depicting programs to be cut from the federal budget during the next fiscal year. Most of those arrested are members of Christian churches in the Washington area, including eight ordained ministers. In their statements before sentencing, defendants pointed to biblical teachings and to the long tradition of civil disobedience as a tool for social change as motivations for their action. While affirming their willingness to accept the legal consequences of their action, the group asked the judge to recognize that civil disobedience has played an important role in forming the law and should be considered a part of the American legal tradition. Judge Robert Scott refused to acknowledge this and consistently interrupted the defendants' statements.

Tobacco is US agriculture's fifth largest cash crop with $2.5 billion in sales. The US government spent $337 million for this industry in 1979 while spending $48 million on anti-smoking efforts. The industry spent $889 million on advertising, three times the amount of 15 years earlier.

Janzen: "COs built bridges between generations"

Winnipeg, Man. (MCC) — Harry Loewen from the University of Winnipeg and William Janzen of the Ottawa office for Mennonite Central Committee (Canada) were two guest speakers at a conscientious objectors (CO) reunion held 27 September at the Springfield Heights Mennonite Church here.

The reunion of conscientious objectors from Manitoba was organized by the Manitoba CO reunion committee, and chaired by Lawrence Klippenstein, committee member.

One hundred years ago this spring the first forestry camps opened in Russia as an alternative service for the young men, who for religious reasons refused to go into the military service. Sixty years ago the Communist government of Russia made provision for alternative service, and in 1941 the first Canadian CO service camps were made available for conscientious objectors.

Janzen

Harry Loewen, who made his remarks in High German, spoke of being thankful for the example that the conscientious objectors showed. He suggested that historically Mennonites were peace people and through alternative service were trying to be faithful to the government, but also to their God.

Mennonites, he said, have been searching for the right response to the call to serve for many years. The Russian German Mennonites, through this experience of service, began to share their lives through stories and poems. We need this peace witness even more today than ever, Loewen concluded.

William Janzen began by saying that young men who for religious reasons refused to go into the military when called on to do so and who chose to render an alternative service instead have made a contribution that is important not only to Mennonites but also for the larger society. He suggested that CO service has built bridges from one generation to another.

First he mentioned the bridge between Anabaptist history, about which we read in books, and the reality that is within the reach of our lifespan. He drew attention to the words of Menno Simons, who said, "The regenerated do not go to war nor engage in strife." "Those are great ideals," Janzen said, "and you (COs) helped the people of my generation understand their meaning."

Secondly, he said, "The people whom you represent served to bridge the idea of conscientious objection with the idea of service.

Thirdly, the young men of World War II built a bridge between church and society. Janzen suggested that Christian people in most generations struggle with the question of how to bridge these two things. He believes that the experience of the young men of World War II is instructive.

Janzen's fourth point suggested that the experience of World War II also speaks of a bridge between the muddy reality and a shining ideal. He explained by saying that the realities in which we live are almost always a little unclear, complex, and frustrating, but almost always there are some shining ideals, and our task is to find them and to abide by them.

His concluding point mentioned the experience of World War II as portraying a personal bridge in the sense that the action which the young conscientious objectors took was their personal response to God. *Robb Nickel*

Couple needed

A Christian couple to provide a normal home setting for a group of boys, ages 12-16. This position will be open effective 1 January 1982. For further information about **Carmel House,** Saskatoon, please contact:

Isaac Block
940 Ave. J North
Saskatoon, Sask.
S7L 2L2
306/664-4658.

Otto Driedger
410 Needham Way
Saskatoon, Sask.
S7M 4X7
306/384-3808.

Pastor needed

West Abbotsford Mennonite Church invites you to apply for the position of pastor of a 250-member congregation as part of a two-man team.

This position is available on **1 January 1982** or as can be arranged.

Please apply to:
Alvin Ens, moderator
2115 Topaz Street
Clearbrook, BC V2T 3W7
Telephone 604/853-0053.

A note of optimism and praise was struck at the 20 September opening convocation of Columbia Bible Institute, Clearbrook, British Columbia. President Roy Just welcomed the many assembled supporters of the inter-Mennonite institute, giving a call to celebrate the new school year with its many opportunities for spiritual growth and enlargement. Academic dean Walter Unger reported another full house on campus with 184 full-time and more than 30 part-time students in attendance.

If the church is to be a revolutionary force in the modern world, it will have to cope with the challenge of massive military spending, said former Illinois Representative John B. Anderson at a seminary convocation in Pittsburgh, Pennsylvania. In an address entitled "Religion, Politics, and the Church" the former independent presidential candidate said he was "deeply burdened" by the social responsibility of the church. In liberal churches, he said, he sees a "blurring of what the agenda for social reform should be."

The Protestant leadership in the tiny South African enclave of Lesotho is being subjected to a campaign of terrorism by unknown gunmen and police harassment, according to reports reaching Lutheran World Federation headquarters in Geneva, Switzerland. Lesotho Prime Minister Leabua Jonathan, in power since 1965, has repeatedly attacked the country's Protestant church, whose members have called for free, democratic elections. Lesotho, the former Basutoland, is an independent constitutional monarchy surrounded by South Africa.

RECORD

workers

Carolyn Arthur has been appointed assistant dean of student affairs at Bluffton (Ohio) College. She will be responsible for directing the career development center, coordinating orientation for new students, advising student senate and the college yearbook, and of administrative programs.

Karen Balmer has been appointed director of the Self-Help Crafts (Ontario) program. She began in May as an MCC voluntary service worker. *Frank Isaak* began in April as Self-Help Crafts director in Manitoba.

Patricia Emery, St. John Church, Pandora, Ohio, has been named assistant professor in nursing at Bluffton (Ohio) College. She will be responsible for community nursing, nursing process, and episodic nursing courses.

Walter and *Anne Friesen* have replaced *Neill* and *Edith Von Gunten* for the 1981-82 school term on the staff of Native Ministries in Riverton, Manitoba, while Neill attends Associated Mennonite Biblical Seminaries, Elkhart, Indiana, and Edith attends Goshen (Indiana) College. The Friesens have served with MCC in Algeria.

Fred Fryberger has been named assistant director of admissions at Bluffton (Ohio) College. He will be responsible for recruiting in the Cleveland-Akron-Youngstown area of Ohio.

Schimelpfenig

Templin

Albert Zook

Anna Zook

Werner and *Marilyn Kliewer* are the houseparents at Swift Current (Saskatchewan) Bible Institute. Werner, who graduated in May with an MDiv from Associated Mennonite Biblical Seminaries, Elkhart, Indiana, will teach a course on the Psalms. Marilyn, who has completed her second year at AMBS, will teach Corinthians.

Ann Schimelpfenig has been named director of communications and director of management systems for health care at Mennonite Hospital, Bloomington, Illinois.

Mary Templin, First Church, Bluffton, Ohio, a 1981 graduate of Bluffton College with a BA in psychology, has taken an MVS assignment as a child-care worker in Markham, Illinois, for one year. She is the daughter of Lawrence and Orletta Templin of Bluffton, and has become known in the Lima area as a cellist with the Lima Symphony Orchestra.

SALT workers

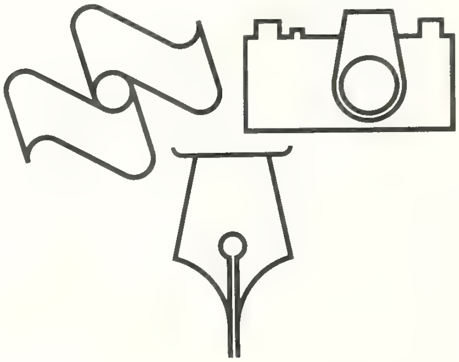
Anna and *Albert Zook* have accepted a one-year MVS term as comanagers of the Yarrow Garden Apartments in Arvada, Colorado. They are members of the Buffalo United Methodist Church in Buffalo, West Virginia. Anna has been an LPN at Pleasant Valley Hospital, Point Pleasant, West Virginia, while Albert has been employed by Competent Home Products, Island Heights, New Jersey. He has also served as coordinator of Koinonia Partners, Americus, Georgia. The Zooks have four children: Reba Kay, Rodney, Paula, and Suzanne; the latter two will be joining their parents in Arvada. *Paula* has spent the last year with MVS in Hutchinson, Kansas, and will continue her term in Arvada, while Suzanne will attend high school there.

Prior to beginning their new SALT (Serve And Learn Together) assignments in September, 15 young people met in Winnipeg, Manitoba, 1-4 September for orientation. An 11-month program, SALT provides experience in unit living, church work, study, and people-oriented service. Workers in photo are: (left to right, seated) Ingrid Schultz (MCC Canada staff), Bonnie Snyder, Karen Penner, Rosaline Hildebrandt, Dorothy Dirks; (standing) Diane Heyer, Paul Gascho, Anne Reesor, Anita Thiessen, Phyllis Bauman, Harold Wenger, Philip Bowman, Deborah Scheidel, Tim Isaac, Ramona Loewen, and Louise Bazett.

First Mennonite Church, Bluffton, Ohio, celebrated its 75th anniversary since construction of the church building on 25 October. J. N. Smucker, a former pastor at the church, and Brice Balmer, who grew up in the church and is now in the pastoral ministry, gave sermons, and a musical composition by James Bixel was performed. Photos, yearbooks, hymnbooks, and other momentos were on display during the day. Howard Raid is preparing a booklet commemorating the 75 years of the church, to be available next year.

An $80,000 donation from Mennonite Central Committee helped farmers in Kampuchea plant a rice crop before start of the monsoon rains. World Relief used the money to purchase some of 1,444 metric tons of rice seed distributed to Kampuchean farmers in May and June. In distributing the seed the Kampuchean Ministry of Agriculture concentrated on seed-short areas having the potential for good crops. Farmers brought their ox carts to designated locations to pick up from 130 to 160 kilograms of seed, depending on the size of their families.

RESOURCES



A third printing has been ordered of *The Great Trek of the Russian Mennonites to Central Asia, 1880-1884* by Fred R. Belk (Herald Press, 1976), No. 18 in the Studies in Anabaptist and Mennonite History Series. Herald Press has also issued a second printing of *Anabaptism and Asceticism* by Kenneth R. Davis (1974), No. 16 in the Studies in Anabaptist and Mennonite History Series.

A packet of reading and study materials on the forced relocation of black and Coloured (those of mixed race) people within South Africa has been completed by a team of Mennonite Central Committee workers in southern Africa. Packets, which cost 50¢, may be ordered from MCC, 21 South 12th Street, Akron, PA 17501, or MCC Canada, 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

Teresa of Calcutta — A Pictorial Biography by Robert Serrou (McGraw-Hill, $14.95; softcover, $9.95) is the illustrated story of Mother Teresa, who won the Nobel Peace Prize in 1979.

From Germantown to Steinbach recounts the travels of Daniel and Mary Hertzler to Mennonite congregations in the US and Canada. It sells for $7.95 ($9.20 in Canada) and is available from Provident Bookstore, Box 7047, Lancaster, PA 17604; or Kitchener, OT N2G 4M5 (add 10 percent for postage and handling).

Korea: Time for a Change is a new slide-show that looks at daily life in North and South Korea and the impact of US foreign policy on the divided peninsula. Recommended for church and community groups as well as college and high school classes, it consists of 80 slides and a 25-minute tape narration. The slide-show costs $50, the filmstrip $40. To order, contact Jack Malinowski, AFSC, 1501 Cherry Street, Philadelphia, PA 19102.

Women of developing countries have been called the "fifth world." Wherever people are poor and hungry, women are the poorest and hungriest. Mennonite Central Committee has produced a color filmstrip called *Women in Development: The Neglected Key.* The filmstrip, with cassette narration and study guide, explores the problems and the potential of Third World women. It is available for free rental from MCC Akron and MCC (Canada) headquarters and regional and provincial offices. For information write MCC Audiovisuals, 21 South 12th Street, Akron, PA 17501.

A revised edition of *Repairing the Breach: Ministering in Community Conflict* is now available. The 95-page book contains stories and suggestions for Christians responding to conflict in interpersonal relations, in the congregation, and in the community. Cost is $3 postpaid from MCC Peace Section US, Akron, PA 17501.

Three new films are available which are designed to help overcome prejudice against disabled persons. *The Breakthrough* is a 40-minute, color, 16mm. film that rents for $70 from Lauron Productions Ltd., 93 Scollard Street, Toronto, OT M5R 1G4. *It's the Same World* is a 20-minute, color, 16mm. film which can be borrowed from UNICEF Canada. *A Different Approach* is a 22-minute, color, 16mm. film which can be borrowed from Jean Seaton, Ontario March of Dimes, call 416/425-0501.

A Light to the World is a new filmstrip about Mennonite Central Committee's ministries both in proclaiming the "word" of the gospel of Christ and in doing the "deed." The color filmstrip is 17 minutes long and accompanied by a script and cassette soundtrack. It is available for use on a free-loan basis from all MCC offices in the US and Canada.

Proclaiming Shalom is a speakers bureau for religious communities organized by the Fellowship of Reconciliation. For more details or to arrange a speaker, contact: Seminary Speakers Bureau, Fellowship of Reconciliation, Box 271, Nyack, NY 10960; 914/358-4601.

A 10-session student workbook to accompany *Marriage in Today's World* by H. Clair Amstutz has been released by Herald Press. The activity book is written by John and Naomi Lederach, a husband-wife team from Hesston, Kansas. The 56-page activity book costs $2.50 ($2.90 in Canada).

School kits for Kampuchea

Back to school

For children of Kampuchea, classrooms were dark during years of war and repression. Pol Pot's forces killed many teachers. Schools were used for prisons and government buildings. Children worked long hours in the fields and in construction.

Today Kampucheans are rebuilding their country. Families are returning home. Hospitals are open. And children and teachers are returning to school. But starting over after years without school is very hard. Pencils and slates, papers and textbooks, have all been destroyed.

MCC needs your help to collect school kits for 86,000 children. Parents, children and older friends can all lend a hand. Bring real joy this holiday season by making school kits your family or church giving project! Send $3 with each kit to purchase bulk supplies like chalk and slates and to cover shipping costs.

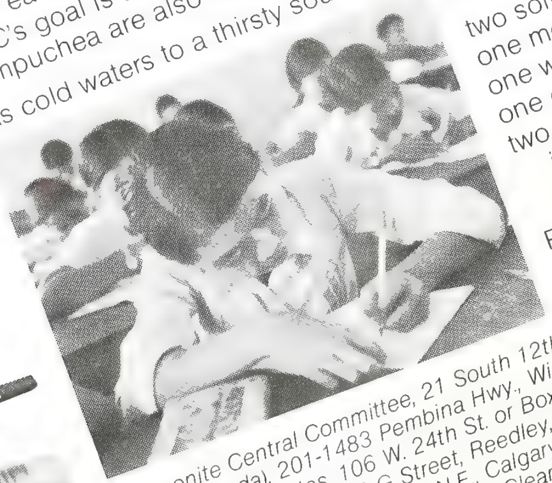
Send each kit and $3 to the nearest MCC office between now and Christmas. MCC's goal is to receive the 86,000 kits by January 1982. Additional cash gifts for Kampuchea are also welcome.

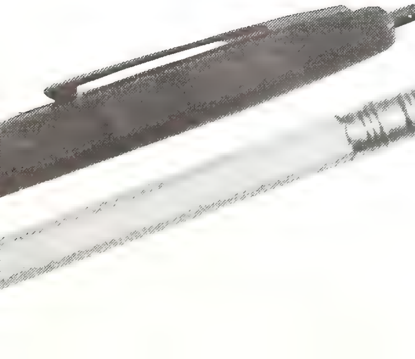
"As cold waters to a thirsty soul, so is good news from a far country." Prov. 25:25

Make a school kit:

two soft lead pencils, No. 2
one medium ball-point pen
one wooden *metric* ruler
one eraser (ink/pencil combination)
two composition books (8 x 6 inches or 8 x 10 inches with about 50 pages; thread or tape bound, no spirals or tablets)

Place all these in a 10 x 14 inch drawstring bag, made of brightly colored denim or other sturdy material.





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CHRISTIANS AND WORLD EVENTS

South African legacy

(An Old Testament-oriented Christianity)

William Keeney

In South Africa, descendants of the original Dutch settlers are largely members of the Dutch Reformed Church and call themselves Afrikaners. They have developed a form of Christianity which seems more in the spirit of the Old Testament (OT) than of the New, drawing on the books of the law and of history rather than from the later prophets.

The Dutch settled in Capetown in 1652 to set up a provisioning station for ships sailing around the Cape of Good Hope for East India trade. Gradually they expanded into the countryside, conquering the Khoikhoi (in English often called Hottentots) and the San (often called Bushmen.)

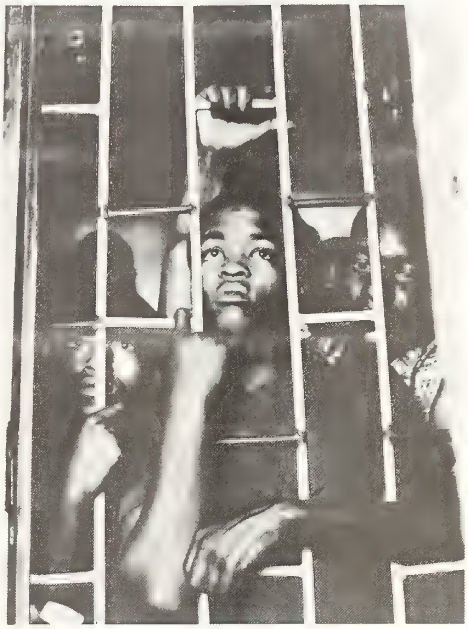
In late 18th and early 19th centuries, the British conquered the Dutch and took control of the Cape Province. About a fifth of the Dutch settlers then made the great trek north and east, in search of land and freedom. With great difficulties they traveled through the South African wilderness in ways similar to Moses and the Hebrew people in Exodus.

The Dutch encountered many African peoples — largely Bantus — who for various reasons moved down from central and east Africa. These people were warring among themselves as they sought to establish their territory. Dutch colonists had one notable battle they considered a divine deliverance. One person thought he had an agreement with a Zulu chief. But on the last day — while celebrating a new land distribution — he was betrayed and his party massacred. Only one person survived.

A party went out under Andries Pretorius to retaliate. They met the Zulus in December 1838 at a place then known as Ncome (now Blood) River.

With guns against spears, a force of 400 withstood the onslaught of about 10,000 Zulu warriors. Only three of the Afrikaners were wounded and none killed. The victory is still celebrated on 16 December as the Day of the Covenant.

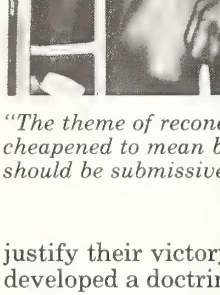
The Afrikaners believe God delivered them to maintain their white and Christian culture. They used the OT to justify their victory by conquest and developed a doctrine that each nation of peoples is given a separate place.



"The theme of reconciliation has been cheapened to mean blacks and browns should be submissive to discrimination. . . ."

Later the Afrikaners had conflicts with the British, especially after gold and diamonds were discovered in the inland territory.

Conflict over gold and diamonds led to the Boer War of 1899-1902, which the Afrikaners lost at a great price. I feel great sympathy for the Afrikaners when reading what they endured, especially the women and children. In three years about 26,000 suffered and died in concentration camps.



William Keeney is visiting assistant professor of integrative change in the Center for Peace Studies, Kent State University, Kent, Ohio 44240.

Out of the Boer War the Afrikaners received concessions to participate in a political process which determined government by vote — with only the white settlers having power. Even though the Afrikaners were defeated, they eventually outgrew the British in numbers and forged a unity among themselves which in 1948 gave them control of the government.

The Afrikaners have since put into practice their OT doctrines. They have tried to put restrictions on marriage to keep the race pure, somewhat as was attempted in the time of Ezra and Nehemiah. At times it has had the harshness which the Book of Ruth protested.

The Afrikaners have also tried to set up Bantustans (homelands) for each tribal group among the blacks. They have had a problem of what to do with those from India and China and with the colored from intermarriage earlier in South African history.

The Afrikaners have also tried to keep the other racial groups in inferior positions economically. They needed cheap labor to exploit the country, so they used the OT to suggest certain people were intended by God to be "hewers of wood and drawers of water" (see Joshua 9:21, 23).

The South African system, due to the Afrikaners' use of selective biblical reinforcement for their domination, is rife with oppression and injustice. It seems little tempered by the prophetic call of persons like Amos to ". . . let justice roll down like waters, and righteousness like an everflowing stream" (Amos 5:24).

They show even less awareness of New Testament teachings that "God has made all persons of one blood" and that "here there cannot be Greek and Jew, circumcised and uncircumcised, slave, freeman, barbarian, Scythian . . . but all are one in Christ" (Colossians 3:11 and Galatians 3:28). The theme of reconciliation has been cheapened to mean blacks and browns should be submissive to discrimination rather than be accepted as brothers and sisters as Paul admonished Philemon to receive back his former slave, Onesimus.

profile

A leader in mission-evangelism

Henry J. Gerbrandt was born and raised in Lowe Farm, a small rural community in southern Manitoba. The place has remained obscure, but the influence of Gerbrandt has been felt in Canadian churches for many years as a result of his dedicated service in pastoral ministry, missions (as a missionary and administrator), Christian education (as Bible school teacher, CMBC board member, and writer), and his interest and involvement in conference work.

As a youth in the church at Lowe Farm he felt called to the mission field, and through the influence of his father, David Schulz, and others, he decided in 1936 to train for missionary work at Elim Bible School, then located in Gretna, Manitoba. The life story of P. A. Penner, longtime missionary to India, made a strong impression on him. "I felt compelled to work on my calling until I could say I would go to India," recalled Gerbrandt in an interview.

However, he gradually came to a different understanding of a "call," and later, during the years he taught missions at Elim, he tried to help the students understand "that the 'call' was to the Lord's work and to the church, and they should not attach so much importance to geography," Gerbrandt reflected.

In the winter of 1945 he and his wife, Susan, began a three-year ministry to the Tarahumara Indians in the mountainous regions of Mexico, under the Mennonite Pioneer Mission (MPM) (now Native Ministries). These were frustrating years for them. Neither Henry nor Susan had planned to go to Mexico. "We went because our church wanted us to go," said Gerbrandt.

They discovered that they were not prepared to do mission work in Mexico. The natives belonged to the Catholic Church and needed help of a different nature than the Gerbrandts had been made to understand they would give. They lacked a clearly defined philosophy of mission that could be applied to the Mexican setting. In addition, the church had not arranged to contract visas for them. Subsequently, their return to Canada in 1948 was seen as a failure.

The next 20 years were spent in Altona, Manitoba, with Henry teaching at Elim, ministering at the Altona Bergthaler Church, and serving on the MPM board. Susan worked at home, raising four children, and at church in women's committees and Sunday school, as well as piloting the development of the cradle roll department. Some new goals and philosophies slowly developed.

Already in 1950, reporting on the work of MPM in northern Manitoba, Gerbrandt supported indigenous mission work. Later he assessed the work of MPM by stating, "The work will stand or fall on the ability of our Mennonite constituencies . . . to fully accept the Indian and Metis, and allow them to be assimilated to the degree to which they choose" (1966 CMC *Yearbook*, page 31). Today he says, "I don't think that the Native people had any choice but to reject so much of what the white churches stood for."

During his time in Altona he also encouraged the Bergthaler Church to join the General Conference (GC). "Somehow I was always interested in a broader church than we were finding ourselves in, and I always thought that our church should be part of the larger world community," he reflected. He felt this involvement in a worldwide mission could be found in the GC.

Gradually he also came to the conviction that the work of bringing people to the faith was the responsibility of the congregation, not of itinerant evangelists. It was this understanding of evangelism which he was interested in promoting when he accepted the invitation to become general secretary for the Conference of Mennonites in Canada (CMC) in 1971.

During his 10-year leadership in the CMC, Gerbrandt has taken a special interest in directing the work of the evangelism-missions committee. Four Chinese Mennonite churches have developed in Canada during his leadership years. He, however, disclaims any credit for this development. "The Chinese people came to us asking for our support, and we responded," he said.

While the Canadian churches' experience with refugees has resulted in the development of a number of Chinese Mennonite churches, continued Gerbrandt, the Chinese will not totally integrate into the rest of the (English-German) Mennonite church. "I think we should take some of the other churches like the Catholic Church and United Church as examples (of churches) which have permitted (ethnic) groups to develop within the structure of their church without forcing integration," he suggested.

His interest in ecumenism is growing. Understandably, said Gerbrandt, Mennonites have traditionally been afraid of other religious groups, but today they are part of the larger business, educational, social, and religious communities. He believes Mennonites have much to gain from the Evangelical Fellowship of Canada and the Ecumenical Council of Churches and much to contribute in terms of their Anabaptist faith. Both groups are open to Mennonite participation. "It really hurts the Christian cause if we do not work together," Gerbrandt cautioned.

In August Gerbrandt completed his term as general secretary of CMC, leaving the new conference leadership to face many challenges. An immediate challenge, said Gerbrandt, is to find a place for the CMC in the mushrooming conference structures.

The Mennonite church will also need to work out its position on nonresistance in a way that Mennonites and other believers can understand. "We are not really leaders any longer," said Gerbrandt. ". . . And so for that reason we also have to understand how other Christians look at being nonviolent Christians in a world of violence. . . ."

In evaluating his personal development during the past years as a conference leader, Gerbrandt said, "I feel that I have given too much energy to administration and to struggles that relate to structures. I wish I had taken more time for personal growth and for personal development." He anticipates the next years will enable him to do that more. *Susan Rempel Letkemann*

MEDITATION

Contemplation of a fetus

As in a vision
one came to me and told
of other life beyond the womb —
a world of light and glory
which I could not perceive;
eyes have not seen,
ears have not heard,
nor can the mind conceive
the wonder of the world that lies
beyond the womb.

Edward L. Kauffman

Contemplation of St. Paul

As in a vision
one came to me and told
of other life beyond the tomb —
a world of light and glory
which I could not perceive;
eyes have not seen,
ears have not heard,
nor can the mind conceive
the wonder of the world that lies
beyond the tomb.

Edward L. Kauffman

The true voice

A Trans World Airlines Boeing 707 jet had been cleared for a landing at Tampa, Florida. The big plane was 20 feet above the runway when the order came: "Abort landing. Abort landing. Go around. Go around." The pilot thrust forward the throttles and with some danger to the passengers and crew brought the huge aircraft up and around, skillfully making a normal landing on his second approach.

This action was not needed. Before the bonafide controller in the tower could countermand the order, the pilot had acted in good faith, aborting his landing and taking the big plane up and around at the command of a "phantom" voice.

Six times the "phantom" voice gave false air traffic instructions to jetliners landing at, or preparing to take off from, the Tampa, Florida, airport. At least six times the voice endangered the lives of unwary travelers, causing much concern among the authorities.

What a lesson for us. There are many false voices in the world today. These voices are giving commands, but the instructions given are tragically endangering the souls of many people. Even instructors are being deceived by the father of lies — Satan.

The truth of God's Word is also being aborted by a modern version of the old epicurean philosophy of eat, drink, and be merry, for tomorrow we die — all adding to the babel of sound filling the airwaves with end-time confusion.

Yet through it all a voice comes steadily calling to you and me. It is the voice of the Son of God saying, "It is the Spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life" (John 6:63). "If any one thirst, let him come to me and drink. He who believes in me, as the Scripture has said, 'Out of his heart shall flow rivers of living water' " (John 7:37, 38).

Don't be turned aside from a right course by a phantom voice. Jesus is in heaven's control tower. He will guide you to a safe landing in the City of Unending Day. Put your faith and trust in his Word. Don't let Satan abort your flight.

". . . and I heard a great voice out of heaven saying . . . I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water without price from the fountain of the water of life" (Revelation 21:3-6). "The Spirit and the Bride say, 'Come.' And let him who hears say, 'Come.' And let him who is thirsty come, let him who desires take the water of life without price" (Revelation 22:17). And that is no phantom voice. *It is the word of God.*

Arthur Townsend

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editorial

Out into the desert

The Austrian Franz Kafka (d. 1924) once observed, "The Fathers of the Church were not afraid to go out into the desert because they had a richness in their hearts. But we, with richness all around us, are afraid, because the desert is in our hearts" (Bloesch, *Faith and Its Counterfeits*, page 14).

Among young and old today there is a growing skepticism. In his 1980 youth survey, George Gallup reported 95 percent of US young people — ages 13-18 — believe in a personal God, but only 25 percent expressed high confidence in the church (*United Evangelical Action*, Fall 1980, pages 15-16). The ABC News-Harris figures printed in *Psychology Today* (October 1980, page 46) show the overall confidence in organized religion slipping from 41 percent in 1966 to 20 percent in 1979-80.

The future of our world seems "the pits." Unrest and tension occupy the globe. Youth and adults, in the world and in the churches, are restless and concerned. We want to follow Jesus and not offend our God. Our lives are to *mean* something. There *must* be a clearer direction waiting to be discovered.

Wildernesses have always waited for voices. And voices come to every wilderness. Our time is no exception. Options reach to grab young and old.

1. *Legalism.* There are those who believe we will find meaning only if we turn to a rigid following of the rules. Usually these rest on the Old Testament laws. And our day has probably gone too far in negating absolutes.

John Wesley (d. 1791) was noted for emphasis on disciplined living. He had to continually face the dangers of legalism. On one occasion, a fellow preacher took a woman's hand which was adorned with several rings, raised it before Wesley and asked, "What do you think of this, sir, for a Methodist's hand?" John Wesley, known for aversion to jewelry, answered, "The hand is very beautiful."

Holy living dares not be confused with legalism.

2. *Formalism.* Formalists are forever pushing us to propriety in worship, life, and theology. Keep everything smooth and in order. Don't mess hymnbooks, sanctuaries, or anything related to church. They embrace *forms* of godliness; if only there were more evidence of Spirit power.

3. *Secular humanism.* Humanism — in the classical sense — is an essential corrective to all societies. It basically calls us to respect the unique character of each person.

Humanism becomes counterfeit for Christians when it insists that all people are rational and will act rationally — given a chance. It denies human need for God's mercy and grace. It equates human potential with spiritual power. While Christianity does not separate the spiritual and secular, we know that Christ's atonement empowers our witness *and* service.

4. *Enthusiasm.* Have there ever been so many "motivation" seminars? A living experience of Christ's forgiveness is essential for Christians. There is far too much dullness, and too many believers look like eternal sourpusses.

Christ in our lives should radiate. But it won't always be a happy face. Calvary and Gethsemane also spell agony. All those toothpaste plastic smiles can't replace the truth. Christian happiness comes in our pursuit to be like Jesus.

5. *Heroism.* The neon glows: "follow the stars." All generations have had and needed heroes. We are no exception.

But who do we follow? The brightest lights? The dropouts? The highest salaries? The toughest? The sexiest? Could any of these survive the desert?

Who comes victorious in the desert? A scraggly John the Baptist emerges. So does Jesus of Nazareth.

6. *Eclecticism.* Many suggest that there is no difference. Just walk your own way and choose what you will.

A pluralistic society constantly grates over a particular gospel. There has been too much hate in the name of exclusive right doctrine.

But Jesus Christ stands before us. We must deal with him personally.

Jesus stands at the edge of the wilderness and invites, "Come, follow me." His invitation is authentic because he walked in the desert and overcame the temptations. He emerged to live hopefully and joyfully.

Go with him out into the desert. You will emerge with richness in your heart, soul, and mind. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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"If we know and cherish our own story, we can become freer to reach out, work with, and appreciate others."

Who are the Mennonites?

Dorothy Friesen

A talk given to young Mennonites in India to prepare them to go to North America under the MCC exchange program.

Why do we bother with being *Mennonite*? Why not just call ourselves *Christian*? Aren't we being divisive when we should be emphasizing Christian unity?

When we look at biblical history, we discover that it is a specific story of how God acted in the lives of a specific group — a group of nomads in the Middle East. It is the story of God showing his real characteristics — loving to the point of humility and death — through a specific carpenter's son. This story took on universal significance, but it was played out in a specific time and place.

In the same way, the Mennonite story is the story of one particular group of God's people — their faithfulness and their betrayals. If we know and cherish our own story, we can become freer to reach out, work with, and appreciate others. We must have a clear assessment of who we are and how we have been guided, because the history of salvation happens through real people and real situations.

Our history: Europe in the 16th century was experiencing rapid change. The shifting of the economic base from feudalism to capitalism was causing problems. Though the peasants' lot was never a good one, previously their personal relationship and loyalty to the landholders had protected them. Now, without an improvement in their conditions, they were also losing that personal protection from their landowners.

Into this situation came new ideas of freedom, based on a new understanding of the Bible. This gave hope to the oppressed classes. If all people have direct access to God and need not go through an intermediary or priest, does it not follow that they are equal? Martin Luther also helped to articulate a critique of the corrupt and oppressive practices of the church as an institution.

Fired by these new ideas of equality and justice, the peasants revolted. Luther, afraid of the forces he had helped unleash, sided with the landlords and thus in action subverted his own beliefs. The peasants were brutally put down.

Individual princes and dukes who saw an opportunity to gather up power for themselves by adopting Luther's new ideas began to oppose the Holy Roman Emperor. Great religious debates took place; armed fighting broke out; but the real implications of Luther's message were lost when the powerful in the society decided to use the message for their own ends.

In this chaos and violence grew a group of people who wanted to follow these new religious ideas to their logical conclusion. They did not want the princes and the powerful to determine their beliefs. By learning to read and by studying the Bible themselves, they took responsibility for their own destiny. This group, composed of former priests, nuns, intellectuals, and some artisans in the city, joined together with the peasants who had been rebuffed by Luther. At first there was ambivalence within this movement about the use of violence. There were those who wanted to take the Sermon on the Mount literally and those who were in a hurry to establish a just order.

These people were called *Anabaptists* by outsiders. To signify their participation in the movement, they were baptized as adults. They did this based on their biblical understanding, but the act of baptism itself symbolized a profound critique and break with their society and its power structure. The Anabaptists were viewed as a threat to the stability of a society already in flux. The Anabaptists themselves were able to stand against the values of their society because they had other standards and understandings of how life should be lived. Their story takes on universal significance, but it was played out in a specific time and place. This is one example of how God's values injected themselves into history through a specific people.

The Anabaptists were hunted down and killed all over Europe. In Holland, after the movement had almost expended itself, an ex-priest named Menno Simons gathered together the likeminded people who were still alive and welded them into a church community. Again, it was outsiders who gave them their name — Menno-nites. They emphasized that to know Christ was to follow him in action. With him as their example, they were to be ready to sacrifice and die for each other. They spent a lot of time together in Bible study and prayer. The group emphasized mutual aid and sharing and a strong commitment to nonviolence — to turn the other cheek and walk the second mile.

The early life of the Mennonite community is inspiring, but the story of the Mennonites is a mixed one. There are many examples of betrayal of their values and life commitments. Russia —

A contemporary Mennonite farmyard

Mennonite farm residence in southern Russia

400 years later — is one such example.

The Mennonites as a group had been invited by Catherine the Great of Russia to open up new farmlands. They were good farmers and gradually accumulated great wealth. The urgent message of God which contradicts the usual understanding of society's direction was absent or at least it was very weak among the Mennonites. They lost sensitivity to the Word of God and thus to the desperate plight of their neighbors. A bigger concern became to protect what they had accumulated. In 1917 and following years during the Russian Revolution, many of the wealthy Mennonites lost their land, their wealth, and their lives. The others became refugees.

What can we learn? God works in specific historical circumstances. In 16th-century Europe the poor were ready to carry a new message, a critique of their society. They were ready to carry it with their whole lives. In 20th-century Russia the Mennonites found themselves as the oppressors, and they couldn't be the carriers of God's message.

And what now as we continue to live the Mennonite story? As you go to North America, you will find great affluence among the Mennonites in both the rural and urban areas.

The initiative lies with you, the Asian Mennonites. You can be the carriers of the values and ideas in your own lives that will have the power to change and transform people and societies. Because you are from a developing country, your situation makes it easier for you to understand and hear the words of God. If, as the early Mennonites, you become a disciplined and dedicated group — clear in your commitment to love the Lord your God and your neighbor as yourself, and to follow the example of Jesus' self-sacrificing love — then you will be the teachers and the agents of change. If you are prepared, you can play that role in North America. You can carry the message that God works through the poor and oppressed.

But this role is not automatic just because you come from India. It will be up to you to make a conscious decision about which parts of the Mennonite story you will identify with — 16th-century Europe, Russia in the 1900s, or Canada and the United States today. May God's Spirit guide you. •

Ten-cent hankerchiefs

Geraldine Harder

Today I thought of Grandfather Harder
who preached long years with love.
His gift was a fine bed and mattress.
Christian Krehbiel,
pioneer pastor of the prairies,
received four hundred dollars
on his seventieth birthday
and gave it all to missions.
Then there were the Erbs,
my Uncle Joe and others.
Gifts there were of meat and fruit,
cottage cheese and clothes,
some dollars now and then,
but it was often hard to make ends meet.
C. Henry Smith's father never
got a penny for his sermons,
but when he plowed through snow and storm
to officiate at weddings
he'd come home with ten-cent handkerchiefs!
Of course this was 100 years ago.

Dear Father, bless all who gave
and those who still give their time and love
and give it cheerfully.

Robert V. Peters

A visit with Vincent Harding

FESTIVAL HOPE

Vincent Harding, born in New York City in 1931, is one of the foremost black scholars and activists in the United States today. In 1957, while studying at the University of Chicago (Illinois), Harding became a pastor in the Woodlawn Mennonite Church. From 1961-1965 he worked with MCC in the southern United States. Vincent Harding soon became known as a civil rights teacher and leader. In 1969 he helped found and direct the Institute of the Black World in Atlanta, Georgia. Since 1975 Vincent has taught Afro-American studies in the Philadelphia, Pennsylvania, area. He is also well known as a writer and public speaker. He is married to Rosemary Freeney Harding and shares in the upbringing of their two children, Rachel Sojourner and Jonathan Dubois. The Mennonite *recently sought an update on Harding's pilgrimage.*

Robert V. Peters: Who have been important persons in your pilgrimage?

Vincent Harding: Martin Luther King, Jr., Clarence Jordan, Gandhi, my wife and children, Thomas Merton, and A. J. Muste are some of the people who come readily to mind.

Peters: Why did you leave the Mennonite church?

Harding: I feel good about my experience with the Mennonite church. It gave me a chance to more fully explore the Anabaptist experience. I especially enjoyed the opportunity to live and work within the Woodlawn Mennonite Church. Woodlawn was a vital multiracial church community that included a variety of races and classes, thus making it a rare church at that time. I'm glad to have had this experience, to know that a multiracial/class church can happen. My decision to move on from the Mennonite church was based on several reasons.

After I left Woodlawn I never found another Mennonite church that was interracial. After moving to the South to work with MCC, we worshiped with local black churches, for they seemed to be the only ones that welcomed our racially mixed group. As my wife and I became more involved in the civil rights movement, we found that local Mennonite churches were unwilling to support the kind of racial and political radicalism we represented. In the late 1960s, especially after the assassination of Martin Luther King, I became deeply involved in the building of independent black institutions. I felt strongly that my place wasn't within a predominantly white church organization. Rather I felt I should be working within progressive black movements. I felt I needed to move beyond the Mennonite experience in order to immerse myself more deeply in the black experience.

Peters: What word do you have for Mennonites?

Harding: My sense is that there is at this point in history a real need for what has been called the Anabaptist vision. Our time seems to need a way of life and a way of faith that is truly nonconformist. This nonconformity must not be committed to the nationalism of US society but must be open to a real sense of costly discipleship. All the things that drew me to the Anabaptist vision back in the late 1950s are still valid and needed today. My hope is that brothers and sisters within the Mennonite church will try to be faithful to their own best vision, will explore and expand that vision, and will try to live in integrity to that vision.

Peters: What is your hope for black-white relationships?

Harding: For me the focal question is whether white people are willing to try to more fully understand the realities of their society (historical and present). I hope whites can come to understand how their society has created and continues to create tremendous problems and difficulties for black people and many other peoples here in the United States and throughout the world. Whites must understand what is needed to change their society in order to make it a more just and humane one.

As whites work for justice in the use of natural resources, in the distribution of the goods in society, in how the legal-political-economic systems are set up, they will come to see a society that is morally, spiritually, and physically on shaky ground. They will soon recognize the inhumanity inherent in the vision of people like Ronald Reagan. If whites recognize this society as their own, they will soon recognize that we are all affected by its weaknesses.

Furthermore, whites can be helped to see more clearly by those who are on the bottom of the social order, those who are most visibly being crushed by society. I believe that white people working for justice and social change is the most valuable way whites can relate to the least valued groups in society. The

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From left to right, Rachel Harding, Vincent Harding, Rosemary Harding, and Jonathan Harding.

question is how black and white people (some of whom may be Mennonite) can work together in creating a new society.

Peters: What can white Mennonites learn from the black experience?

Harding: Mennonites can learn how ignorant they are about the experiences of other people. I think it is crucial for us to learn about the experiences of other people.

We must come to terms with the *fact* that this is a society that has been built upon a history of tremendous injustices; for example, the taking of the Native Americans' land and the forced labor of the African people which helped build this society. We must take this reality as our starting assumption in understanding the United States. I think the study of the black, Chicano, native, female, etc., experience will help us to understand what the United States is really all about. The study of these minority experiences would help raise many questions. *(Note: Vincent has two books coming out that deal in depth with the black experience in America and the significance of this experience.* The Other American Revolution *is available from the Institute of the Black World, 87 Chestnut Street, Atlanta, GA 30314.* There Is a River, *a two-volume history of the black struggle for freedom in America, will be available this fall from Harcourt.)*

Peters: What is your understanding of nonviolence?

Harding: I think we need to talk about ways of struggling for peace and justice that are carried out in a spirit of nonviolence. We must move beyond abstract discussions about nonviolence. I'm interested in how we participate in the transformation of our lives, our communities, and our societies, making them more just and humane places. How do we do this in a spirit and vision of nonviolent revolution? I believe all the work we do in the nonviolent struggle must reflect our understanding of being in community with one another, with life itself, with the spirit of love, and with the divine Creator.

Peters: Your reactions to the Plowshares Eight action?

Harding: Nonviolent struggle calls for tremendous imagination and creativity. Nonviolence must include a willingness to experiment with a variety of ways of giving witness to our belief in the power of love. We must live according to the power of love and not the power of fear. The Plowshares Eight have raised many important questions for us to consider. Most importantly, they lead us to ask how *we* will respond to the dangerous insanity of nuclear weapons.

Peters: Why are blacks absent from the antinuke struggle?

Harding: I think part of the reason has to do with the movement being led by middle-class whites. Also those of us within the black community who are sympathetic haven't been able to demonstrate how the arms race is a major issue for our people. In a real way they're reluctant to take on another battle — given how battle-scarred they already are.

Peters: What's happening in the black movement today?

Harding: Like all movements, there is ebb and flow. The movement we knew in the 60s isn't here today. I don't think the issues and injustices have disappeared.

Despite the lack of a mass movement or central charismatic leader like King, there is a great deal of local grass-roots work seeking peace and justice in a decentralized/localized way, which may be a good thing. I expect, though, that mass movements of social protest will rise again as surely as the wind rises again.

Peters: What will the Reagan era mean for blacks?

Harding: More of the same. The negatives are really pretty obvious. On the positive side the people might wake up to the fact that we need to be creating alternative political institutions to meet our needs. Reagan will make us aware of the need for revolutionary transformation of all society. Let me say that for me this revolution in order to be truly human *must* be a nonviolent one.

Peters: How do you see your role as an academic?

Harding: I'm concerned about being a responsible human being. For me, teaching is a wholistic endeavor that must include my taking concrete actions for nonviolent social change.

Peters: What does the future hold for Vincent Harding?

Harding: This fall I begin a new job as teacher of religion and social transformation/Afro-American studies at Iliff Theological Seminary in Denver, Colorado. I also hope to get involved in the nonviolent resistance to the Rocky Flats plant. •

NEWS

Indian leaders council faces difficult issues

Newton, Kan. (GCNS) — Although three Oklahoma Indian congregations anticipate becoming self-supporting in the coming year, the optimism at this year's Mennonite Indian Leaders Council (MILC) meeting, held 9-10 October in Oraibi, Arizona, was tempered by accounts of continuing drug and alcohol abuse along with high unemployment in communities in which MILC churches are located.

"All congregations had shattering experiences with alcoholism and drug abuse," reported Stanley Bohn, executive secretary of the General Conference's Commission on Home Ministries (CHM). "Several churches have developed or are seeking to develop new efforts to decrease the devastation due to alcoholism.

"Some of the increases in unemployment were due to the transfer of US government money from job programs to military projects. Programs under the Comprehensive Employment Training Act (CETA) were especially hard hit."

Bohn reported that Ted Risingsun and Willis Busenitz, both of Busby, Montana, had urged some form of General Conference churchwide action concerning the alcohol problem. Busenitz reviewed the boycott some denominations had taken against the Nestle corporation because of its continued promotion of infant formula in countries where breast-feeding would save thousands of lives. He went on to urge Mennonite churches in Canada and the United States to boycott alcoholic beverages, given the high number of deaths related to alcohol among traffic accident statistics, and the brain damage suffered by children born to drinking mothers. Busenitz' proposal met with vigorous affirmation from MILC representatives.

In more encouraging developments, the following Oklahoma churches announced that they would not be seeking MILC subsidies in the coming year and that they hoped to be self-supporting: Zion Mennonite, Canton; Koinonia Mennonite, Clinton; and Bethel Mennonite, Hammon. Subsidies granted by MILC are supplied by CHM.

The Oklahoma congregations hope to achieve their financial independence through increased financial commitments from within the church, shared leadership rather than support of a full-time pastor, selling unused property, and other income sources. Oklahoma Indian groups have also been active in supporting MCC through projects for the Oklahoma MCC sale.

In sessions in which various churches reported on the year's activities, Oraibi Mennonite pastor Karl Nasewytewa presented a model for shared leadership as it had been operating in his congregation. Under Nasewytewa's leadership over a five-year period, a four-person pastoral team has gained experience and training so that they now take turns preaching and carrying out other pastoral duties. He also reported that lay women have been given leadership experience and responsibility in some of the midweek congregational meetings. Nasewytewa's congregation became self-supporting 13 years ago.

Partially complete addition to Hopi Mission School

The Moencopi (Arizona) Mennonite Church has been helped by Mennonite Voluntary Service staff in completing a basketball court for a community youth program. The congregation was reorganized and rechartered last summer.

Joe Walks Along, pastor of the Lame Deer (Montana) Church, told of plans to extensively remodel a deteriorated church building in his community.

Delegates to the annual MILC sessions toured the partly completed addition to the Hopi Mission School in Oraibi, necessitated by increased enrollment. When the new structure is completed, the school's space will be doubled. The project has been temporarily delayed, however, until funds can be raised for more building materials.

Ida Murdock of Oraibi was elected to the executive council of MILC for a three-year term, while Busenitz remains as chairperson and Emma Hart, Clinton, Oklahoma, continues as secretary.

Bishop Samuel, friend of MCC, dies with Sadat

Akron, Pa. (MCC) — Bishop Samuel, spokesman for the Coptic (Egyptian) Orthodox Church in Egypt in recent weeks, was among those who died during the 6 October assassination attack on President Anwar Sadat. The bishop, a well-loved religious figure in Egypt, had been deeply involved in acting as an advocate for the church with Egyptian Islamic and government leaders.

Bishop Samuel was a close friend to Mennonite Central Committee workers in Egypt. He helped to develop MCC programs in cooperation with the church and insisted that MCC workers gain an understanding of the Coptic Church.

He became better known to North American Mennonites in 1979 when MCC hosted him on a visit to the United States.

Samuel became the recognized spokesman for the Coptic Orthodox group in mid-September when Sadat withdrew state recognition of Coptic Patriarch Shenouda III. At the same time, Sadat dissolved 13 Moslem and Christian extremist groups, banned a number of religious or political publications, and arrested over 1,500 people in moves said to be aimed at bringing an end to hostilities between Christian and Moslem communities.

When Bishop Samuel traveled in North America in 1979, he talked of the history and mission of the Coptic Church, which he deeply loved, but also stressed the common bond between all Christians. In an address before an audience of Mennonite, Coptic, and Greek Orthodox Christians at MCC headquarters he stressed the Coptic view of the church as a community of believers and as a group "alien" or separate from the world.

MCC and Paraguay: *Zusammenarbeit*

An Indian family settled on ASCIM land, first built one house, then another, as they became established.

Akron, Pa. (MCC) — Mennonite Central Committee first helped Mennonite refugees settle in Paraguay some 50 years ago. In the struggle for survival it provided tools and technical assistance, credit and agricultural extensionists. MCC is still there, but most of its resources now support the Mennonites' own work of helping their indigenous neighbors survive.

In the mid-60s MCC and colony leaders agreed that the time for dependency on North Americans had come to an end. During the following five years MCC divested itself of its programs for the German-speaking Mennonites.

Overseas secretary Edgar Stoesz says that process ushered in an era of *Zusammenarbeit*, or literally, working together. The idea was to withdraw from areas where MCC directly supported the Mennonite colonists while continuing to work together in their mission and service to others.

MCC completed the withdrawal from ownership of services to the Mennonites last year with the transfer of the Mennonite guest home in Asuncion, the capital, though there is still room for supplying occasional personnel.

The earliest Mennonite settlers in the Chaco had not expected to find other inhabitants and were almost as poor as the indigenous peoples they found. But many of them sought to reach out to their neighbors to share their faith and mutually survive. Unlike white immigrants in North America or South Africa who violently thrust previous inhabitants aside, the Mennonites have helped the formerly nomadic Indians settle.

A Chaco Indian woman

The task of settling landless Indians began in earnest after 1963, when the Mennonites asked for MCC's help in responding to the challenge of the Indians' own desire for land.

The Mennonites formed an Indian Settlement Board to take responsibility for resettlement. But since 1976, Indians and Mennonites have worked at the task together through joint participation in ASCIM, the Association of Indigenous-Mennonite Cooperative Services. MCC's largest financial involvement in Paraguay is now with ASCIM.

In the past, resettlement planning has assumed that the goal was the Indians becoming self-sufficient farmers. Some of the Mennonites have become disillusioned with the resettlement process because that has not happened consistently. Even after many Indians own land, they continue to seek work as laborers from Mennonites.

"It is becoming clear," says Latin America secretary Herman Bontrager, "that they, like all social groups, won't all want to be farmers. The world isn't like that; people are always interdependent."

Unfortunately, Mennonite discouragement is sometimes coupled with distance. As the pace of Mennonite prospering has quickened, natural ties to Indian neighbors seem to have decreased, especially among the younger generation. And while the economic lot of many Indians is improving, that is not happening as quickly as with the Mennonites. An economic gap clearly remains, and to the degree Mennonites grow insensitive in their wealth, the gap could grow volatile.

Bontrager does see signs that ASCIM's long-term planning process already in the first six months of study "is increasing the circle of Mennonites forced to grapple with the issues and failures." Those involved are in turn seeing the need to better inform the churches of the nature and needs of Indian society.

Along with a more realistic view of the goals of resettlement, the long-term planning should also produce new ideas for diversifying the Indian economy. But as ASCIM's work continues to involve more sophisticated development schemes, the cost also rises. Paraguayan Mennonites' contribution to ASCIM's budget has actually risen from 12 to 38 percent since 1976, in spite of the discouragements, but the organization remains dependent on outside funds from MCC and European Mennonites.

There is internal debate within MCC as to whether that is a problem. Bontrager believes "we shouldn't make it any easier for ASCIM to depend on North Americans," and he is concerned that responsibility for the indigenous population rest in Paraguay — though not necessarily with Mennonites only.

Ultimately the Paraguayan government should take responsibility to provide land and services for its indigenous citizens, believe MCC administrators. But, says Bontrager, "the harsh facts are that pressures on the government to make room for big development schemes are more likely to influence its policies in the Chaco than concern for the Indians themselves."

Bontrager compares ASCIM's work to the record of government treatment of indigenous peoples throughout Latin America, and to the problems of land tenure at the root of current violence in Central America. He concludes that "in spite of all the flaws in the program, it is one place where something good is being done with Indian resettlement."
Gerald Handrich Schlabach

Americans choose foods for convenience, economy, fun, and status, says a report from INFORM, a New York research and education organization. Competition rather than nutrition has priority in marketing new processed foods. For each advertising dollar, only one cent is spent on nutrition education.

The 1981 Nobel Peace Prize has been awarded to the United Nations High Commission for Refugees (UNHCR). Poul Hartling (right), who heads the UNHCR office, is greeted by a barrage of flower petals as he visits recently with refugees in Afghanistan. Hartling, an ordained clergyman and former prime minister of Denmark, will travel to Oslo, Norway, in December to accept the prize on behalf of the agency. The high commissioner's office works closely with many church agencies in coping with the worldwide refugee problem.

Ministers, spouses get acquainted with Newton office

Newton, Kan. (GCNS) — Twenty-three ministers and their spouses from across Canada and the US came to General Conference offices here 7-10 October for a get-acquainted study seminar.

The purpose of the seminar was for participants to share their spiritual pilgrimages, learn about the conference's work, tell about programs within their local congregation, and to fellowship.

Such seminars are held once or twice a year so that new pastoral leadership can get more personally acquainted with conference workers.

The first day included tours of the General Conference offices and area churches and an evening of learning to know each other. The various General Conference commissions and departments presented their work on Thursday and Friday. Many participants attended the Fall Festival at Bethel College, North Newton, Kansas, on Saturday.

Time was also given during the seminar for dealing with issues and concerns. Comments at the end of the seminar showed that most felt enthusiastic about their experience. Several said they would now take much more interest in the mail that comes to them because they have learned to know the senders. Many liked the information which conference workers gave them about their work.

Participants at the recent Ministers Get Acquainted seminar included (back, left to right): Bernie Reimer, Boissevain, Manitoba; Patricia and James Hollywood, Lynden, Washington; Diedrich Gerbrandt, Rosthern, Saskatchewan; Richard Malone, Clinton, Oklahoma; Walter Jantzen, Duck Lake, Saskatchewan; Richard Early, Souderton, Pennsylvania; Richard and Wally Kinson, Avon, South Dakota; Esther and Albert Durksen, Springstein, Manitoba; and Ted Kuschel, Pandora, Ohio. Seated are Marlene Reimer, Agnes Gerbrandt, Barbara Malone, Esther Jantzen, Kay Early, and Linda Kuschel. Kneeling are John Melendrez, Sante Fe Springs, California; Don Fry, Geneva, Nebraska; Melvin Janzen, Sioux Falls, South Dakota; and Jacob Friesen, Ministerial Leadership Services director. Sissy Melendrez and Alfred Polzin, Calgary, Alberta, are not pictured.

Anabaptist resource center to open in England

Elkhart, Ind. (MBM) — London Mennonite Centre in England is phasing out its international student housing program in favor of an Anabaptist resource center, according to Robert and Marianne Zuercher of Mennonite Board of Missions, Elkhart. The Zuerchers recently completed a four-year term of service there.

"One of the reasons for phasing out our student housing is that the need for it is not as great as it was when we started in 1953," Bob said, "mainly because tighter immigration laws have kept many poorer students out of the country."

The new resource center, which will incorporate the current bookshop and library, among other things, will be part of London Mennonite Centre's expanded Anabaptist witness to English society under the leadership of Alan and Eleanor Kreider.

The current library, organized by MBM worker Rose Wiebe, is already the largest collection of Anabaptist materials in England.

The Zuerchers said the resource center makes sense because a major goal is to influence the many people of other traditions who are seeking new life as Christians.

Pastor needed

West Abbotsford Mennonite Church invites you to apply for the position of pastor of a 250-member congregation as part of a two-man team.

This position is available on **1 January 1982** or as can be arranged.

Please apply to:
Alvin Ens, moderator
2115 Topaz Street
Clearbrook, BC V2T 3W7
Telephone 604/853-0053.

First Mennonite Church of Reedley, California, will commemorate the 75th anniversary of its founding in November with a celebration on the theme "After 75 Years — The Challenge." Special musical programs are planned for the first two Sundays in November, with the main celebration to be held the weekend of 21-22 November. Former members and friends are invited to share in this occasion of celebration and challenge. A history of the church is available from the church at Box 111, Reedley, CA 93654; telephone 209/638-2917.

The People's Place opens its Sixth Annual Winter Cultural Series 16-17 November with an evening of "Memories, Thoughts, Stories, and Songs" with Don Jacobs and Roma Ruth. The 7-8 December event focuses on "Ten Things You Should Know About the Brethren-in-Christ" with Morris Sider. Sefe de Leon and Robert Kreider will be telling about "Stories and Events Which Shaped Our Lives" on 11-12 January 1982. June Yoder will be the series guest 22-23 February to perform "Drama: 'Once Upon a Time Sarah Said to Abraham' . . ." Tickets may be ordered from The People's Place, Main Street, Intercourse, PA 17534.

BC church breaks new ground

Affotsford, B.C. — An enthusiastic group of more than 200 people gathered on 30 August to turn the first sod at the building site of the Emmanuel Mennonite Church at Clearbrook, British Columbia. The daughter fellowship of nearby Eben-Ezer Mennonite Church, Emmanuel recently purchased three and one half acres on which the building of a new place of worship has now begun.

Emmanuel's pastor, Gene Klassen, opened the ceremony with song, a Scripture reading, and prayer.

British Columbia conference coordinator Jacob Tilitzky gave a message on "Building the Inner House of God." He recalled Jesus' teachings on the church as a house of prayer, praise, fellowship, healing, and teaching.

John Redekop, congregational chairperson, spoke about goals which he envisioned for Emmanuel. In view of the rapidly developing subdivisions in the surrounding area, he spoke of the need for outreach. Redekop also pointed out that Emmanuel will be preparing people for Christian service, in addition to teaching and nurturing in the Word, and furthering God's kingdom through worship. He visualized a daughter church being planted at some point in the future. *Margaret Koop*

Emmanuel members at groundbreaking

20 October 1981

A letter to the members of the General Conference

"Thankful for your partnership in the gospel. . ." (Philippians 1:3-5). We thank all of you who have so generously supported the work of General Conference through offerings in the congregations and direct contributions. Through 15 October we received $2,560,448. To reach our 1981 budget goal of $4,609,382 will require $2,048,934 during the rest of this year. Without a sharp increase in giving we will have a shortfall of approximately $325,000.

People say, "Tell us of the needs." We are increasing the overseas missionary team by eight this year. Additional well-qualified candidates are available for 1982. Church-planting efforts among Hispanics and Asian immigrants are proceeding faster than expected. There are many exciting examples of the Spirit at work among us.

In this season of special offerings and projects, remember the work we as a General Conference do together. It is a good work worthy of your support. Last year we had a "miracle December." This year we need a "miracle fall."

Pray that we will all be good stewards of the resources at our disposal and that we will make wise decisions as we finish out this year and plan for 1982.

Peace and joy,

Vern Preheim
Vern Preheim
General Secretary

Jacob Tilitzky
Jacob Tilitzky
President

A peace pilgrimage will leave the Trident Nuclear Submarine Base at Bangor, Washington, next Easter. The marchers hope to reach Bethlehem, Israel, by Christmas 1983. They'll be making grass-roots contacts with Christian groups (and others) along the way. For information on how you can join part or all of this 8,500-mile walk, contact George Zabelka, 3218 Horrell Court, Fenton, MI 48430. A shorter walk will be the 22nd annual peace pilgrimage from Nazareth to Bethlehem, Pennsylvania, to be held 12 December. For information contact Hibernia Peace Plantation, Wellsville, PA 17365.

Canadian Mennonite Bible College, Winnipeg, Manitoba, celebrated its opening 27 September at the Sargent Avenue Mennonite Church in Winnipeg. The administration reported a record enrollment of over 200 students, with 168 of them enrolling in four courses or more, the college's full-time requirement. The celebration was highlighted by a new element in the traditional school opening. John Friesen introduced the speaker, Gerhard Lohrentz, as guest of honor. George K. Epp, president of the college, presented Lohrentz with a parchment in remembrance of the occasion.

RECORD

MINISTERS

Henry Kliewer was appointed pastor at Sherbrooke Church, Vancouver, British Columbia, in August. A recent graduate of Canadian Mennonite Bible College, Winnipeg, Manitoba, he and his wife, Nellie, served under the Commission on Overseas Mission in Japan from 1976-80.

Stan Schrag was installed as assistant pastor at First Church, Pretty Prairie, Kansas, 20 September. He and his wife, Carol, have served 13 years as missionaries in the Bahamas. They are on a year's leave.

WORKERS

Dennis and *Nancy Becker* have been appointed coeditors of *Rejoice*, the inter-Mennonite devotional magazine. Dennis is executive secretary of the US Mennonite Brethren Board of Christian Education and serves as editorial representative for the youth and adult curriculum of *The Foundation Series*. Nancy has written widely for Christian periodicals, and they have written study guides to numerous books, both individually and together. They succeed *Wally Kroeker*, who has edited *Rejoice* since 1978.

Gary Gautsche, Neil Avenue Church, Columbus, Ohio, is in voluntary service with Mennonite Central Committee, helping to operate the organization's portable meat canner. Gautsche has studied wildlife at Ohio State University, Columbus. His parents are Richard E. Gautsche and Janet Esh of Columbus.

Kliewer

Ray Horst, longtime staff member of Mennonite Board of Missions, Elkhart, Indiana, has been invited to become home ministries consultant. Horst, vice-president of home ministries the past year, was associate executive secretary for four years in the former MBM structure. Succeeding Horst is *Rick Stiffney*, who has been director of MBM Relief and Service.

Eleanor Loewen recently joined the Conference of Mennonites in Canada staff as Resource Centre director and Christian education consultant. The position, formerly held by Sharon Sawatzky, has been vacant for almost a year and a half. She has studied at Canadian Mennonite Bible College, Winnipeg, Manitoba; Goshen (Indiana) College; Mennonite Biblical Seminary, Elkhart, Indiana; and Indiana University, Bloomington, where she earned an EdD in May.

Joan Mueller is the instructor of piano at Swift Current (Saskatchewan) Bible Institute. She earned a BA from Bethel College, North Newton, Kansas, and recently earned a master's degree in music from Kansas State University, Manhattan, in piano performance and pedagogy.

Bonnie Snyder has been named instructor of education and will teach issues in secondary education, introduction to teaching, and will supervise secondary student teachers.

Susan Stroyan has been named director of health sciences library at Mennonite Hospital, Bloomington, Illinois, beginning 5 October on a part-time basis, becoming full-time 4 January.

John Suderman is the choral-voice instructor for the 1981-82 school year at Swift Current (Saskatchewan) Bible Institute. He has a BA from Goshen (Indiana) College and a master's degree in music education from Indiana University, Bloomington.

Neil Unrau, after 4½ years of voluntary service with Native Ministries and Mennonite Central Committee, is studying at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Barbara Wanger has been named instructor in health, physical education, and recreation at Bluffton (Ohio) College and will teach elementary and secondary methods in physical education.

Vernon Wiebe, general secretary of Mennonite Brethren Missions/Services, has requested a release from the responsibilities of his office, effective January 1983.

Principal needed

Elim Bible Institute, Altona, Manitoba, is accepting applications for the position of **principal**. Responsibilities include administration and teaching. Position to begin in summer 1982.

Applications for **teaching positions** for 1982-83 also are being accepted. Candidates for both should direct inquiries and applications to:

Walter Franz, Chairman
Elim Bible Institute Personnel
Box 120
Altona, MB R0G 0B0.

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Joy: one trait of the early church

Ted VanderEnde

The visible result of the coming of the Pentecost Spirit was the addition of 3,000 souls to the initial band of 120 disciples (2:41). Another 5,000 are mentioned (4:4); a great number believed in Antioch (11:21-24); many priests joined (6:7); Greeks and leading women responded (17:4). Jailers, soldiers, business people, educators, politicians, tentmakers, slaves — regardless of economic or racial or sexual status — were added to the church. The Book of Acts speaks of multitudes (5:14; 6:7; 11:21; 12:24; 14:1; 16:5; 18:8). The Spirit is poured out on the ends of the earth; and from all tongues, tribes, and nations God calls people to form the church. This movement has God's peculiar attention; it is the apple of his eye, precious as a bride to a groom, the body of which Christ is the head, the kingdom of light in the midst of the kingdom of darkness.

Acts gives a picture of what the apostolic church was like, and believers throughout the ages have looked to the biblical account for guidance to conduct the life of a given fellowship of believers. Anabaptists of the Reformation looked to this account of Luke as a divine blueprint to help them live the life of discipleship.

Joy. In the Old Testament the feast of Pentecost, a harvest celebration, was designated to be a feast of joy. "You shall celebrate the Feast of Weeks to the Lord your God with a tribute of a freewill offering of your hand, which you shall give just as the Lord your God blesses you, and you shall rejoice before the Lord your God . . . and shall remember that you were a slave in Egypt" (Deuteronomy 16:10, 11). Thus Pentecost was to be a reminder of God's saving deliverance from Egypt and his sustaining care in the gift of the harvest. Salvation in both testaments is to be received with thanks, praise, and gladness. When David lost his joy of salvation, he pleaded to have it restored (Psalm 51). The prophet rejoiced in the God of his salvation (Habakkuk 3:18).

open your bible

Three hovering angels

When the Savior, Jesus Christ, was to be born, John leaped for joy in his mother's womb (Luke 1:44); the angels announced his birth as a moment of great joy (Luke 2:10); and the wise men "rejoiced with exceeding joy" (Matthew 2:10). Jesus' healing and caring ministry produced thanksgiving and joy. He taught that the kingdom of heaven may be likened to a man who found a treasure and "from joy over it" went and bought the field in which it was found (Luke 15:7). The final note of Luke's Gospel is that great joy came over the disciples because Christ was risen (24:52). Now, when God's saving work erupts in Jerusalem, it is at the feast of joy that his worldwide work begins. In contrast to the insinuation that joy was normally based on the excessive consumption of wine, the early church pointed to the coming of the Spirit — the Power energizing God's work of salvation — as the true reason of their joy. Those who responded in faith to the apostles' preaching "received the word gladly" (2:41). The response to Philip's ministry in Samaria "was much rejoicing in that city" (8:8). The eunuch went on his way "rejoicing" (8:39). The Gentiles rejoiced when they understood that God's salvation was also for them (13:47, 48).

Joy, the experience of gladness and exuberance, is produced when basic needs are genuinely satisfied. When a great thirst is quenched by a cool drink, a great appetite stilled by a good meal, loneliness met by friendship, hurt by comfort, sexual needs fulfilled by the loving embrace, the need to achieve and create by accomplishment, the need to care by service and sacrifice; we experience joy and satisfaction. The more the need belongs to our nature and the more the need is satisfied, the greater and more intense is the joy. To get rid of a good thirst might give good feelings, but to sacrificially help those who are in need gives a deeper and more lasting joy. To have a number of acquaintances may be nice, but to have an intimate and trusted friend is fulfilling. Our greatest need remains to be filled with the presence of God, to be freed from the bondage of sin and Satan. Our greatest joy lies in the experience to again walk with God. This need for salvation is met by him of whom all heaven and earth is in awe and wonder — Jesus Christ — in whom the fullness of God dwells bodily. No wonder that when a man or woman's greatest need is met by such a satisfaction, *that joy* should leap from the very heart of the believer. All other experiences, needed as they are, are incomparable to this joy produced by the Holy Spirit, centered in Christ who delivers each Christian from bondage. Joys of quenched thirsts, filled lives of genuine accomplishments, experiences of great love and self-actualization may come to unbelievers, but none of these compare to the joy of God's salvation. It is the only joy truly characteristic for the church. It is expressed in praise to God, and a servanthood to Christ in which all we do — if it is eating or drinking or serving or loving, with all the satisfaction these may give — we do to the glory of God. This joy remains in spite of tribulation. "You also became imitators of us and the Lord, having received the word with much tribulation and with the joy of the Holy Spirit" (1 Thessalonians 1:6).

Joy is contagious. It is appealing to walk in a church where joy is present; it draws others into the fellowship. It is a powerful evangelistic force. It is produced when the work of God is received and expressed in salvation and service. It drew people into the persecuted church of the previous centuries; it will draw others into our churches today in an age of mental and material and martial persecution. This joy comes from above. *Fifth in a series on the Book of Acts*

Ted VanderEnde is the pastor of St. John Mennonite Church, Pandora, Ohio 45877.

SPEAKING OUT

Mennonite church: hard taskmaster?

Dan Epp-Tiessen

My first year in pastoral ministry has led me to reflect on how the church treats its employees. I write not out of bitterness, since my own experience has been an excellent one. I speak out because I consider myself to have been treated better than the average minister or church worker.

Three recent experiences have inspired me to write. The first concerns a former college classmate. He served three years as youth pastor — assistant minister. The congregation appreciated his efforts and was anxious to have him accept another three-year term, but he declined the offer. One of the reasons he mentioned to me was that the work consumed almost all his evenings. Also, his wife was expected by some members of the congregation to attend all the youth meetings and church functions in which he participated.

The second experience was when I asked a Mennonite college professor — a member of our church — if he would preach on a specific Sunday morning. Looking at his datebook and finding he was free, he consented.

He then added, "We college professors are conditioned not to say 'yes' or 'no.' We look at our datebooks and if nothing else is scheduled, it is assumed we will say 'yes.' "

The final incident came when a group of ministers were called together to discuss the case of a fellow church worker who was in some marital difficulties. One of the problems appeared to be that husband and wife had not spent enough time *together* over the years. An ashen look fell over just about each face, because we were all offenders in this.

Employees of church institutions are frequently pressured into working too hard, often to the detriment of their family life. Talk abounds about the stresses on families. I believe the church is one of the institutions which can be most harmful to family life because of the heavy workload often placed on its employees.

Is this your church worker's family looking for their dad?

Usually our church schools are short of finances, and teachers carry a heavier teaching load than they would in the public educational system. Then there is the public relations work. And we expect our teachers to become involved in extracurricular activities, to develop close personal relationships with the students and to have time for dialogue. Obviously the teachers' families suffer.

The problem is not entirely due to our institutions. Church workers tend to be energetic, ambitious people who thrive on hard work. When involved in church ministries, one sees many needs crying to be met. Because it is the work of the Lord, one often feels justified in spending too much time away from the home. Consider the minister who has had a full week by the time Friday evening rolls around. Should he stay home and play with the children, or should he drop in on the woman who lost her husband three weeks ago? Should he relax and go to a movie with his wife, or should he call on that couple who is new in town?

There are ways we can help church workers in their struggle with this problem.

1. Encourage church workers to accept a *normal work load.* If they pace themselves, their ministry will be more effective in the long run, and they will not be as vulnerable to burnout. The heavy demands of church work is one of the reasons young people are discouraged from entering the field.

2. Encourage church workers to take *vacations and study leaves.* I was thrilled when one of our members told me to make sure that my wife and I take a vacation this summer and go somewhere. Study leaves and vacations are times of renewal which enhance people's ministry.

3. Find out what *day of the week* your minister takes off. If no such day is scheduled, suggest that the habit develop. The same applies to other church workers. Respect that day off.

4. Encourage church workers to keep at least *one night a week free for family activities*, perferably the same night each week. Tell them to write it into their datebooks at the beginning of each year. Another suggestion is to keep the occasional weekend free for some relaxing activity.

5. Whenever possible, *call church workers* during the daytime *at the office.* To be called in the evening is part of their job, and they probably won't resent it, but sometimes it is nice to leave the work at the office.

6. *Don't expect the spouse to always accompany* the church worker. Remember that you have hired one person, not two. It is important to acknowledge the contribution which spouses make to the ministry, but too much should not be expected of them.

7. My final suggestion may be the most important. *Understand* when your worker says, "No, I can't attend your committee meeting or speak at that function." Maybe his son has an important hockey game that evening, or maybe there is a birthday to celebrate. Maybe she had been out eight nights in a row and needs to sit at home for an evening doing nothing. Church workers should be encouraged to learn the art of saying "no" without feeling guilty. They have a right to free time like everyone else.

If we adopt these suggestions — and others — we make church work more enjoyable and less hectic. We help ensure that our present workers remain creative and energetic. We help make church work a more attractive career possibility for young people.

If the church were not such a hard taskmaster, the kingdom of God would be better served in the long run.

books

The problem of pain

A Step Further, *by Joni Eareckson and Steve Estes and illustrated by Joni Eareckson (Zondervan Publishing House, 1978, 192 pages), is reviewed by Harold Peters, Route 1, Box 116, Newton, Kansas 67114.*

In 1967, when she was 17, Joni Eareckson broke her neck in a diving accident. Since then she has been unable to use her legs, and she has regained only limited use of her hands and arms. She wrote about the accident and her struggle to accept her handicap in a earlier book called *Joni*.

As a result of the book she got thousands of letters from readers. She began to think about writing a second book in which she would share something about her thinking about why the accident had happened and how God works in the lives of handicapped people today.

A young man named Steve Estes helped her in a special way in her thinking and guided her in her growing faith in the goodness of God. She says that fortunately for her, Steve came into her life at a time when she was ready for the kind of guidance that he could give. Earlier there was a time when she simply wanted to escape from life and the responsibilities of making the best use of the abilities that she had left.

As she sees it now, and as she relates in *A Step Further*, God used many people to challenge her to go on in her fight for life.

If God was all-knowing, all-wise, and all-powerful, why had he allowed her accident to happen? She gained some comfort from the thought that as a result of her accident, she has done some serious thinking and has had opportunities to witness for Christ in various meetings across the country. It is amazing to me to see how much theological thinking a once seemingly carefree girl has done in the years that went into the preparation of this book.

She admits that she does not have all the answers as to why God allows suffering in this world. God is so much above us that we will never in this life understand all the reasons why God allows things to be as they are. She suggests that if God were to remove all suffering from this world, we would lose our longing for heaven. In heaven there will be no suffering and all of our questions will be answered.

A STEP FURTHER
Joni
Joni Eareckson & Steve Estes

I'm LISTENING, LORD, KEEP TALKING

At the risk of seeming presumptuous, I would like to suggest that a person can go a step beyond Joni's thinking if one thinks of God as a God who enjoys the process of creating so much that he wants to share with us people the joy of making this world a better place in which to live.

We need to go further than we have ever gone before in applying the scientific method to the search for cures for as yet incurable diseases. One mistake that we have made is that we have used too much of our scientific technology in finding more diabolical ways of destroying property and killing people. We need to rediscover again and again that it is better to build than to destroy; it is better to save life than to kill people.

Since my body has been misshapen by rheumatoid arthritis, I can feel with Joni Eareckson when she says that there was a time when she did not even want to have a mirror. She did not want to see what the aftermath of her diving accident had done to her body.

Unlike Joni's, my physical disabilities did not come on in one sudden disaster. Sometimes arthritis can sneak up on a person very slowly. Sometimes after weeks of dull aches I would suddenly be completely free of pain again. These alternations between periods of pain and freedom from pain came again and again. They caused me to delay getting proper medical attention. But the periods of freedom from pain became shorter and shorter. And the crippling effects of my arthritis became more and more apparent. Like Joni I went through an experience of studying the relationship between relying on divine help and relying on scientific expertise. I found that there is good Christian literature which suggests that God can work through scientific medicine as well as through sudden miraculous healings. I found that there is such a thing as a Christian wholistic approach to physical, emotional, mental, and spiritual health.

The world about us puts much value on the accumulation of physical goods. If one accepts this worldly system of values, it is difficult for a physically handicapped person to maintain a healthy sense of self-worth. I found that I need a different value system.

I am thankful to Joni Eareckson and other Christian writers for the help that they have given me in thinking through my problems. Like Joni, I do not believe that I have all the answers. And like Joni, I believe that God has all the answers. And someday we will have more of the answers than we do now.

Clever prayer

I'm Listening, Lord, Keep Talking, *by Robert J. Baker (Herald Press, 1981, 181 pages), is reviewed by Mary F. Heisey, 728 South George Street, York, Pennsylvania 17403.*

Prayer becomes a two-way street when we permit God to offer his inflation-proof two cents worth during the journey. Author Baker observes, "Perhaps we hear God in direct ratio to our needs, our weaknesses, our imperfections. I hear a lot." Accordingly, he shares over 50 personal examples of such dialogue with God.

Each meditation follows this pattern: an appropriate Bible quotation, the shared experience itself, a signed prayer reflection (e.g., "One of Your Sunbeams," "El Cheapo"), and space for the reader to reflect (pray and write) upon the same theme.

As far as I'm concerned, this shallow book tries too hard to be clever. Saturated with the impertinent and wearying jargon of today, its familiarity often offends. Although I have learned that God is thoroughly approachable, open to humor, and abounding in supernatural answers to all kinds of prayers, I still like to enter his presence with awe, never forgetting his holiness, never demeaning his power.

Malcolm Boyd, Marjorie Holmes, and Robert Baker are among the many writers who have tried to teach us how to pray in this irreverent century. The Word and the Spirit, however, remain the best teachers of prayer, whether we're talking or listening.

MEDITATION

Speaking from our hearts

"But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. And whatever you do whether in word or deed, do it all in the name of the Lord Jesus. . ." (Colossians 3:8, 17, *NIV*).

In a chapter containing directives for holy living, these admonitions call for that which is to be an expression of the Spirit of Christ dwelling in the heart, as Christians seeking to laud his presence with words, songs, and actions. Speech is held in close association with emotions that are issued from within. Yet today's society proliferates foul language as never before.

"But words are vehicles; they convey messages," says "Obscenity Abounds" in the April 1981 *Readers Digest*, as it descries the liberal use of obscenity in everyday conversation. It describes certain language as "an assault on the senses." Profanity, which keeps close company with obscenity, also slithers freely from countless lips. One must recognize that these forms of speech are an outpouring of that which dwells in the heart.

Further, the article points out that every form of the media has adopted the practice of publishing such language and calling it "freedom." Many publishers accept manuscripts — using this kind of expression — without scruples. It is considered artistry which authenticates the portrayal.

While it is true that today's media reflect what is happening in society, it is also true that tomorrow's society will reflect what is published today.

One cannot shrug off all responsibility for what the spoken or written word will do in the minds of those who absorb it. Paul urges Christians to live as children of light uniting the whole body. "Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen" (Ephesians 4:29).

Therefore Christian authors need to make choices. A careful selection of subject matter is vital. They may claim the freedom to refrain from using obscenity and profanity, but this may also reduce the prospects of having their work published. They will, then, need a strong conviction that the propagation of wholesome speech and the lifestyle that accompanies it has greater rewards than dollars and cents.

What is true for the writer is also true for the producer and the publisher. Nor is the consumer free of responsibility. What enters the home via the airwaves or through books and magazines speaks volumes about the kind of vocabulary — and all it suggests — that is being imprinted on the minds of the future.

In the midst of this heavy barrage of questionable communication, which subtly impinges even on a life committed to Christ, apathy breeds further corruption.

The Christian family, therefore, needs to discuss freely its own standards, where they are in conflict with the standards of the world. As John attests in the face of luring influences, "You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world. They are from the world and therefore speak from the viewpoint of the world, and the world listens to them. We are from God, and whoever knows God listens to us. This is how we recognize the Spirit of truth and the spirit of falsehood" (1 John 4:4-6).

Irene Ewert Wiebe

I saw Christ today

I saw Christ today ,
In the wind that blew the trees.
I saw Christ today,
In prayer down on my knees.
I saw Christ today,
In the tears my husband shed.
I saw Christ today,
In what you did and said.

I saw him in the new green blades
Shining in the sun;
And in the faces of the kids,
While they were having fun.
And then by chance when a neighbor came,
I saw him again — the very same.

Your smile — your warm embrace
Again, I saw the Master's face.
The cross — I saw, but it was bare;
Only a trace that my Lord was there.
In so many ways — more than a few,
I saw Christ today — did you?

Cleta Thiessen

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After a break due to a visit to his family in Europe, Ted VanderEnde continues our series on the Book of Acts.

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EDITORIAL

Choosing to be Mennonite

Quite some years ago — on a pastoral visit — a gentle, old lady said to me, "I realize that not all Christians in the world choose to be Mennonite; but surely most of them do, don't they?" For me that was a good reminder. Who chooses to be Mennonite? Why don't more choose to be Mennonite?

1. *A minority in a minority.* I had to tell that woman that Mennonites are one of the smallest of the Christian groups. First, a minority of people choose at all to follow Christ as Savior and Lord. Among those who do, a minority choose to be Mennonite.

Who wants to be part of a minority; much less part of a minority *in* a minority?

Even counting all our children, Mennonites make up less than two million in a world of 4.5 billion.

To follow Christ is a call to join a minority. To follow the Anabaptist understanding of Christ is to follow an even smaller minority.

2. *Saints with feet of clay.* The early 16th-century reformers regarded Anabaptists as radicals — too extreme in their zeal to know Christ and to make him known. Our forebears were hunted down and killed for their discipleship. They were too saintly.

It is partly understandable. Mennonites too are human. The more nearly you profess to follow Jesus Christ, the more clearly your human weaknesses become visible. No human—outside of Jesus Christ—has attained total dedication.

We see it among ourselves most clearly. Our high ideals leave us exposed and vulnerable. So we remind each other that we are yet short of perfection. In our humanness, we become defensive and split up or leave the Mennonites. Instead of helping each other to grow in Christ — as we are encouraged to by Holy Scripture — our weaknesses cause division and suspicion (read James 4:1-6). To choose to be Mennonite is to experience that you and I are saints with feet of clay.

3. *A people of new life.* The radical or left wing of the Reformation was known first for teaching that adults become new creatures in Christ and seal this in baptism upon confession of personal salvation. That was a revolutionary concept to the larger church at that juncture of history.

The new life among our Anabaptist/Mennonites came through intense study of the Bible and personal soul struggles. When new life broke through, it often made obvious the ritual and tradition to which others may cling almost in desperation.

It is still so. When a searching soul struggles "through," that person's new life often becomes an embarrassment to those of us who once also were newly born in Christ. By now we have accepted what we believe are necessary rituals and traditions. And there are such. But the "babe in Christ" cannot see that and challenges us all. Instead of seeing this as a new opportunity to check our priorities, we too easily "turn off" these people.

For people of new life to choose our churches is often a lonely path. It may appear to such that we have become a people of wooden traditions with one or two hobbyhorses (e.g. nonresistance).

4. *A people of discipleship.* Our history says that to know Christ truly we must follow him daily in all aspects of life. To love is a mandate toward all races, creeds, and political persuasions. To serve means both the self-inflicted needy and the helpless needy. To evangelize is to support — with prayers and money — trained evangelists *and* to ourselves be sincere witnesses. To forgive includes starting over. To confess and repent is a recurring need in our lives. To pray is to give ourselves — without or beyond all our neat scientific Western logical ways — to intimate communion with our unfathomable God.

It is an impossible calling. One day you are on the mountaintop — feeling intimately connected to the Lord. Another day you must walk the valley of Calvary by yourself. To choose to be Mennonite is to invite Christ into *all* of your life.

5. *God's people.* Mennonites are part of God's people. We are not the only ones. God's truth is greater than we are.

In our choosing there is help. Others have had to choose before us.

That, to me, is one of our greatest gifts. The Mennonite church, weak as we are, is a community. I chose and continue to choose being Mennonite, in large degree because I feel part of a very special spiritual family. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST 96:40 10 NOVEMBER 1981

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What's wrong with premarital sex?

Willard S. Krabill

This question is being asked more frequently than ever before . . . in our society and in Christian circles as well. The question is being asked by serious, searching young persons — not just asked defensively by those trying to justify their nonmarital sexual activity.

Each of us brings different assumptions in asking the question, and different expectations for the answer. I state the question in the negative, not because I prefer that, but because that's the way I most often hear it asked. And when I use the word "sex" in the question (title), I am using it in its more common societal use, i.e. referring to sexual intercourse. Although I do not usually define the word "sex" in this limited way, the term "premarital sex" is widely used and its meaning generally understood.

I am speaking from the perspective of a Christian physician, out of a background of over 20 years in a medical practice (family practice, OB-GYN, and now college health) in which the majority of my patients have been young women.

It is understood that the article represents my own experience, my observations — offered by one who has had a great deal more than average exposure to the sexual experiences of a wide variety of people, but especially college students and young married couples.

1.

Premarital sex tends to diminish personal happiness and predisposes toward sexual boredom. My observation is that people are "doing it more, but enjoying it less." There's a lot of guilt and anxiety about it. Guilt results especially for whom "What does the Bible say?" is a relevant and important question. I've not observed that those persons whose sexual lifestyle follows what might be called "the new morality" are any happier, nor enjoying their sexual experiences with any greater pleasure. These premarital sexual relationships frequently complicate a relationship, and lead to much painful "splitting up." In no way can sex be considered truly "casual." One's first or early sexual intercourse experiences always carry with them much meaning, and psychiatrists — regardless of their personal value system — repeatedly comment that one's initial sexual experience constitutes a significant milestone in one's life. As Lewis Smedes in *Sex for Christians* says, "There is no such thing as casual sex, no matter how casual people are about it. . . . After intercourse, a couple's relationship is somehow not what it was before."

The notion that sex is casual and "no big deal" inevitably lessens its impact, its importance, and its potential for ecstasy. To reduce a life-uniting experience to one of "just another physiological function" is perhaps the greatest of all indictments of premarital sex.

2.
Premarital sex is often wrong because it is not the result of a mutual *decision*. For something as "heavy" as sex outside of marriage, as far-reaching in its consequences, as complex in its meanings, as full of potential for pain as well as joy to just "happen" is really immoral and irresponsible. So much should be considered, so much should be shared, so honest must be the communication that it can't be "right" when one is just "carried away by passion." In premarital sex, a sufficient dialogue and process of decision making has often not occurred.

3.
Premarital intercourse usually results in the sexual "taking over" of a relationship. It tends to become *the focus*, and less time and effort gets spent on getting to know each other as total persons. Last school year, for example, there were two instances of sexually active Goshen College women who came into the health center — women who had been on "the pill" — to inform me they had discontinued their use of the pill and that they were no longer engaging in coital activity with their boyfriends. Each couple had decided that because their sexual activity had come to dominate their relationship, they had discontinued it and wanted me to know about it.

One has to ask oneself the question, "Do I want the one I'm dating, or engaged to, to be interested in me for who I am — what the real *me* is all about — *or just* how I perform in bed?" When the growth of physical intimacies precedes the growth of shared interests, beliefs, intellectual intimacy, emotional intimacy, aesthetic and spiritual intimacy, the relationship gets distorted, and the physical relationship tends to dominate. There are already far too many marriages as well as single relationships where there is sex without true intimacy.

4.
It confuses and complicates communication between two people. To be created male and female is to be created for relationship. Singles — male and female — can have meaningful relationships with many people. Sexual intercourse is one special kind of relationship between men and women. To be in relationship requires communication, so *honest communication* becomes all important in considering when, where, and with whom we will have a sexual relationship.

It's been my observation that premarital sexual intercourse confuses and complicates the communication between two people. Until the permanence of the commitment is sealed, coitus tends to make one unsure of the message and unsure of the motive of one's partner. Real honesty in the premarital sex setting seems to be the exception rather than the rule. As a physician dealing with many people who are hurting in their sexual relationships, I've observed that when sex is reserved for within covenant marriage, its message is most clear; but even then it can be misconstrued. When we start having nonmarital sexual intercourse, we inevitably wonder what that means to the other person and whether they are really honest in what they say it means. Is he really doing it for *me*, or for self? How will she treat me afterwards? What is my agreeing to this saying (or meaning) to me, to him, to her?

Too readily today sex is associated with the glitter and glamor of Hollywood.

5.
Recent studies suggest a premarital sexual relationship breaks up far more couples than it strengthens. Over and over I've observed that once sexual intercourse enters the relationship, the odds that the couple will "split" are increased. A lot of people can't handle it. A classical statement on the part of the female adolescent is, "When I gave in, he lost interest." One of the discussion questions asked at last year's sexuality seminar on our campus was, "What do you say to the person next morning in the dining hall line?" I am often saddened by the frequency with which a couple that might have gone on to a beautiful marriage breaks up after premarital sex begins.

6.
Premarital intercourse denies one the opportunity for the most meaningful sexual experience of all, the coming together in full sexual union of two people who have saved that special gift — that portion of their being — for the occasion of final commitment and celebration.

To arrive at the celebration of marriage — of sacred promise — and have nothing special left to share by way of physical unity is to be shortchanged. An experience I covet for all young people is to be able to achieve unity of spirit, mind, purpose, and the promise of life together, and to seal it at marriage in a unique expression of physical unity with a sexual expression not previously shared. That is special! And we don't get a second chance for this.

It is within a permanent, exclusive relationship of complete trust and security that the uniqueness of human sexual intercourse can best be realized. If this potential for ecstasy is missed, one is gypped. The sexual expression which could do so much to seal and enhance a marriage tends to become more of a physical exercise than a celebration of true love, commitment, promise, and trust.

7.
It is detrimental to the community of which one is a part and impairs one's sense of community. One's decision about sex outside of marriage is not really a "do my own thing" kind of issue. Even if the couple is fully united, fully committed, neither exerting unequal pressure on the other, their decision does have implications beyond themselves. No couple can so isolate themselves from family or friends that their decision will have no meaning for the group of which they are a part. This

seems especially true for those of us with a strong sense of family, church, or congregation with whom sharing is the very essence of our being.

Sex is good, and I would like to share with those who care about me and to be affirmed by them. I agree with Smedes that we all have a human need for celebration. Sexual intercourse is a milestone in life, and when this life-uniting experience begins, I would desire and need the shared joy, affirmation, celebration, and support that goes with Christian marriage. To ask that this new relationship be secretive and unannounceable both diminishes and stresses the relationship.

8.
From the emotional, psychological, and relational kinds of issues, let's move on to the united nature of our humanity. We can't compartmentalize sex as an expression of only our emotional or spiritual life. It has major consequences for our physical life as well. Regarding the physical aspect, premarital intercourse infers something which is not true; i.e. that our sexual urges are "needs" which must not be denied. We speak of having "raging passions," and "We can't be blamed if they just take over, you know." We aren't created this way. No one should fall for this "line." Scientists even question if the human has a sexual instinct in the way animals do. We have sexual appetites and drives, but the satisfaction of them is not necessarily essential to physical or emotional health. In my practice I often hear the statement "My husband needs it," or "My boyfriend *has* to get it somewhere." Wants it? Yes. Desires it? Yes. *Has* to have it? No. People (male or female) survive and are very healthy without experiencing intercourse. One of the secrets of a positive and mature life is the personal affirmation one experiences in being able to forego, to renounce, or to postpone. One of the secrets of happiness — whether married or single — is to live a fulfilled life in spite of many unfulfilled desires.

9.
Premarital sex is unfair to the physical relationship. It tends to be detrimental to the realization of full physical enjoyment. It often occurs in settings "where no one finds out," often done with guilt, often done hurriedly, and frequently produces tension. With tension comes less relaxation, less confidence, less enjoyment. With tension and anxiety often comes premature ejaculation on the part of the male, discomfort and frustration on the part of the female. Premarital sexual relationships predispose one to sexual dysfunction. It frequently is detrimental to the eventual achievement of the best physical sexual adjustment. The statements one heard 10 years ago that premarital sex enhances early sexual adjustments within marriage are being questioned increasingly in the medical and psychological professions.

It is tragic that so often the reaction of young women to their first sexual intercourse experience is, "Ugh! You mean *that's* what everyone is so excited about?" Or, "Is *that* all there is to it?" Out of my professional and personal experience, I have come to believe it is within the security of a lifelong, fully committed, monogamous relationship that we can truly have sexual freedom, and that it's within a covenant relationship that we can really discover the freedom to make mistakes, to not be *on trial*, to not have to perform, and to laugh at ourselves. One of the most damaging characteristics of sexual relationships in our society is the *performance* bit — the notion that unless one *does it right*, that unless one achieves orgasm, one hasn't *made it*. This performance pressure is an insidious thing present in most premarital relationships and even in many marital relationships, and it is hurtful.

Sex is much more than genital relationships. It has to do with our total way of relating and being with each other in the family.

10.
Next let's consider several spiritual life implications. Premarital intercourse contradicts what 6,000 years of human experience regards as *best*. It's presumptuous for me to suppose that I know better than 6,000 years of human experience — mediated through the Judeo-Christian heritage of which I'm a part — which says it's best to reserve sexual intercourse for within the bonds of covenanted marriage. Human experience speaks loudly, and one has to wonder why our sexual codes have endured so long, *unless they are valid.*

11.
Premarital intercourse subjects one to the judgment of God. I can't find any place in Scripture where fornication is viewed with acceptance or favor. I am aware of the controversy over the meaning of the word fornication in the Bible and whether it applies to engaged couples or just to promiscuity and other forms of illicit sex. But the whole tenor of the Scriptures, the high status assigned to marriage, the condemnation of adultery, all affirm a *sex within marriage* position.

Professor Howard Charles in his paper "Sexuality in the New Testament" in *Basic New Testament Guidelines* (page 11) writes that in the New Testament, "coitus is set firmly in the context of marriage." He says that "nowhere in the New Testament is there a formal discussion of what constitutes the real nature or essence of marriage," but then goes on to conclude that "the conception of marriage to which we are led by these materials has a foundation covenant which is consummated by coitus and which inaugurates an interpersonal relationship between a man and a woman having the potential of embracing all areas of their lives. Both Jesus and Paul intend marriage to be permanent and regard fidelity in coitus as obligatory on both husband and wife. It is in the context of a permanent contractual or covenantal relationship involving an ongoing shared life between a man and a woman that coitus is to have its place both expressing and implementing the marriage union."

It is not my purpose here to go into detail regarding what the Bible says about premarital sexual union. I find that chapters 5 and 6 in Lewis Smedes' *Sex for Christians* express well the viewpoint I've come to, both from my Bible reading and my experience.

12.
Premarital sex detracts from the meaning of marriage and contributes to the decline of the stature of marriage which we see in society and in the church. Extramarital sex in particular, but also premarital sex, contributes to the *tentativeness* of marriage. It tends to contribute to the *trial marriage* kind of thinking. Whether one is engaged, *living together*, or having occasional sexual intercourse encounters outside of marriage, the meaning of marriage suffers. The moment a relationship is tentative, at that moment it's not really commitment, not really marriage. We can't believe in the institution of marriage and at the same time behave sexually so as to remove one of its foundation stones. It is the finality and the irreversibility of the marriage commitment that constitutes its significance and its

potential value, that gives it strength, and that enriches the sexual expression and message. I once asked a patient whose marriage was floundering — near breakup — whether she was having sexual intercourse with her husband. "No," she said, "there's nothing for it to say anymore." The message, not the physical sensations, is what is uniquely human — and divine — about our sexuality.

13.
Premarital sex is costly. People *do* get hurt, so that what was created for our pleasure often ends up as our pain. Many today say sexual intercourse outside of marriage is okay as long as no one gets hurt. Who is so wise that they can predict who's going to get hurt? Which motorcycle rider, going without a helmet, is going to get his head smashed in? Which soldier hitting the beaches on D-day is going to be the casualty? Which of us who uses alcohol is going to be the 1-in-10 who ends up addicted — an alcoholic? And which of us — deciding to experiment with intercourse outside of marriage — is going to be the one for whom it becomes ashes in our mouth? The hurt is often down the road, and no one can predict it.

Kitty Mika, University of Colorado, wrote her doctoral dissertation on cohabitation. She reports that "breaking up is hard to do whether married or not," after studying the effects of separation on men and women who were living together without being married. She added that while such couples often choose to live together because they don't feel ready for marriage, they often find breaking up is just as traumatic as divorce. Based on her study of 50 young adults in the Boulder area, Mika said, "You can get pretty attached to people, even when you don't expect to."

14.
Last of all I state the reason which you might have expected a physician to give first, and that is the risk of pregnancy or venereal disease. This is a major and valid consideration. But I thought it might be of interest to you to have a physician give 13 reasons without including the age-old threats of VD and pregnancy.

Gonorrhea is second only to the common cold as the most frequent infectious disease in the United States and Canada. Yet in all the literature about treatment and prevention, one rarely reads about the only reliable method of preventing VD: *one partner*. If everyone would confine their sexual activity to one partner, the VD epidemic could be terminated.

A more recent venereal disease, genital herpes, has also become common, and unfortunately is one for which we have no cure. *Reader's Digest* carried a description of it as the "venereal disease of the new morality."

As for pregnancy, the development and availability of reliable contraceptive methods has not diminished the frequency of pregnancy outside of marriage. Again, public health authorities have termed this — especially teen pregnancies — an *epidemic*. A major factor in adolescent non-use of contraceptives is based on their personal attitude towards sex outside of marriage and the illusion that it either *can't happen to me* or that sex must be by impulse and that to *prepare for it* is wrong.

Furthermore, as many married couples will testify, no contraceptive method is foolproof. Sexual relations outside of marriage are certainly immoral if those who engage in it are not ready to accept responsibility for whatever consequences result from it, including pregnancy. Since a great many persons in extramarital relationships are unready for this, the risk of pregnancy is still a valid reason for abstinence.

Summary. These are 14 reasons which state my personal position regarding premarital intercourse. They are reasons which have meaning for me, but I realize not all may have meaning for you. I believe in the goodness and beauty of this God-given dimension of our being and our personality — i.e. our sexuality. I believe that our misusing sex for selfish purposes — *out of bounds* or in any nonmutual or exploitive way — is a serious matter. (In 1 Corinthians 6:18-20 Paul says, "Run from sexual sins.") But I *don't* believe that sexual sins are unpardonable, unforgivable, or even that unique. I believe that the sins of the flesh (carnal nature) are not limited to sex acts, and that lying, jealousy, and cheating are equally serious. I believe that sexual sins are not sins because they're sexual but because they are hurtful. And I have seen beautiful examples of forgiveness and *starting over* in those who have been guilty of sexual sins.

I believe one can start over in regard to one's sexual practice and lifestyle. Where there are wounds, not all the scars are erased nor are all the memories eradicated, but one can, in God's sight (in his eyes), become a virginal person (male or female) once again.

I respect the right of persons to make their own decision in this area, and I'll respect that decision. I would plead that premarital sexual intercourse should be the result of a *mutually* arrived at *decision*. For premarital sexual intercourse to *just happen* is really inexcusable. If you decide to become sexually active — as some will — I would hope you are responsible enough to use a birth control method. And I'll continue to be your friend and confidante and professional advisor. But when you ask for my opinion — *where I'm at* — then I must share as I have in this statement. I believe that premarital sex is not the best way to go, and that we will be happier and closer to God's will for our lives if we keep sexual intercourse within the marriage covenant relationship. ●

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CHRISTIANS AND WORLD EVENTS

Namibia: land in conflict

William Keeney

Few people seem to be aware of the plight of Namibia. Many do not even know where the country is.

Namibia is perhaps better known as South-West Africa. It was a German colony following a military conquest at high cost to the local populace in 1884. Following World War I, when the German colonial empire was dismembered, the League of Nations assigned South-West Africa to Great Britain. Britain — through South Africa — was "to promote to the utmost the material and social well-being and social progress of the inhabitants of the territory."

In recent years South Africa has proceeded to impose the same *apartheid* policies on South-West Africa as it has on blacks in South Africa. Blacks have been restricted to reserves while white settlers have generally occupied the best land. White farmers average about 1,250 hectares of farming land. African peasants 5.5 hectares. The policy has also operated to provide cheap labor for farms, mines, and industry.

A large proportion of the male population has had to become "migrant laborers," even though the migration may be within their own country. These men must leave home for six months at a time to work for barely subsistence pay.

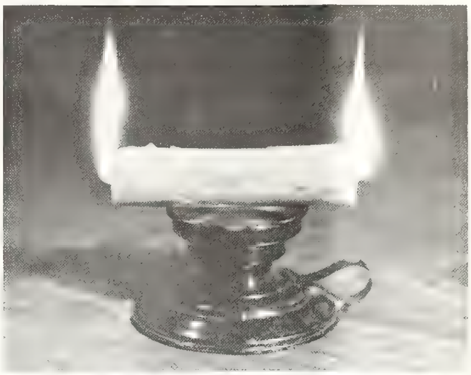
Migrant labor practices leave women alone for long periods of time without sufficient resources to support the family. Men who are absent so long often stay in urban areas rather than return to their families and the hardships of the rural areas.

In recent years the country has exported copper, lead, zinc, diamonds, vanadium, uranium, and other minerals. The minerals and most other wealth in the country are controlled by multinational corporations from Canada, the Federal Republic of Germany, France, South Africa, the United States, and the United Kingdom.

The population of 852,000 is only about 10.5 percent from the dominant white group. (Some put the population estimate as high as 1,250,000, which would make the settler population even a smaller proportion.) About three fifths of the black population live in the reserves.

The reserves would compose only about 38 percent of the country if a new *apartheid* master plan is fully realized. Less than 15 percent of this land is good for either farming or grazing.

The Namibians seek independence from South Africa and full participation in the political process.



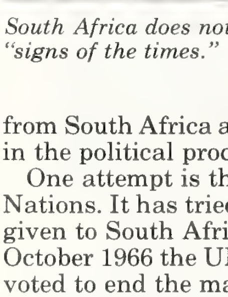
South Africa does not seem to read the "signs of the times."

One attempt is through the United Nations. It has tried to end the mandate given to South Africa. Already on 27 October 1966 the UN General Assembly voted to end the mandate.

The International Court of Justice rendered an advisory opinion in 1971 that South Africa's continued rule over Namibia is illegal.

South Africa has refused to give up its control over what it calls South-West Africa. Instead it has set up its own political facade of independence in line with its Bantustan (homelands) policy.

Earlier this year South Africa walked out of discussions arranged in Geneva among the UN, representatives of Namibia, and South Africa. Their actions confirm those who see military action as the only solution.



William Keeney is visiting assistant professor of integrative change in the Center for Peace Studies, Kent State University, Kent, Ohio 44240.

Some Namibians have undertaken guerrilla warfare to seek independence, since political processes seem ineffective. The largest group is the South-West Africa Peoples Organization (SWAPO) with its military arm, the People's Liberation Army of Namibia (PLAN). They operate from bases in Angola and Zambia and sometimes are in transit through Botswana.

South Africa has used Namibia for incursions into Angola and Zambia. It has cleared out a fire-free zone and a no-man's area more than a kilometer wide and about 500 miles long across the northern border. About 50,000 people were displaced in the process. Homes were burned, fertile land lies idle, and churches, schools, and clinics stand empty in that belt.

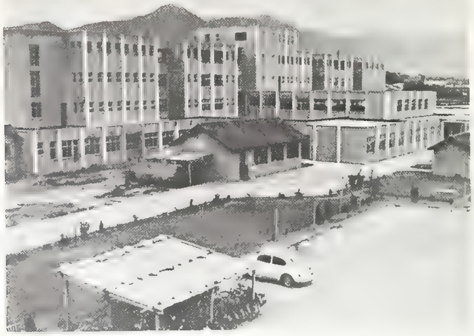
South Africa seeks to maintain control in the face of a growing demand for majority rule in Namibia. The independence of Angola and Mozambique earlier — and the more recent granting of majority rule in Zimbabwe — leaves South Africa as a white minority rule increasingly isolated and threatened.

Jesus in Luke 16:1-9 tells of the steward who got into trouble with his master. He then went out and used what authority he had to gain influence with debtors by lowering what they owed. Jesus said, "The master commended the dishonest steward for his prudence; for the sons of this world are wiser in their own generation than the sons of light" (verse 8).

South Africa does not even seem to read the "signs of the times" and use the prudence of the "sons of this world," let alone to use the compassion and righteousness of "the sons of light." South Africa is raising enmity by brutally suppressing the legitimate desires of a people to share in decisions about their own destiny. The South Africans also violate widely recognized human rights.

South Africa should be seeking to win friends and cultivate relationships whereby the peoples can live and share together in southern Africa. Instead, the South African policies seem designed to make such relationships difficult.

A crew of some 200 workers has completed the main structure (right) and is now installing partitions for a new $4 million United Mission to Nepal (UMN) hospital in Kathmandu, the capital city. When completed, Patan Hospital will help alleviate a severe shortage of medical facilities in Nepal. Mennonite Central Committee, one of 32 mission agencies making up UMN, donated $10,000 to the project. Nepal, one of the world's poorest nations, has only one hospital bed for every 6,630 inhabitants. By contrast, India has one for every 1,465 inhabitants, and Canada one for every 127. Life expectancy in Nepal is only 40 years.



NEWS

An interpretive report

Human rights: in search of new perspectives

Bluffton, Ohio (Meetinghouse) — Mennonites have not spent a lot of time talking about human rights — they've assumed them. The Anabaptists gave their lives for the rights of free speech and assembly under God in the 16th century, and they stubbornly persisted until Western democracies caught up with them, or so it would seem.

But now, because of increasing exposure to gross inequities, oppression, and the trampling of all kinds of rights around the world, some Mennonites can no longer in good conscience ignore the issue.

Jimmy Carter made human rights an international political issue and pressured oppressive regimes to let up on disappearances, torture, and outright killing in countries such as Argentina, Uganda, and elsewhere. As John A. Lapp, provost of Goshen (Indiana) College has said: "Human rights (was) the soul of our foreign policy." What Carter did not do so well was to expose the country's complicity in the violation of human rights through economic and some underhanded political might.

Against this background, 44 Mennonite college and university professors, justice advocates, and other interested persons gathered at Bluffton College here 15-17 October to discuss the relationship of theology to justice and human rights. Mennonite Central Committee US Peace Section secretary John Stoner described the third Mennonite Peace Theology Colloquium as "primarily a professional meeting for teachers in Mennonite colleges and seminaries and an occasion for dialogue on the content of Mennonite peace theology."

In his address, Lapp said the fact that this group was "probing the issues of human rights, justice, and the church's task makes it . . . clear that a consensus on these questions is not apparent."

Why human rights is so prominent on today's agenda, why the language of human rights is so problematical, why human rights is an issue for the church, and what the task is for the church regarding human rights were the focal points of Lapp's address.

"Human rights is an issue of the church to the degree the church incarnates the God who is 'justice-love' in its life and witness," he said. He then showed how the church has both the duty and opportunity to work at the assurance of rights for others.

Judging from the discussion which followed, the keynoter was correct when he asserted there was no consensus. Peter Ediger, General Conference pastor from Arvada, Colorado, pointed his finger at Lapp and asked, "Why did you start where you did? Why didn't you start with the Bible?" Lapp had traced the more recent development of rights language, beginning from the 18th century.

William Durland of the Center on Law and Pacifism in Colorado Springs, Colorado, spoke on "Advocating the Oppressed: The Concept of Human Rights in Law, Morality, and Religion." He spoke to such questions as: Do Anabaptists have a theology that enables them to speak of human rights? If so, how has it been, or ought it to be, articulated? Or does Anabaptist discipleship/servanthood theology not permit the speaking of rights at all?

Durland brought a number of insights to the discussion. " 'Rights' is a kind of adversary term to begin with," he said. "It is only when a community breaks down that rights need to be defended. In a true Christian community, there is no necessity for rights, because what we're dealing with is sharing, with living under a concept of relationships, and not a concept of advocacy or adversary dealings."

Durland saw radical Christian community as the best way of working at human rights. That's the way he goes about his work at the Center. But his speech called forth a great deal of counter questions, especially in the area of political action. Some participants such as Duane Friesen, head of the Bible department at Bethel College, North Newton, Kansas, felt there had to be greater involvement in the political process. In a prepared speech, he said, "I suspect that Mennonites will be either forced to change or experience increasing polarization as those in the church working in situations of gross injustice call the church to greater political involvement."

As it continued, the debate on radical community versus political and economic involvement stirred up some heat. By and large, the conferees had

Mennonite Central Committee US has cited its history of advocating for Native American tribes and for Germanic Mennonites from Mexico who settled in Seminole, Texas, in an appeal to Texas Senators Lloyd Bentsen and John Tower to support legislation to clarify the status of another group. Delton Franz, director of the Washington office of MCC US, wrote on behalf of the Texas Band of Kickapoo Indians in September. MCC US is among nine religious bodies who with church people in Texas are calling for recognition of the band's citizenship and for the creation of a small federal Indian reservation.

Director of SELFHELP Crafts Paul Leatherman has announced a new system for marketing its handicrafts from around the world. The MCC program is looking for individuals willing to voluntarily serve as representatives. He suggests that representatives can promote handicraft sales through coffee parties in homes, displays in churches, speaking to women's groups and schools, running market stalls, or maintaining shops in their own homes. For more information write to SELFHELP Crafts, 21 South 12th Street, Akron, PA 17501

The Santa Clara (California) Ethnic Chinese Mennonite Church began formally 18 October under the leadership of Adam Liu, a Mennonite pastor from Taiwan who is employed by the Pacific District missions committee. The word "ethnic" in the title is used to convey that although Chinese is the language used, the church includes Taiwanese, Vietnamese, and others. The church meets in the building of the Santa Clara Christian Church.

(Left to right) William Klassen, Bill Keeney, and Duane Friesen engage in conversation.

trouble defining the term "human rights" and narrowing the focus of their discussion.

Dorothy Friesen gave a dramatic exposition of the problems Christians face in the Philippines. Supported by her husband, Gene Stoltzfus, who had worked with her there, and Perry Yoder of Bethel College, she traced the influence of US politics and the power of multinational companies. Together they performed a skit based on the Old Testament story of Ahab, Jezebel, and Naboth the vineyard owner.

Denny Weaver, associate professor of religion and peace studies coordinator at Bluffton College, gave a lengthy discourse on "Human Rights: The Anabaptist-Mennonite Historical Perspective," along with Friesen, who spoke on "Mennonites and Social Justice." Weaver appealed to "solidarity" with Christ and pointed to the Christocentric faith of the Anabaptists as the foundation for Mennonite concern with rights. Friesen asserted that institutions in society and the church demand consideration of human rights.

Judging from the discussions that followed the discourses and panels, the content of the input was stimulating throughout. Walter Klaassen, Conrad Grebel College, Waterloo, Ontario; Peter Ediger; Ron Guengerich, Eastern Mennonite Seminary, Harrisonburg, Virginia; and Ernie Hildebrand, Swift Current Bible Institute, Swift Current, Saskatchewan, reviewed human rights from the viewpoints of creation and concrete examples. This went beyond the Christocentric arguments forwarded by Weaver without overriding his general thesis.

William Klassen, University of Manitoba in Winnipeg; LeRoy Friesen, Associated Mennonite Biblical Seminaries, Elkhart, Indiana; Henry Rempel, University of Guelph, Ontario; and Darrel Rupiper, the Archdiocese of Omaha, Nebraska, reflected together on "Jesus and Human Rights: A Christological View." Somewhat in line with Ediger's and Friesen's presentations, the discussion was a call to action.

The panel of reflectors comprised of Conrad Brunk, Conrad Grebel College; Perry Yoder; and Al Keim, Eastern Mennonite College, Harrisonburg, Virginia, pulled together the thinking of the colloquium under six questions:

1. Was a case made for the use of rights language in Mennonite theology? Does it further the theology of justice? Keim referred to Lapp's observation that rights language will lead to the right places.
2. What is the role of institutions? Justice and rights have to do with structures. Was Jesus outside institutions, anti-institutional? Can we talk about Jesus practicing justice? If so, we have to talk about him in the light of institutions.
3. What are we implying in the use of rights language that we have not been doing? Brunk felt that some of the participants were uncomfortable with the use of rights language because of what it implied. Yet, a background motif of the conference was the violation of human rights. Does "rights" necessarily imply individualism? Can rights be read back into the Bible?
4. Is there a dualism: seeking the rights of others and not one's own? What is the advocacy role of an institution such as the church? The current Mennonite stand on rights has been conscientious objection. As one person put it, "We have done well on this one."
5. Is there a tension between a Christological and creationist view of rights? Yoder asked about the contribution of the prophets to the discussion, if any.
6. Finally, there was the question of whether rights and justice are compatible with "our experience" of community governed by love. "The question of relationships based upon what people demand rather than upon mutuality and the flow of love is an important one," said another. *David E. Hostetler*

The Reagan Administration has announced its support for a new "guest worker" program, which would offer temporary, low-paying jobs with no rights or privileges to foreign workers from nearby countries. In the past, such programs have been used to break strikes by people in low-status jobs and to undercut union organizing. Cesar Chavez, president of the United Farmworkers Union, has vigorously denounced the program. "Such a plan will be used to delay and defeat organizing efforts among the workers," he said. "And without organizational strength, workers have no defense against mistreatment."

Conrad Grebel College, Waterloo, Ontario, hosted Abdinur Yusuf, ambassador of the Somali Democratic Republic to Canada, on 24 September for the first Peace and Conflict Studies Colloquium lecture of the season, entitled "Big Power Military Intervention in Africa." The ambassador combined the lecture with a publicity effort on behalf of MCC (Canada), which is hoping to raise 2,000 metric tons of corn for Somalia from area farms through its Food Bank program.

Turner urges involvement in religious studies center

Newton, Kan. — Harold W. Turner, former religious studies professor at Aberdeen University, Scotland, and the world's leading expert in new religious movements in primal societies, has initiated discussions with various North American Mennonite mission agencies and post-graduate institutions concerning the establishment of a Mennonite presence at Selly Oak Colleges, Birmingham, England.

In a 21 October interview at General Conference central offices, Turner outlined the nature of the Selly Oak Colleges and reasons for Mennonite involvement in the religious studies center, which has access to the resources of the University of Birmingham.

"The Selly Oak Colleges are a complex of nine autonomous church colleges connected by a central administrative structure," Turner explained. "They are an ideal situation for the education and advanced training of missionary personnel by their respective denominations."

Currently the Anglican, Presbyterian, Catholic, Methodist, and Christian (Disciples) churches are among the nine groups which maintain colleges within the Selly Oak complex.

"The colleges provide resources for study and training which are simply inaccessible to smaller, single-denomination centers such as the Overseas Mission Training Center in Elkhart, Indiana," Turner continued. "The task of missions in today's world is so broad, so complex, that we must begin cooperating with other church groups."

In a "Memorandum on Relationships Between Selly Oak Colleges and the Mennonite Community," dated 13 October, Turner enumerates reasons why a Mennonite presence at the religious studies center would be mutually beneficial.

According to Turner, Selly Oak Colleges need a Mennonite presence "for the distinctives of the Mennonite tradition and witness, especially the . . . peace witness that is biblically grounded, theologically articulated, and expressed in the missionary dimension." Furthermore, Mennonites would bring an "evangelical witness and missionary experience" to the center.

Conversely, Mennonites in North America would benefit from a connection with the colleges by "being at the crossroads of so many Western Christian traditions and Third World leaders and churches (usually some 50 nations are represented at any one time)" and by "training . . . personnel in the context of another Western subculture and of many non-Western subcultures."

Not only would advanced training become possible, but according to the Turner memo, North American Mennonites would have automatic access to special centers and study materials, especially: "(a) the new Study Center for New Religious Movements in Primal Societies; . . . (b) the Center for Study of Islam and Christian-Muslim Relationships, which would be a 'must' for those going to Islamic areas; and (c) the Program on Partnership Between Black and White."

Turner emphasized that North American Mennonites would not need to establish a full-fledged college on the Selly Oak campuses. "A Mennonite community or presence would be adequate," he said. "There is a wide range of activities in which the Mennonites could become involved on campus, including teaching, operation of a guest house or bookstore, and establishment of an Anabaptist resources center."

He added that a Mennonite presence at Selly Oak would provide a more structured access to British churches and mission agencies, with greater visibility on the British scene than is presently possible through the London Mennonite Center, operated in the north part of that city by Mennonite Board of Missions, Elkhart, Indiana.

Turner

Why the keen interest in a Mennonite presence, as opposed to some other denomination? "Mennonites have a natural lead-in to and interest in the Study Center for New Religious Movements in Primal Societies because they have worked so much in this field," Turner states.

The memorandum is scheduled to get more serious treatment at the annual meeting of the Council on International Ministries, an inter-Mennonite consultation, when it meets in Chicago, Illinois, in early December. *Larry Cornies*

The Meserete Kristos Church (MKC) is busy helping distribute grain from a 3,000-metric-ton Canadian Food Bank wheat shipment in several food-short areas of southern and eastern Ethiopia. The shipment, valued at over $1 million, arrived at the Ethiopian port of Assab in mid-July after leaving Montreal 12 June. The MKC is coordinating transportation and distribution with local communities and the Relief and Rehabilitation Commission of the Ethiopian government. Trucks initially hauled nearly half of the wheat to Nazareth (right), in central Ethiopia, headquarters of the MKC's Relief and Development Board.

A recent United Nations study claims that world population now is 4.5 billion . . . and climbing 1.73 percent each year. Industrial nations have a .6 percent rate of growth; less-developed lands now support three of every four persons, and by the year 2000 it will be four of every five. North American population is expected to stabilize by the year 2060, world population by the year 2110.

Seminaries unveil plans for pastors' workshop

Elkhart, Ind. (AMBS) — The Associated Mennonite Biblical Seminaries (AMBS) have announced that the annual pastors' workshop will convene on the seminary campus in Elkhart on 25-29 January 1982. The topic for the week will be "The Bible in the Congregation."

The main speaker for the occasion will be Walter Brueggemann, professor of Old Testament and dean of academic affairs at Eden Theological Seminary in Webster Groves, Missouri. A graduate of Eden Theological Seminary, Union Theological Seminary of New York (ThD), and St. Louis (Missouri) University (PhD), he has taught at Eden since 1961.

His lectures will deal with the appropriateness of the biblical faith and the way in which the Bible can be used for congregational renewal and outreach.

Other participants in the workshop will include Leonard Wiebe, pastor of Faith Church, Newton, Kansas; J. Lawrence Burkholder, president of Goshen (Indiana) College; and several AMBS faculty members: Marlin E. Miller, Erland Waltner, and Henry Poettcker.

Morning worship services for the week are being coordinated by Galen Johns, chairperson of Region IV coordinating committee of the Mennonite Church, and will involve William Gering, Mishawaka, Indiana; Phil Bedsworth, Elkhart; Orlando Schmidt, AMBS faculty; and June Alliman Yoder of Goshen.

Application forms to indicate plans to attend may be requested from Mary Troyer, Office of Continuing Education, Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, IN 46517, or phone 219/295-3726.

MCC Bolivia wins appropriate technology awards

Santa Cruz, Bolivia (MCC) — Locally manufactured and hand-operated farm implements that Mennonite Central Committee Bolivia's agricultural team has produced won a first prize and two honorable mentions in a September appropriate technology contest here.

MCC also had a prominent booth in the third biennial agricultural fair in Santa Cruz 16-17 September. But the most important kind of acclaim for MCC's technical contribution to Bolivia's small farmers comes from the interest of farmers themselves.

Appropriate technology seeks to improve local people's lives in small but significant steps that are in harmony with their existing lifestyles and production techniques. The hardware of appropriate technology uses materials that are readily available, is generally labor-intensive and simple to master.

In 1979 MCC set up a shop at its Rural Training Center near Santa Cruz for MCC worker Dallas Steiner of Orrville, Ohio, to develop ideas recommended by others on the agricultural team. Steiner learned his shop skills in his family's business, farm machinery production.

Steiner's hand peanut sheller won first prize in the contest, sponsored by a local development corporation, bringing the program $1,250 in prize money. His rice huller and corn cracker won second and third honorable mentions.

It is apparently no coincidence that the sheller, huller, and cracker won prizes. Agricultural team coordinator Phil Bender of Tavistock, Ontario, reported that interest in them was especially high, "and if all the people who took our address for placing an order actually do so, we will have a difficult time filling the demand."

German pastoral couple visiting Canadian churches

Winnipeg, Man. (CMC) — A Mennonite pastor and his wife from West Germany are currently on a nine-week tour of Canadian churches to present Bible lectures and to report on spiritual ministries among some of the Umsiedler who have come to West Germany from the Soviet Union during the past decade.

Johann and Anna-Marie Plett come from Bechterdissen, where he is the elder of a 650-member Mennonite congregation. Forty percent of the members of this congregation are Umsiedler.

Plett is also the chairperson of the *Arbeitsgemeinschaft*, an organization encompassing nine Mennonite congregations which have substantial numbers of Umsiedler among their members.

It is the *Arbeitsgemeinschaft* to which the Conference of Mennonites in Canada (CMC) relates on a fraternal basis in providing Bible teachers, pastors, and other personnel.

The two-month visit to Canada by the Pletts is by invitation of the CMC. Their itinerary, which began 13 September, is taking them from Ontario to British Columbia.

At the present time four couples from Canada are serving in this ministry for a year or more. Erwin and Hildur Cornelsen of Vancouver, British Columbia, are in their fourth year at Wolfsburg. George and Karen Schmidt of Clearbrook, British Columbia, and Henry P. and Hilda Epp of St. Catharines, Ontario, are involved in a Bible teaching ministry. Jacob and Justina Reimer of Virgil, Ontario, are doing pastoral work in Hannover.

The *Arbeitsgemeinschaft* has requested help from the Conference of Mennonites in Canada for another five years in the pastoral ministry and for 10 more years in Bible teaching.

The Congregational Resources Board recently appointed Paul W. Boschman as full-time church planter for the Conference of Mennonites in Canada (CMC), beginning the summer of 1982. He will work closely with provincial conferences and with the General Conference Commission on Home Ministries in giving inspiration and counsel to local churches in establishing new congregations. One half of his time is to be devoted to a specific church-planting assignment. The decision to appoint a resource person in mission and evangelism is a response to a long-felt need for strong conference leadership in raising evangelism, missions, and church-planting consciousness in congregations and helping congregations develop an integrated strategy of evangelism. Boschman is pastor of the Mountainview Mennonite Church in Vancouver, British Columbia, where he has served since 1974. During that time the Mountainview Church was instrumental in starting the Chinese ministry in the CMC. It was also the first church to designate an outreach minister in the congregation.

According to a recent nationwide survey by the Connecticut Mutual Life Insurance Company, people with strong religious commitment are more likely than others to believe that the US should dominate the world militarily. They are also more likely to favor a peacetime draft and to put blind faith in their elected leaders. In addition, such Americans are much more likely to oppose women's rights and much less likely to think critically and carefully about the nature of their work.

The annual Harvest Mission Festival was held 18 October at First Mennonite Church, Pretty Prairie, Kansas. Howard Habegger, executive secretary of the Commission on Overseas Mission (COM), was the speaker. He spoke on "A Missionary Vision for the 80s" and described the current work of missionaries under COM.

Just moved or moving?

If you aren't sure there is a **Mennonite church** in your new location, we can help you with information on whether there is one, where it is, and who to contact to find out more about it.

Call or write:
Mobile Member Project
Commission on Home Ministries
Box 347
Newton, KS 67114
Phone 316/283-5100.

Principal needed

Elim Bible Institute, Altona, Manitoba, is accepting applications for the position of **principal**. Responsibilities include administration and teaching. Position to begin in summer 1982.

Applications for **teaching positions** for 1982-83 also are being accepted. Candidates for both should direct inquiries and applications to:
Walter Franz, Chairman
Elim Bible Institute Personnel
Box 120
Altona, MB R0G 0B0.

Hospital chaplain needed

Conference of Mennonites in Manitoba requires a full-time hospital chaplain for visitations in the Greater Winnipeg hospitals.

For more details and application form please contact:
John Wiebe, conference minister
Conference of Mennonites in Manitoba
1483 Pembina Highway
Winnipeg, MB R3T 2C9
Phone 204/475-3550.

Pastor needed

West Abbotsford Mennonite Church invites you to apply for the position of pastor of a 250-member congregation as part of a two-man team.

This position is available on **1 January 1982** or as can be arranged.

Please apply to:
Alvin Ens, moderator
2115 Topaz Street
Clearbrook, BC V2T 3W7
Telephone 604/853-0053.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES

The January Interterm provides pastors and congregational leaders an opportunity for continuing education. It also provides an occasion for prospective students to explore seminary training.

Students select one course which meets daily for three weeks. Understanding and Communicating Our Faith can be taken in one, two, or three weekly units.

Programs offered by AMBS include Master of Divinity, Master of Arts in Peace Studies, One-Year Theology, and a Certificate in Theology for mature students without college.

For information and application write Jerry Lind, AMBS, 3003 Benham Avenue, Elkhart, IN 46517.

JANUARY INTERTERM 1982 January 4-22

Gospel of Luke	Howard Charles
Petrine Epistles and Jude	Erland Waltner
Christian Thought and its Social Expression Since the Reformation	Theron Schlabach
Program and Curriculum Resources	Ross T. Bender
Washington Seminar	Roelf Kuitse
Understanding and Communicating Our Faith	Myron Augsburger

Unit 1: Anabaptist Perspective as a Catalyst in Theological Dialogue
Unit 2: Interpretation and Authority of Scripture
Unit 3: Theology and Practice of Evangelism

"Stay with us. Grow with us." Those were the statements too attractive to ignore for two young girls eager for a change of pace in life. In a matter of days, Rose Johnson of Courtland, Kansas, and her friend found themselves in a religious cult. Johnson, a graduate of Tabor College, Hillsboro, Kansas, told of her experiences with the Unification Church to students and faculty at Freeman (South Dakota) Junior College. Johnson said, "I didn't have to make any choices. Everything was decided for me." A rigorous schedule of activities was always planned for them, eliminating time to do anything away from the group.

Black South African exiles who speak up in the United States about conditions in their home country are allegedly being harassed by the US government. Cosmo Pieterse, a Namibian exile who teaches at Ohio University, is being prevented from reentering the US after a visit to London. Dennis Brutus, a professor at Northwestern University, was recently denied a renewal of his visa. Both men are well-known writers and speakers against apartheid.

RECORD

CALENDAR

12-14 November — MIBA/MEDA meetings, Lancaster, Pennsylvania

20-21 November — MCC Peace Section US Assembly, "The Christian Faith and the Nuclear Arms Race," East Swamp Church, Quakertown, Pennsylvania

27-30 January 1982 — MCC Annual Meeting, Milford, Nebraska

5-8 February 1982 — Council of Commissions, Newton, Kansas

22-24 April 1982 — Congress on Urban Ministry, Chicago, Illinois

Canada

21-23 January 1981 — MCC (Canada) meetings, Winnipeg, Manitoba

28-30 January 1982 — Canadian Council of Boards, Winnipeg, Manitoba

12-14 February 1982 — United Mennonite Churches of British Columbia, Peace Church, Richmond

19-21 February 1982 — Conference of Mennonites in Manitoba, Altona

19-21 February 1982 — Conference of the United Mennonite Churches of Ontario, Stirling Avenue Church, Kitchener

26-28 February 1982 — Conference of Mennonites in Saskatchewan, Martensville

12-13 March 1982 — Mennonite Conference of Alberta

Central

25-28 March 1982 — Central District Conference, Middlebury, Indiana

16-18 April — General Conference Christian writers' workshop, Bluffton (Ohio) College

Western

27-29 November — Formerly Marrieds Retreat, "Thanksgiving and Hope," Rock Springs Camp, Junction City, Kansas

WORKERS

Debbie Burkholder, Grace Church, Pandora, Ohio, is serving as an Inter-Menno trainee in the Netherlands for a year. She is the daughter of Ray and Elvina Burkholder.

Ellwyn and *Ruth Hartzler*, Grace Church, Pandora, Ohio, entered voluntary service in September for several months with Koinonia Partners, Americus, Georgia. They will process and ship grapes and other products and learn about Christian community.

Douglas Luginbill, Grace Church, Pandora, Ohio, spent several weeks this summer doing voluntary service at the MCC work camp in Pennsylvania doing repair work. He is the son of Paul and Kathryn Luginbill of Pandora.

Anne Penner, Sommerfeld Church, Winkler, Manitoba, is serving an 11-month term with Mennonite Central Committee as a secretary for Choice Books in Winnipeg, Manitoba. She is the daughter of Martin M. and Agatha Penner of Winkler.

Ingrid Schultz, Sherbrooke Church, Vancouver, British Columbia, has begun a salaried position with Mennonite Central Committee as assistant director of personnel services at MCC (Canada) headquarters in Winnipeg, Manitoba. She previously served in MCC as a teacher in Bolivia. She has studied theology at Regent College, Vancouver. Her parents are Sigmund and Annie Schultz of Vancouver.

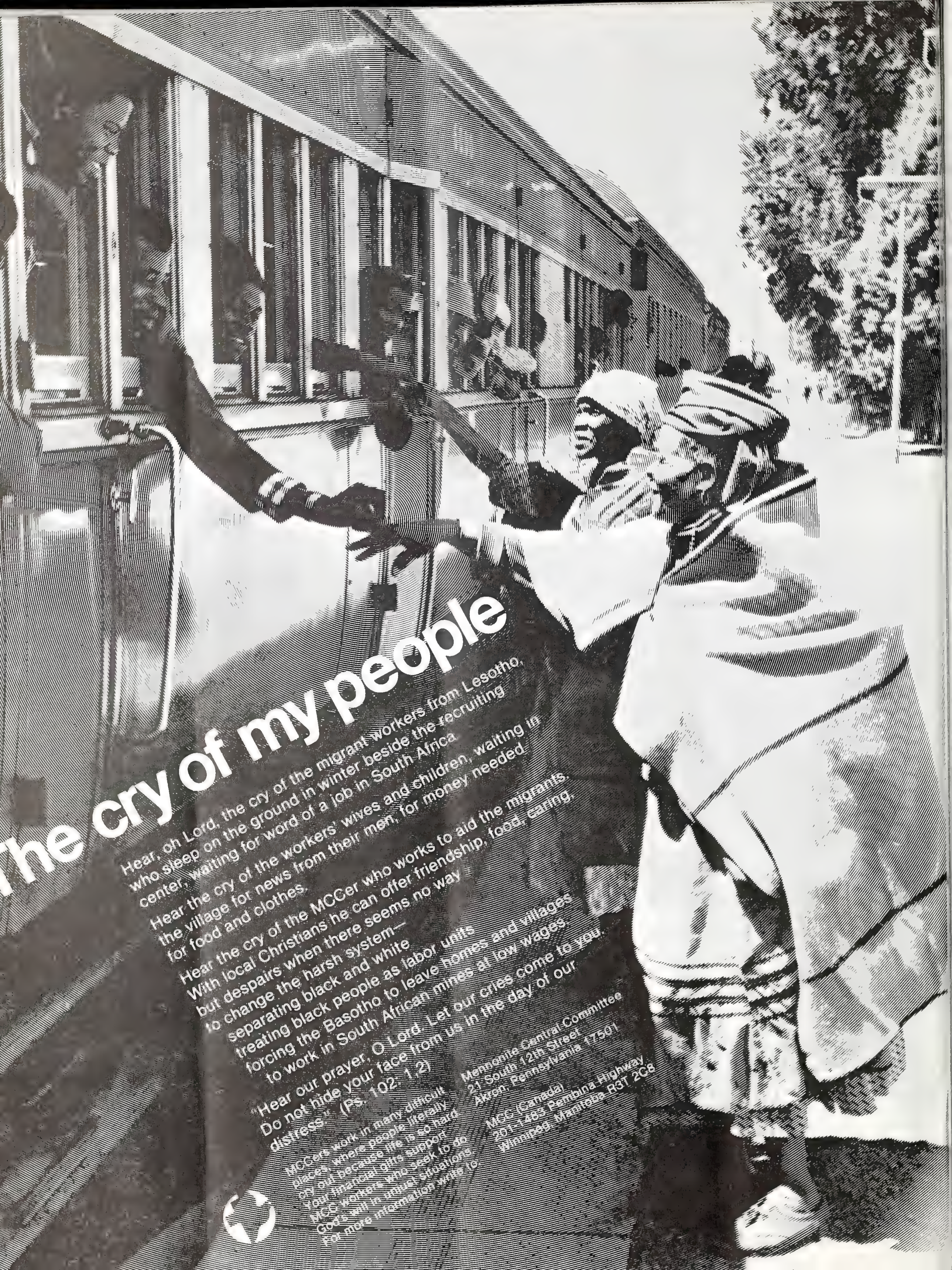
Nancy Schwartz, Salem-Zion Church, Freeman, South Dakota, is in Toronto, Ontario, on a two-year Mennonite Central Committee assignment. She is a community worker in housing development. She has a BS in home economics from Bethel College, North Newton, Kansas. She is the daughter of John and Rosella Thieszen Schwartz of Marion, South Dakota.

Stuckys

Gerald and *Mary Hope Stucky*, General Conference missionaries to Colombia under the Commission on Overseas Mission, have completed a five-week term as missionaries-in-residence at Canadian Mennonite Bible College, Winnipeg, Manitoba. They also itinerated to churches in Winnipeg and other Manitoba communities.

Walter and *Ruth Unrau*, Bethel College Church, North Newton, Kansas, have begun two-year assignments with Mennonite Central Committee in Botswana, where he is MCC's administrative assistant, and she will be involved in several educational projects. The Unraus served previously in India under the Commission on Overseas Mission. Their parents are the late A. E. and Martha Zook Baughman and the late Peter V. and Lena Schmidt Unrau.

Lori Unruh, First Church, Newton, Kansas, has begun a two-year assignment with Mennonite Central Committee in Hindman, Kentucky. She is working in adult education. Unruh has a BS in elementary education from Wichita (Kansas) State University. Her parents are Irvin and Jean Unruh of Sedgwick, Kansas.



The cry of my people

Hear, oh Lord, the cry of the migrant workers from Lesotho, who sleep on the ground in winter beside the recruiting center, waiting for word of a job in South Africa.

Hear the cry of the workers' wives and children, waiting in the village for news from their men, for money needed for food and clothes.

Hear the cry of the MCCer who works to aid the migrants. With local Christians he can offer friendship, food, caring, but despairs when there seems no way to change the harsh system—
separating black and white
treating black people as labor units
forcing the Basotho to leave homes and villages to work in South African mines at low wages.

Hear our prayer, O Lord. Let our cries come to you.

"Hear our prayer, O Lord. Let our cries come to you. Do not hide your face from us in the day of our distress." (Ps. 102: 1,2)

MCCers work in many difficult places where people literally cry out because life is so hard. Your financial gifts support MCC workers who seek to do God's will in unjust situations. For more information write to:

Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania 17501

MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

The two boxes

Kathleen Neff

My Haitian neighbor had just returned with her family from a day of hoeing in the garden. I had just finished writing and typing a nutrition lesson. As we sat visiting, we discussed our day's activities, and she shared a folktale she had heard many older people tell:

"In the beginning God created the earth. He placed two types of people to live in the world, the black Haitians and the white people.

"In the beginning he also placed two boxes on the earth. They were closed so the people could not see what was inside them. One box was heavy. It contained a machete and a hoe. The second box was lighter because it contained only a book. A Haitian got first choice and went up to choose one of the two boxes. He chose the heavier one, hoping it was full of money. The box with the book was left to the white person.

"That explains why today the Haitians are destined to work hard in the fields. They must toil under the hot sun, with their machetes and hoes, to make a meager living for themselves. And the white people have more education, and hold the better jobs which require reading, writing, and thinking."

In a Haitian account of creation the Haitian chooses a box of tools — and a destiny of toil — while the white chooses a box with a book.

As in all societies, the Haitians have stories that explain how things came about and why things are the way they are in the world today. This bit of Haitian folklore, which has been handed down through generations, is an attempt to explain the roles the Haitians perceive that whites and blacks have in the world.

We MCC workers do not know how many Haitians believe this story or see all whites and blacks fitting strictly into these two categories. But some of the attitudes revealed through this story are still prevalent in the minds of many Haitian people today.

Many Haitians feel they are destined to work hard by "the sweat of their brow." And even though they work *very* hard, many families can only reach a substandard quality of living. From the whites — Haitian peasants have seen — they easily conclude whites have more education, better jobs, and are wealthy.

Many Haitians feel their manual labor is inferior to the work of the white foreigners. Several Haitians have expressed that they feel God loves me more than he does them, and therefore gave me white skin, higher intelligence, wealth, and more opportunities in life.

These fatalistic attitudes are what we MCC workers are challenged to help change — to share with Haitians here in Mombin Crochu that God loves them too, that God wants every person to have good health, enough food, adequate shelter, and a chance for a good education.

Many Haitians feel God created some people to be wealthy and created others to be poor. It is a new idea for many to learn that God doesn't wish for them to live in poverty and to be oppressed by others. Many Haitians accept abuse and exploitation from others, thinking, *C'est la vie* (that's life).

What happens when any person feels put into a box?

An important part of consciousness-raising is helping groups in our community realize they are not destined to this fate. They can work together to seek a better quality of life for themselves and their children. They need not feel destined to live in abject poverty. We want to help people find hope in God and that his will is for them to have a better life.

LETTERS

Want to distribute copies

I appreciated the article by Dick McSorley "The Gospel of Peace" (11 August issue). We would like permission to make copies for distribution at East Chestnut Street Mennonite Church, Lancaster. *J. Elvin Kraybill, Box 1521, Lancaster, Pennsylvania 17603*

2 October

They did something

Recently our Sunday school class studied the call of Abraham portion of the Old Testament. I was impressed at Abraham's answer. He did something about it.

I wondered if we all don't have a call from God (or have had) and what our answer is. Do we do something about it?

Peter and Andrew left their work and followed. They did something about it. James and John left their father and followed. They did something about it. Paul left his usual life and did something about it. The cripple at the well went and washed. He did something. The 10 lepers did something about it. The man with the withered hand stretched out his hand. He did something about it.

What is our answer to his call? *E. R. Moser, Route 2, Road 2, Bluffton, Ohio 45817*

6 October

Impossible and irreconcilable?

Thank you for *The Mennonite*. I find the editorials and other thought-provoking articles a "must" in my reading. Unfortunately the post office has not yet (and may not) send the issues I missed due to their strike.

The article "When Two Fail to Become One" (29 September) seeks response. I should like to see an honest, unbiased answer published to two questions I have. Just what is the meaning of "irreconcilable" and "impossible" as used by Gus Konkel in his statements "separated by irreconcilable marriage breakdown"; "irreconcilable separation has taken place"; "reconciliation has proven impossible"; and "have no hope of restoration"? How can those statements be reconciled with Scripture (see Mark 9:23; Matthew 19:26; Mark 10:27; Luke 18:37; Matthew 17:20; Luke 1:37; and Romans 4:18)? It appears to me that to use the words as Gus Konkel does is putting a limit to what God can or cannot do, by saying that certain things are impossible when Scripture says that with God nothing shall be (or is) impossible. However, one might ask oneself whether the will to will what God has promised is with us.

With regard to impossibilities, how is it that many never-married single individuals — many of them so not necessarily by choice — have been able to survive? Especially when the Mennonite constituency itself has untold ways and means of exclusion and discrimination, often leaving the single person to feel like an unwanted, unacceptable oddity? Could it be that if the constituency were more accepting of never-married single individuals, fewer people would so desperately seek to avoid that state and as a result not so hastily enter into marriages which have odds stacked against them from the start? *Name withheld by request* 19 October

About the editorials

Your editorial "Working the Marketplace" (22 September issue) encouraged me to send you several copies of the tract entitled "Strange Events Forecast for 1982," written by Cyril Hutchinson from Edmonton, Alberta.

It is based on an article in the science section of *Newsweek*, 16 September 1974.

The editorials of *The Mennonite* are so interesting that people say this is the first section they read, which includes myself. Perhaps you would like to write your own editorial on the above subject. *Elsie H. Friesen, Henderson, Nebraska 68371*

19 October

Editor's note: Thanks for the affirmation. We will continue to address both current and future issues as they relate to our readership.

I look on my brother, my sister—occasionally (1 John 3:17)

Muriel Thiessen Stackley

It's twelve noon
and Joanne is meeting me for lunch.
My stomach says it's noon,
and where is Joanne?
(If I press my fingers in my ears
I won't feel the hunger.
I read that somewhere.)

If I would concentrate, or worship,
I might be able to skip a meal.
But why should I?
Yesterday's leftovers
can so easily be eaten.
(And if I press on my ear drums
I won't feel the hunger pains.)

Lord, I don't know what to do.
I don't think I've closed my heart
against the sister and brother in need.
Can't I just keep sending checks
and keep on eating when my stomach
says it's time?
(Pressure on the ears reduces pain
in the stomach.)

Little skeletal child, documented
by Religious News Service,
would that I could adopt you,

hold you, feed you.
(Where *is* Joanne? It's twenty minutes
after twelve. I don't think I can wait
much longer.)
I will put my fingers in my ears—
so as not to hear this little child
crying for food.

MEDITATION

Follow Christ's example

It is wrong to ignore and *neglect the hunger, nakedness, and oppression* of people in zeal to save them from hell.
But it is worse to satisfy their hunger and nakedness and *let them go to hell.*
It is unlike Christ *not to care* for the poor, the persecuted, the oppressed . . .
But it is a denial of Christ to care only for their physical need and *ignore their eternal welfare.*
He *cared for the poor* and oppressed . . .
But he came "to *seek and save* those who were lost."
In his life he *ministered to the blind,* the crippled, the sick, the needy . . .
But in his death he *purchased their eternal salvation.*
He was a *Servant,* a *Teacher,* a *Prophet* . . .
But he was also "the *Lamb of God* that taketh away the sin of the world."
Followers of Christ ought to be like their Lord in *compassionate response* to human need . . .
But they repudiate their Lord if they do not give *priority to their eternal salvation.*
Jesus said, ". . . do not fear those who kill the body, and after that have no more that they can do . . . fear him who, after he has killed, has power to cast into hell" *Luke 12:5.*

Richard C. Halverson

Day of baptism

This day, my son, you take your very first step.
You have been carried, held, and walked by the community of faith.
There is so much to learn from you as you discover what it means to walk the walk.
I'm here, son, on my knees absorbed in your discovery of your relationship to God and God's world.
Seventeen you are now, facing registration, choice of college, and vocation.
What does it mean for you to be a kingdom citizen?
Your first step; exploring, examining, deciphering, inquiring, questioning:
What *really does* belong to Caesar and what to God?
What does it mean that in Christ there is neither male or female?
Jew or Greek? That people everywhere are your brothers and sisters?
What can I say to you, my son, on this your baptism day?
The symbol of water refreshes the soul — the spirit within.
Yea — we are joint heirs in the community of faith.

Lois Thieszen Preheim

Thank you, Lord

Humility is the recognition that what I have is a gift from God. What I do is through the power of God. Thankfulness is closely related. Thankfulness is praise for these gifts. Sharing and giving follow naturally. If what I have is a gift from God, can I presume to own it and use it for my own glory?

Humility is often misinterpreted to mean inferiority or worthlessness. Many people in the church feel that they are worthless with nothing to give. This kind of humility destroys joy and hope and free giving. For if I am worthless, what have I to give? In what can I rejoice?

Humility cannot mean worthlessness, for if what I have and what I am is God's gift, it must be good.

Thank you, Lord.

Elvera Goering Johnson

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CONTRIBUTORS

Willard Krabill, MD, is the Goshen College physician, Goshen, Indiana 46526. His article reflects an ongoing process to discern God's Spirit leading on this issue.

Kathleen Neff, a member of the Manhattan (Kansas) Mennonite Fellowship, is an MCC worker in the Mombin Crochu area of Haiti.

Muriel Thiessen Stackley lives at 4830 Woodland Avenue, Lincoln, Nebraska 68516.

Meditations this week are by Richard C. Halverson, 5500 River Rd., Washington, DC 20016 (from his *Concern Ministries*, 6 October issue); Lois Thieszen Preheim, mother and free-lance writer, Route 3, Box 94, Aurora, Nebraska 68818; and Elvera Goering Johnson, Box 281, Moundridge, Kansas 67107.

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EDITORIAL

Let the stork live

In 1968 Charlie W. Shedd wrote, "The stork is dead . . . so . . . Let's talk turkey!" (inside flap of *The Stork Is Dead*).

Shedd goes on to say that nobody believes the old stories about the stork. We have become worldly wise about sex. The mystery is gone, and no one is afraid of it anymore. People are "making out" everywhere, at any time, regardless of marriage, love, or any kind of ongoing relationship.

Charlie Shedd is right. The mysterious beauty of sex has been exploited. Innuendos, lewd suggestiveness, and actual blatant genital sexual behavior have become common in movies, books, drama, and TV. It has been so overdone that New York City's 42nd Street marquees flaunt group sex, live demonstrations, sex with animals, bondage sex, homosexual copulation, and oral sex. It's the only way to attract customers.

There are several fallacies among us. Many Christians are so afraid to talk about sex that it is learned by us and our children either in secret or not at all. Then the majority of us consider sex as only equal to genital sex acts. And too many of us treat sex just like any other human *problem*. Just put it under a microscope, analyze the elements, and put our scientific logic into action. That will solve all *problems*.

Tragically for a large part of our population — even Christians — we don't seem to learn that our sexuality is "the ground or base for our capacity to enter into relationships which are life-enhancing and provide the possibility for humans to become what God would have them become, namely, fulfilled, integrated, sharing and free recipients of the divine love" (Nelson, *Embodiment*, page 6). Sexuality is so much more than skin and genital contact. It has to do with all the ways we relate to each other. And anybody can see there is much pain and abuse here.

In trying to destroy the stork we have also destroyed much of the beauty of sex. The wise writer of Proverbs 30:18, 19 (NIV) says, "There are three things too amazing for me, four that I do not understand: the way of an eagle in the sky, the way of a snake on a rock, the way of a ship on the high seas, *and the way of a man with a maiden*."

Mystery in drama and movies keeps us spellbound. It creates adventure and motivation. Too easily we have come to treat sex as another *product*; so we *make* love. No wonder it becomes *free* and *boring*.

By that I don't mean that sex is going away. It is a basic human drive that's here to stay. But current assessments are confusing. A *Toronto Star* headline said, "Virginity Making a Comeback". The *Vancouver Sun* headlined, "Sex Increases Among Early Teens" (*Maclean's*, 31 March 1980, page 43).

In Toronto, Planned Parenthood in 1979 met with a cross-section of adolescents and asked them what is needed. They said, "Some way to freely talk about sex." A "love line" was set up and averaged 1,000 calls per month (*Ibid.*, pages 41-42).

There is a mystery about sex that defies explanation. So do many other vital aspects of life — faith, hope, God, salvation, Holy Spirit. But that doesn't make them bad. In fact, the mystery of prayer and worship draws us to our ultimate existence. As soon as we rationalize the holy, it is less than holy.

In our killing the stork we make sex a consumer, throwaway commodity. That's a large part of our difficulty.

Let sex be the beautiful mystery of personal communion God wants to give us, and it will enrich our relationships as long as we live. It will lead us to growing intimacy in our most personal commitments. The Bible always regards sex as a *package deal*. Let the stork live! *Bernie Wiebe*

THE MENNONITE

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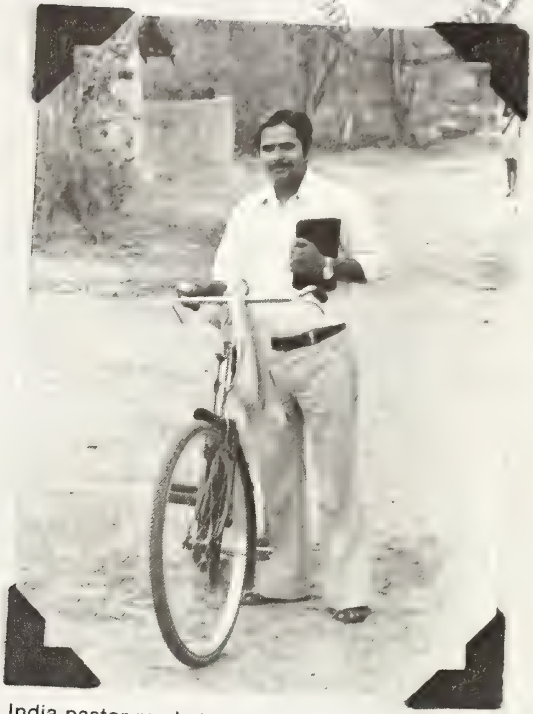
Portraits of mission

Japan pastor Takarabe stands with Canadian guest at entrance to newly renovated church.



India pastor ready to leave for Sunday afternoon services in outlying villages

Ho Ping Mennonite Church in Taiwan

The eroded, arid soil in parts of northeastern Brazil

COM issue

US pastor visits churches in Japan and Taiwan

Leonard Wiebe

A new world opened up to us at the Tokyo International Airport on 20 June. Sandra Liechty was there to greet our family of five and helped us exchange our US dollars for Japanese yen. Soon we were in the midst of multitudes of people — riding trains, buses, and subways. It was a sharp change of pace from the small town of Newton, Kansas, where we live and work.

The purpose of our trip was to observe firsthand the mission efforts in the Far East. The church we serve — Faith Mennonite Church of Newton — had granted our family a summer sabbatical. My wife, Joan, serving as coordinator for General Conference Women in Mission (WM), was asked to visit groups of women in the churches of Asia. For 7½ weeks we visited our Mennonite churches in Japan, Taiwan, and Hong Kong, concluding the trip with a brief tour inside China.

On our first Sunday in Japan, we worshiped at the Misata Mennonite Church in Tokyo, where Carl and Sandra Liechty assist pastor and Mrs. Miyazaki in the leadership of the church. Carl teaches the men's English Bible class and preaches once a month. Sandra works with women's groups and also teaches English.

Following a busy and most interesting weekend in Tokyo, we took the bullet train to Kobe, where Bernard and Ruby Thiessen serve the church. At Hiroshima, Robert and Alice Ruth Ramseyer showed us the Peace Center. We visited Peter and Mary Derksen in Beppu, Anna Dyck in Sadowara, and Peter and Lois Voran in Hyuga.

One of the highlights in Japan was to visit the Mennonite church in Miyazaki, where pastor and Mrs. Hiroshi Yanada give leadership. This was an exchange visit since Yanada served as the assistant pastor at Faith Mennonite Church in Newton during the summer of 1975.

Japan is the size of the state of Montana, yet it contains a population (110 million) half the size of the United States (225 million). Half of 1 percent of the population is Christian, yet the Christian church is strong and alive. Communicating the faith seems to be most effective when it is done on a one-to-one basis. One cannot help but notice the vitality in the lives of these Christians. Joy is written all over their faces as they treasure their newly acquired faith.

After Japan, we traveled to Taiwan. The first Mennonite church in Taiwan was established in March of 1955, the Lin Shen Road Mennonite Church in Taichung. Today there are 16 organized churches with approximately 1,000 members.

While we were in Taichung, our family participated in the ordination service of Pastor Chioh, who is blind. Pastor Chioh was at one time a student in the School for the Blind, of which Ruth Chen Lin is the director.

One of the highlights in Taiwan was the pastor/church leader retreat in the mountains near Taichung. I had the privilege of being one of the speakers, and our children presented a musical program one evening. This relaxed atmosphere at the retreat gave us an excellent opportunity to learn to know all the pastors of the Taiwan churches and some of the missionaries.

The deep level of commitment on the part of the missionaries, national pastors, and the laity, was very obvious. This firsthand acquaintance with the Christians of the Far East will always be a highlight for our family. Coming back, we hope we can communicate some of the enthusiasm we experienced overseas. •

Peter Voran (right) teaches English Bible class at Hyuga church.

The "bullet" train travels through scenic Japan countryside.

Canadian pastor in a Recife *favela*

Jake Harms

The contrast is staggering. When I enter the *favela* (slum) I enter another world. The initial impact causes agony in my soul. The dilapidated, dismal array of squatters' shacks — which thousands of people are compelled to call their homes —evokes feelings of disgust and a sense of shame within me. Here, surely, is the epitome of poverty. It screams out at the injustices, the inequalities imposed upon this underprivileged sector of Brazilian society.

Open gutters channel foul-smelling fluid to a huge cesspool that rises and falls according to the inflow. Children and dogs scamper on its banks, disappearing between the ragged walls of cluttered shacks as we approach. There is no escaping the feeling of being closed in, of having entered a dead-end street. It leads to nowhere. The visible palm trees, bordering the edge of the *favela*, appear like beckoning beacons to a better world.

The vast majority of these slum dwellers have no hope of any upward mobility. They appear destined to live out their pathetic existence here. Though the proximity of the shacks to each other might give the appearance of homogeneity — of closeness — this is not the case. Their common denominator is circumstantial. In reality they struggle with the difficulty of building family life, of strengthening marital relationships. Marital unfaithfulness, teenage pregnancies, and alcoholism add to the already depressing situation of illiteracy, unavailability of sufficient health care, and a totally inadequate job market.

What can I — an outsider, a Christian, a comparatively wealthy person — think and feel as I stand in the midst of this *favela*? The average worker earns $80-$160 per month. Families, usually ranging from 4 to 12 children, live on a daily diet of rice and beans and at times some sharkee (donkey meat). Sugarcane liquor, cheap (7 cents a glass) and very potent (high alcoholic content), causes much drunkenness and fighting. The majority of people are illiterate, and many have lost all motivation to work. Many beg.

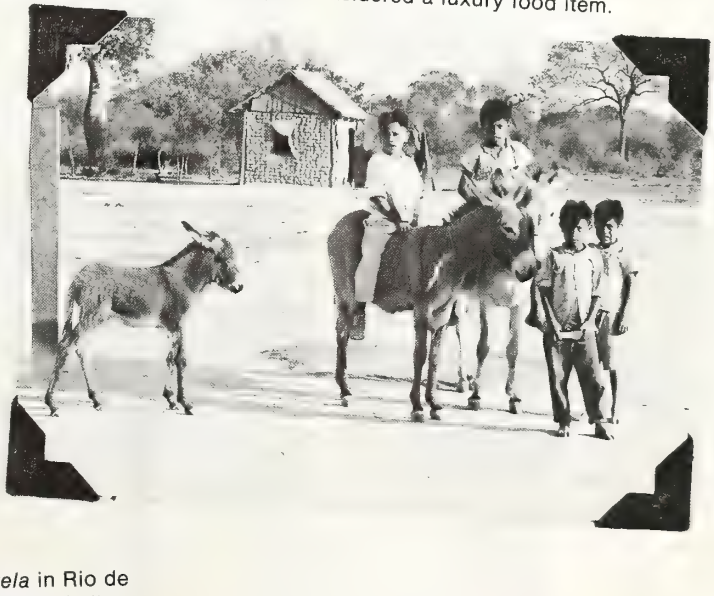
A few ministries are being carried on in this *favela*. The Catholic church has five schools for children ages 3 to 5. At age 7 children are supposed to go to state schools. Because they can't afford uniforms, few go. One health station takes 20 appointments in the morning and 20 in the afternoon. People line up at 4:00 a.m. to get in. They may get a prescription but lack the money to buy medicine.

The problems are obviously immense. I *try* to think how Jesus would deal with them. To my surprise, two young people — Kevin Neuhouser from Kansas and Debbie Southam from Ohio — both MCC VS workers, have taken up residences in the midst of these shacks and attempt to convey to these people the reality of Christian compassion — of care and concern. Their presence seems like such a tiny attempt to confront gigantic problems. Yet their presence is like a tiny but genuine ray of sunshine in an otherwise dark situation.

I cannot shake the impact of that *favela*. Images of those shacks, those cluttered surroundings, those depressing sights and sounds and smells, keep flooding my memory. Is it any wonder that a decision by the Commission on Overseas Mission to plant a church and reach out into this and similar *favelas* receives my full support? It's the least I can do. •

A *favela* in Rio de Janeiro is similar to those in Recife.

Sharkee (donkey meat) is considered a luxury food item.



Mary Derksen, right, hosts visitors from Canada and Zaire at their home in Beppu, Japan.

The new church building at Beppu. Downstairs serves as church facilities and upstairs apartment is home for the Peter and Mary Derksen family.

Portraits of mission

Walking with missionary women in Asia

Elsie Flaming

We have never walked in a missionary's shoes, but the encounter with missionary women in Japan, Taiwan, and Hong Kong gave us an opportunity to walk beside them for 4½ weeks. Missionary women's responsibilities include a variety of activities.

Several of the missionary women are hostesses in large cities such as Tokyo and Taipei. Our first experience with one of the hostesses was meeting her at the airport and feeling her warm welcome. We were whisked by her to the Anabaptist Center — in a little car through many miles of traffic and people. Her activities included answering the phone, going shopping, arranging schedules, cooking, and washing linens for guests. There were Bible classes, English classes, and counseling of those that came for help.

We visited missionaries in their homes and often stayed for the night. Some live in Japanese-style homes with tatami mats on the floor. These are also their beds. Others live in more US- and Canadian-style homes. Their living quarters can be a small apartment in a large apartment house, a single dwelling, or an apartment above the church sanctuary.

Their contacts with people are made in various ways. Some teach English or nutrition and cooking classes. As they witness to these women, some of them start to ask questions and become seekers. After much individual teaching and counseling, they may become Christians.

Church planting is being carried out in all three countries. In Taiwan there are also medical missionaries. The medical missionary women are involved in anesthesia, hospital nursing, baby clinics, and mobile clinics. The mobile clinics serve the needs of the sick in the mountain villages.

We also encountered missionary women in their kitchens and with their families. In Taiwan they boil all their drinking water. To keep a family of growing boys supplied with iced tea during a long hot summer takes many gallons of boiled water. Drying clothes on their little balconies takes several days in the rainy season. Buying dresses in a country where most women wear a small oriental size can be frustrating.

As we walked with the missionary women and listened to them, we heard of their concern and sometimes pain they have for their children who are living or going to school in the United States and Canada. We heard their longing to be with their aging parents or newborn and growing grandchildren.

We saw them interacting with their church people, and we sensed the deep love and devotion they have for the people and for the mission they have been called to do.

Our encounter with missionary women in Asia has inspired us to pray for them and support them more diligently. We encourage others to do the same. ●

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Joan Wiebe, left, and Elsie Flaming, right, stand with church women in Asia.

It was exciting to meet with our sisters in Christ in Japan.

Portraits of mission

Mennonite church women in Asia

Joan Wiebe

We were sitting in Robert Ramseyer's English class at the Hiroshima YMCA one evening, and Robert had just asked his class who they thought we were and why we were visiting Japan. One woman said, "You look like more than just tourists." Indeed, we had come for more than just sightseeing. We had come to observe churches abroad, to visit Christian sisters, to mutually share our lives, and to strengthen our international ties.

The area meetings which had been planned for our coming to Japan, Taiwan, and Hong Kong were times of sharing Christian pilgrimages, singing, and praying together. The joys of being Christ's people were shared as were the anxieties of breaking with Buddhism and ancestral worship. We began to understand the family and cultural pressures under which our Christian sisters live.

The women were interested in our views of and involvements in service, in our retreats, and our type of women's meetings in North America. One elderly woman said, "We are so busy winning our families to Christ that we do not have much time for service to those outside our families."

In Japan some of the meetings were historic in that it was the first time women from area churches met together. We were gratified to hear that our coming helped facilitate this kind of gathering. At some meetings, serious discussion took place as to future possibilities for continued interaction between churches, and we saw excitement grow as the concept was discussed.

In Taiwan, women formally organized into a national fellowship in 1979. The reunion with the women from the Taiwan women's choir, which Women in Mission sponsored in the United States and Canada in 1978, was a highlight. Renewing acquaintances with women we had met before *and* learning to know new people was meaningful. In Hong Kong we were able to meet with a group of young employed and university women from the Lok Fu Church.

Informal sharing often took place while sitting on the tatami mats drinking tea, or in a restaurant sitting around the traditional round table enjoying oriental delicacies. Subjects discussed ranged from the family, women's roles, education, children, the arts, ecology, nutrition, to MCC self-help and peace issues.

We observed that women take their responsibilities in the church seriously. They serve in various areas, including Christian education, music, meal preparation, flower arranging, kindergarten administration, and committee work. Pastors' wives work selflessly side by side with their husbands, and in Taiwan some preach for husbands who are away.

What will we remember? The stories, the hospitality, singing in the car, cooking in a Chinese kitchen, taking a chartered bus trip to a beauty spot, the English Bible classes, and the gift giving. In all of this we were again made aware that our faith in Christ links us together as a family around the world. •

Conrad Grebel College students, Waterloo, Ontario, set aside 28 hours for fasting, reflections, and meditation on 7-8 October in Thanksgiving activities designed to evoke remembrance of the plight of the less fortunate. After a chapel service and community meal on 7 October, approximately 80 students and faculty began the fast, after which a special Thanksgiving service was held. Conrad Grebel dietary services contributed $4.50 for each person who fasted, and total funds raised came to $550. The money was sent to MCC to be used for relief work in Kampuchea and Vietnam.

Two days were set aside at Columbia Bible Institute, Clearbrook, British Columbia, on 6-7 October for study around the theme "The Christian's Response to the Handicapped." Speakers included Henry Enns of MCC's Handicap Awareness Project, Judy Thiele on "Blindness," Marla Tunstall on "Deafness," Ken Bartel on "Mobility," Rudy Hamm on "Psychological Dimensions of the Handicapped," and Steve Thiessen on "Mentally Disabled."

NEWS

Home missions is focus of Western District

Overland Park, Kan. — Sixty congregations were represented at the 90th sessions of the Western District Conference (WDC), which met here 23-25 October. Only six congregations were not represented.

The Friday night session began with an emphasis on the theme for the weekend: "Home Mission, Church Extension, and Church Planting for the 80s." To give perspective from the past, David Haury of Bethel College, North Newton, Kansas, reported on his recently published *Prairie People: A History of the Western District Conference.* He outlined the WDC's home missions in the past 100 years, showing how churches were first served by traveling preachers, then resident pastors. The latest home mission efforts have been in urban centers.

On Saturday morning conferees heard a detailed description of the nearby urban ministry of the Rainbow Boulevard Mennonite Church in Kansas City, Kansas. It was explained that the church is part of a sharing community involving that city's Rosedale Christian Church and the Rosedale United Methodist Church. They all meet in the Methodist building.

The Methodist building is also used by many groups: senior citizens, Headstart, an English-as-a-second-language group, a well-baby clinic, Cub Scouts, Whitmore Neighborhood Corporation, and Rosedale Coordinating Council. The former Rainbow Boulevard Church has the Common Ground Gift 'n Thrift Shop and the Children's Common Ground. The Rosedale Christian Church building has accommodations for keeping groups that come into the city to work with the Rosedale Sharing Community.

In the neighborhood is a playground the sharing community has developed. They were also instrumental in starting a bank for loaning out tools for home improvements. A voluntary service unit also serves the community.

To help the district as a whole explore its ministry, Leland Harder of Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Indiana, gave a talk on the "Sociology of the Western District," presenting data from the three censuses he took in 1960, 1970, and 1980. Harder noted that there has been a 7 percent growth in the years 1950 to 1980. Those from non-Mennonite background make up 5.8 percent of the members.

In the home missions committee report, chairperson Glendon Klaassen expressed the need to establish churches "because North America has need of the good news now more than ever before." He cautioned, however,

Author David Haury (right) autographs a copy of his new book for Glendon Klaassen.

Six winners have been chosen for the General Conference heritage committee's Mennonite History Contest, presently in its fifth year. A total of 17 papers was submitted by students in grades 7 to 12.

The three winners in grades 7 to 9 were Stanley Pauls, Newton, Kansas, for "My Family History" ($50); Doug Stucky, Newton, Kansas, for "History of the First Mennonite Church, Newton, Kansas" ($30); and Jane R. Friesen, Bluffton, Ohio, for "Caring and Sharing: a Mennonite Way of Life" ($20).

In grades 10 to 12 winners were Jonathan Ens, Winnipeg, Manitoba, for "The Relationship of the Prussian Mennonites to the State" ($50); David Engle, Freeman, South Dakota, for "Mennonite Nonresistance in Holland and America" ($30); and Dorothy Boorse, East Petersburg, Pennsylvania, for "The History and Beliefs of the Bible Fellowship Church" ($20).

Judges for this year's contest were Gladys Goering of Moundridge, Kansas, and Alvin Beachy and David Haury, both of North Newton, Kansas.

Cornelius Krahn, historian and author, is planning a lecture tour through Western Canada on the topic "From West Prussia to Russia and to North America." The illustrated slide lectures are part of a fund-raising effort for a proposed major film on the 200-year Russian Mennonite experience. Krahn's itinerary includes British Columbia (21-22 November), Alberta (23-24), Saskatchewan (26), and Manitoba (27-29).

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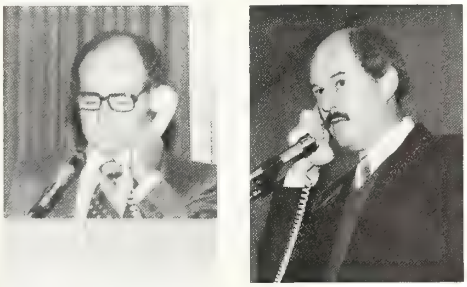
that it needs to be done carefully so that overplanting does not occur. He asked, "In what ways are congregations willing to assist in planting new churches?"

On Saturday afternoon various committees reported. Many resonated the conference theme. The peace and social concerns committee expressed the desire to have a draft counselor in every church or community within WDC. The evangelism committee reported that it had sponsored various workshops this past year. The life enrichment committee had organized retreats for divorced persons and developmentally disabled persons and their families. They also gave grants for senior citizens, developmentally disabled children, and a recreation service.



Harley Marshall (right), posing as Hosea, makes a telephone call to God, played by Frank Ward (left), during the WDC Sunday morning service.

Under the subtheme "Resources for Mission," a number of other groups made presentations. WDC trustees mentioned that they had a $73,000 revolving fund established for helping some churches with various projects. Church Extension Services, a not-for-profit corporation under the General Conference Mennonite Church, was likened to a savings and loan association. Its purpose is to be a financial resource to churches that do not have other resources. A report was also given on Mennonite Mutual Aid.

Also featured was a panel discussion on leadership in the church. It was noted that the AMBS student body is 40 percent women. The question was asked, "What could the seminary do about placing these women?"

Before the discussion could get under way, Peter Ediger, Arvada, Colorado, asked that the all-male panel include some women. Several women in the audience were suggested, and Dorothea Janzen, Hillsboro, Kansas, came forward. The discussion then proceeded with many, both male and female, commenting on leadership by women.

Saturday evening saw the conference split into men's and women's groups. Joan Wiebe of Newton, Kansas, gave a talk on her Women in Mission trip to Japan, Taiwan, and Hong Kong. The men's group heard more about Rainbow Boulevard Mennonite Church.

A business session followed the Sunday morning worship service. Two resolutions were passed on home missions. One encouraged established churches to become partners with new churches in cooperative ventures. The other encouraged people to migrate to places of new ministry. Other resolutions were on helping the poor, leadership, and the MX missile sites proposed for the Western District area.

The budget approved for 1982 totaled $319,107. Election results were given at the close of the business meeting with Erwin C. Goering, president; Dorothea Janzen, vice-president; and Evelyn Habegger, secretary.

About 700 seats were filled in the meeting room on Saturday, 24 October, the largest attendance that could be remembered for a conference Saturday. The last time the conference was held in Kansas City was 20 years ago. *Marion Keeney Preheim*

Improvement seen in world refugee situation

Geneva, Switzerland (EPS) — Poul Hartling of the United Nations High Commission for Refugees (UNHCR) sees signs of a reduction in refugee aid requirements.

In a report to the commission's executive committee, he said he is "relieved to see that . . . sharp annual increases are not recurring," as happened between 1977 and 1980 when spending on world refugee needs increased fivefold to more than $500 million. He noted that "even some decrease is expected" this year and next.

The 1.7 million Afghan refugees in Pakistan remain the biggest single group, he reported, "all eagerly expressing their wish to return to their homeland when circumstances permit."

The commissioner said voluntary repatriation of refugees to their country of origin is the best course to follow. He cited a recently completed repatriation program involving more than 650,000 people from Zimbabwe, and the start of a similar project for Chad nationals uprooted by civil war there.

In Nairobi, a regional UNHCR official, Albert-Alain Peters, noted a gradual easing of the refugee problem in the four-nation horn of Africa (Somalia, Sudan, Djibouti, and Ethiopia). Peters said refugee malnutrition is slowly being controlled.

Nonetheless, he said, the region's refugee problems are second only to Pakistan's, with estimates of the number in the horn ranging from 900,000 to 1.3 million, most in Sudan and Somalia.

In Oslo, Hartling's office was awarded the 1981 Nobel Peace Prize 14 October. At work since 1951, the office also received the prize in 1954.

"Plans are now completed, the story line and site plan approved, and over $125,000 in gifts and pledges received to date toward the construction of a new $500,000 facility on the Bethel College (North Newton, Kansas) campus," announced college president Harold J. Schultz. The new Interpretation Building will be built in the center of the five-acre museum complex west of the Bethel campus. The area will include the historic Fast-Unruh house, a rural church, and a one-room school. Proposed outdoor areas include demonstration plots of native prairie wheat and a pioneer garden.

First Mennonite Church, Saskatoon, Saskatchewan, celebrated the 30th anniversary of the ordination of Esther Patkau on 23 August. In the Hanley (Saskatchewan) Church on 22 July 1951, J. J. Thiessen performed the ordination service after which Patkau left for Japan, where she spent 23 years as a missionary. She returned in 1974, and in 1976 received her MDiv from Lutheran Theological Seminary. She was later appointed associate pastor of First Mennonite Church in Saskatoon.

Latin America secretary returns from five-week tour

Newton, Kan. — Glendon Klaassen, secretary for Latin America for the General Conference's Commission on Overseas Mission (COM), returned to central offices here on 19 October following a five-week expedition to five South American countries.

The purpose of Klaassen's visit was to get better acquainted with COM's involvement in Brazil, Uruguay, Paraguay, Bolivia, and Colombia. He has served as the conference's secretary for Latin America since 1 July.

Following his departure from Newton on 14 September, Klaassen's first stop was Recife, Brazil, where COM hopes soon to have personnel engaged in evangelism and church planting. At present, Mennonite Central Committee (MCC) already has a number of workers in that city. COM is currently awaiting final word from Mennonite Board of Missions (MBM), Elkhart, Indiana, as to whether or not that mission agency will join them in a missions effort there.

"The sheer size of the country makes communication between churches there difficult," said Klaassen. "As missions and service agencies, we need to work closely with one another." He stressed that, like all of its mission efforts, COM is entering Brazil only upon invitation, in this case from MCC and AMAS (Mennonite Association for Social Assistance). The latter is an outreach organization of the German-speaking churches in Brazil. The Association of Mennonites of Brazil (AEM) will be kept fully informed of developments in Recife with the view that at some appropriate point in the future the churches established will be incorporated in the structures of AEM.

COM is presently working with MBM in Uruguay, the second leg of the Latin America secretary's trip. "I was very much impressed by the leadership of both the Spanish-speaking and the German-speaking pastors, as well as the communication between the two," Klaassen said of the Uruguayan churches. "There were good relationships growing there." He emphasized the fact that the Mennonite churches in Brazil, Uruguay, and Paraguay are multicultural in nature, with pastors who are almost always bivocational.

"The German-speaking Mennonites in Paraguay are busily concerned with doing mission work among Spanish-speaking Paraguayans as well as the Indians," Klaassen said. "Although there exist some Indian churches, the relationship between them and the German-speaking Mennonites is still more of a mission work than a partnership."

While in Bolivia, where the German-speaking colonists are far more isolated than they are in other South American countries, Klaassen attended a mission church retreat. The program there included a baptismal service for persons from four of the five Mennonite mission churches in that country. Bolivia is another example of three-way cooperation in missions and service between MCC, MBM, and COM.

The final stop in Klaassen's itinerary was Colombia, where the Latin America secretary had lengthy consultations with Hector G. Valencia V., his immediate predecessor and currently executive secretary of the Mennonite Church of Colombia. Klaassen reported that the Mennonite Center in Bogota is nearing completion, with a dedication service scheduled for January 1982. When finished, the Mennonite Center will house the head offices of the Colombian Mennonite church, an Anabaptist-Mennonite library and study center, a bookstore, the offices of MENCOLDES (the Colombian Mennonite Central Committee), and the Chapinero Mennonite Church. *Larry Cornies*

Delegation from China visits MCC Akron offices

Akron, Pa. (MCC) — A delegation of professors and education officials from Sichuan Province, China, visited Mennonite Central Committee headquarters here 21-22 October, 30 years after the last MCC worker left China.

MCC's work in China ended in December 1951, when the new government requested surrender of all MCC projects.

The visitors expressed their desire to continue discussions between China and North American Mennonites about possible areas of cooperation.

William T. Snyder, MCC executive secretary, said, "We are hoping that this will mark the beginning of a relationship that may result in Mennonites placing increasing numbers of people in China and our receiving more of their people here."

(Left to right) Liu Zhengze acts as an interpreter for Shao Lin, vice-president of Sichuan Teacher's College; Wang Wensu, deputy director of Sichuan Bureau of Higher Education; and William T. Snyder, executive secretary of MCC. The delegation's stop in Akron was part of a three-week visit to the United States arranged by Goshen (Indiana) College.

A plant for the charge and a "scroll" for the prayer were symbols used in the installation of Jacob W. Elias as dean of Associated Mennonite Biblical Seminaries, Elkhart, Indiana, 16 October. Goshen Biblical Seminary chairperson Marcus Smucker said the plant symbolized the nurturing role which "begins with yourself and your family (seated with Elias at right). It is rooted in God's love." Elias' appointment as dean follows two years of service as acting dean by Willard Swartley and 15 years as dean by Ross T. Bender.

Frank H. Epp delivered the 1981 J. J. Thiessen lectures on 20-21 October at Canadian Mennonite Bible College, Winnipeg, Manitoba. Epp's topic for the four lectures was "Mennonites with the Millennium on Their Minds."

Cancun: more talk, action needed to bridge economic gap

Akron, Pa. (MCC) — When representatives from 22 nations gathered in Cancun, Mexico, on 22-23 October the topic of discussion was clear — how to bridge the gap between the world's rich and poor. With the blend of participants from both North (rich) and South (poor) regions, the solutions were bound to be less unified.

In spite of varying opinions, the leaders appeared to close the International Meeting on Cooperation and Development with a sense of accomplishment. They passed no outstanding resolutions, and outlined no grandiose strategies, but the fact that leaders of these nations gave each other a hearing was notable in itself.

The South, with the support of France and Canada, came to Cancun asking for "global negotiations." This request met with clear reservations from the United States as well as failure to define "negotiations." The US administration did not favor large concessional aid packages, but in the meeting's spirit of cooperation, President Reagan offered assistance to increase food production. His strategy included agricultural "task forces" of technicians who would work with farmers in low-income countries to further develop their present systems.

The real accomplishments of Cancun will only be measurable when the discussions are translated into practical activities to improve the lives of the 800 million people living in absolute poverty. According to Reagan, this process of improvement entails "human fulfillment — an ability by all men and women to realize freely their full potential, to go as far as their God-given talents will take them."

Few people would disagree with this statement, but the question of strategy still remains. In recent months Canada has generally allied itself with the South in its request that greater aid from the North contribute to this fulfillment. Aid would include better prices for the raw materials poor countries export, energy assistance, and an increased voice in money-lending institutions such as the International Monetary Fund (IMF).

The United States, on the other hand, eyes a different strategy. And since the United States has a strong controlling interest in current development channels like the IMF and World Bank, decisions made in Washington may well determine the path from Cancun.

To the developing world's request for aid, the Reagan administration replies, "Trade." "Free people build free markets that ignite dynamic development for everyone," said Reagan in his 15 October speech to the World Affairs Council of Philadelphia, Pennsylvania.

Mexican and Brazilian leaders at Cancun expressed skepticism in the "magic of the marketplace." Both countries have raised their gross national product (GNP) through expanding their industrial and export sectors, yet poverty remains. The economic benefits in Brazil's modern cities have not trickled down to the poor who live in the Northeast, for example.

The problem of economic disparity between countries demands political will on the part of both rich and poor to make the welfare of the poor a top priority.

Elim Bible Institute dedicates $813,000 campus

Altona, Man. — A dedication service marking the opening and completion of the new Elim Bible School campus, 52 years after the school was first founded, was held here on 18 October.

The new classroom-administration-dining hall complex, built at an estimated cost of $813,000 and comprising 16,900 square feet, was first begun in November 1980 and represents the second stage of a building plan undertaken by the Conference of Mennonites in Manitoba. The first phase of the project, construction of a men's residence, was completed in January 1979.

The new Elim campus is located on a five-acre plot on the western outskirts of Altona, and replaces the outdated structure downtown which has served as the institution's location since its beginning.

The old school is currently being used as a residence for female students. Elim alumni have undertaken a drive to raise funds for construction of additional residence facilities on the new campus.

The new Elim Bible Institute

The 18 October celebrations included a morning alumni meeting, addressed by Elim principal Phil Bender; the annual opening program at the Altona Bergthaler Church with Walter Franz speaking on the topic "A Place for Elim"; and tours and a dedication of the new facilities.

Elim Bible Institute currently has an enrollment of 51 students. *from a report by Elmer Heinrichs in* The Red River Valley Echo

"People Helping People" was the theme of the MCC (Manitoba) Women's Auxiliary sessions held 17 October at the Portage Avenue Mennonite Brethren Church in Winnipeg. Over 300 women from nine Mennonite conferences attended. The featured speaker was Lois Kreider from Akron, Pennsylvania, who stressed the importance of volunteers in the work of the church in the community. She also emphasized the work of the thrift shops and community self-help centers. Selling used articles netted over $900,000 this past year for the development programs of MCC overseas. Offerings totaled $1,535 for designated projects supporting Pregnancy Distress Service (Winnipeg), Choice Books (Manitoba), and refugee work (Somalia).

Mennonite Mental Health Services will award six renewable scholarships of between $500 and $1,000 each for the 1982-83 school year to persons pursuing studies in mental health. Qualified candidates must be college juniors, seniors, or graduate students with a major or vocational interest in mental health, developmental disabilities, or related fields. Applications must be completed before 1 March 1982 and are available from Director, Mennonite Mental Health Services, 4905 North West Avenue, Suite 118, Fresno, CA 93705.

Mennoniten-Geschichte und Literatur, a bibliography of Mennonite history and literature, particularly of books published in the last 50 years, has been released. The bibliography was edited by Lawrence Klippenstein. Copies, at a cost of $1.00 each, plus postage, are available from the Heritage Commission, 722 Main Street, Newton, KS 67114; and from the Mennonite Heritage Centre, 600 Shaftesbury Boulevard, Winnipeg, MB R3P 0M4.

Youth pastor needed

Akron Mennonite Church is searching for a youth pastor to join a pastoral team on a one-half-time basis. Position open immediately.

Contact:
Lowell Detweiler
Pastoral Team Committee
222 North 11th Street
Akron, PA 17501.

Hospital chaplain needed

Conference of Mennonites in Manitoba requires a full-time hospital chaplain for visitations in the Greater Winnipeg hospitals.

For more details and application form please contact:
John Wiebe, conference minister
Conference of Mennonites in Manitoba
1483 Pembina Highway
Winnipeg, MB R3T 2C9
Phone 204/475-3550.

Principal needed

Elim Bible Institute, Altona, Manitoba, is accepting applications for the position of **principal**. Responsibilities include administration and teaching. Position to begin in summer 1982.

Applications for **teaching positions** for 1982-83 also are being accepted. Candidates for both should direct inquiries and applications to:
Walter Franz, Chairman
Elim Bible Institute Personnel
Box 120
Altona, MB R0G 0B0.

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Each year high school youth spend several weeks at a work camp. They work with retarded children, teaching them learning skills. Doing community outreach, church painting, or landscaping, the youth work in the inner city. They do home repairs, work with a home for the aged, or deal with hunger concerns.

Ten Chinese Mennonite fellowships in North America share spiritual resources at a time when Asian immigrants are dealing with survival problems, a strange language, different family roles and customs, and sometimes hostility from North Americans.

Establish a sound foundation for giving. Support the work of the General Conference Commission on Home Ministries, Commission on Education, Commission on Overseas Mission, and Mennonite Biblical Seminary through congregational offerings and/or with direct contributions.

General
Conference
Mennonite
Church

722 Main
Newton, KS 67114

600 Shaftesbury Blvd.
Winnipeg, Man.
R3P 0M4

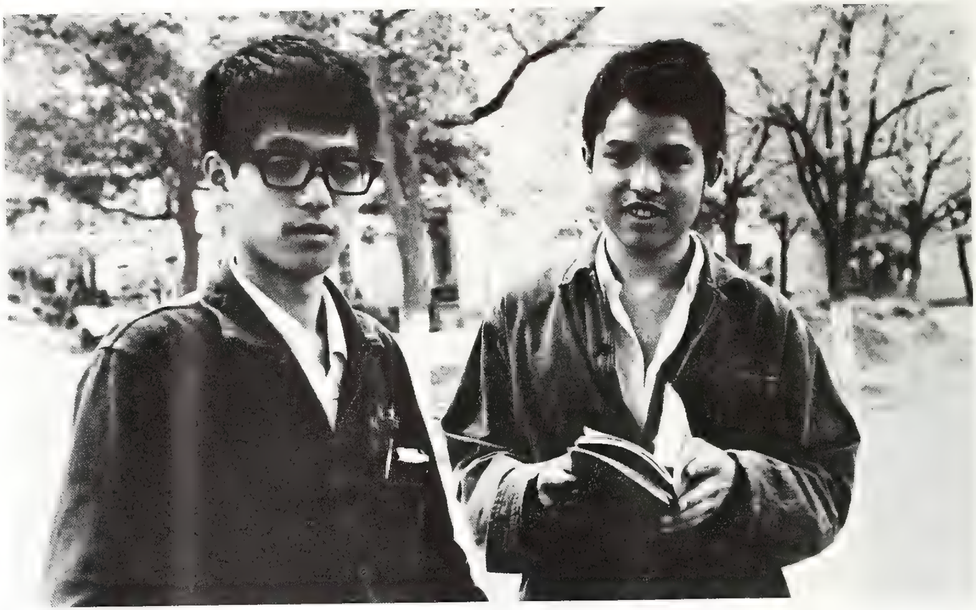
China missions reconfirmed

Erland Waltner

Eighteen days in mainland China (20 April - 7 May) with an eight-member family tour group (including seven family members of my wife Winifred's family) confirmed for me (1) that Christ's church is indeed alive in China today after a period of intense suffering, and (2) that the decades of China missions up to 1950 had not been in vain.

Neither of these realities had been as clear to me before this trip. As late as 1979 James C. Juhnke could write credibly in *A People of Mission* about the Christian "failure" in China (page 63) and could ask soberly and provocatively, "Didn't God keep his promises?" In 1980 Charles Christano of Indonesia, now president of Mennonite World Conference, reported of his July trip into China that in five major Chinese cities he visited, "I never found a Christian," though he had tried hard (*MWC newsletter*, December 1980, page 3).

When we were in Sian (about two million population) on the Sunday after Easter, we too were told by a China Travel Service guide that there were probably no Christians around, and if there were some gathered in a meeting, we would not be welcome. Since four members of our tour group could speak Mandarin and we had "contacts," we were able to penetrate that "bamboo curtain" and had the great joy of worshiping with about 600 believers in public worship and learning that there would be a second service; and by the following Sunday a third service would be held to accommodate the growing crowds. We were most warmly received, welcomed into homes, and could share deeply and intimately in the faith of these fellow Christian believers purified through deep suffering. We joined in singing familiar hymns, noted the fervency and response of congregational prayer, heard the vigorous, solidly biblical, ethically sensitive, and responsibly imaginative character of their preaching. Many of their pastors, we learned, had been in prison at least during the Cultural Revolution, but were now free and restored to leadership. They spoke of having experienced resurrection power in a new way.



Two young workers in Guilin, China, look over American Bible Society materials they recently received. Increased distribution of Scriptures is accompanying the new openness about the church in China.

P. Richard Bohr reports in *China Spectrum* in an analysis of Christianity in China before and after Mao: (1) There are now more confessing Christians in China than in 1950 when the missionaries were expelled. (Conservatively, at least a million "Protestants" and three million "Catholics." Some say there are eight million Christians in China.) (2) About one third of these Christians are new believers, many of them young. (We ourselves met several of these.) (3) Christians are again worshiping publicly in churches renovated with government approval. By February 1981 at least 120 such churches had been reopened, the largest in Shanghai serving 6,000 worshipers in three services.

Most of these Christians in China now are part of the so-called three-self movement, which is tolerated by the present government, since it stresses self-support, self-government, and self-propagation of the church in China. We were even presented with a new copy of a Chinese Bible just published in Shanghai. The leaders spoke openly of the remarkable growth of the church, especially in the rural areas, which had earlier been "more religious" than the urban centers and where many still met in the small "house churches" which had been the preservers and carriers of Christian faith during the days of bitter persecution.

The Christian church in China is alive. Had it not been for the decades of Christian missions which preceded the Maoist revolution, we would not have met believers in Chengchow, Kaifeng, Sian, Lanzhou, and Peking as we did. Mission work in China, as is true of mission work in any country, carried on with human imperfections. Mistakes were surely made. The "politicization" of Christian ideals by Sun Yat-sen and the so-called "Christian" generals, such as Feng Yu-hsiang and Chiang Kai-shek, may have been the biggest mistake.

However, Christian missionaries, who led persons to deep personal faith in God as we know him in Jesus Christ, who helped persons to an unquenchable hope which sustained them through persecution and which made them able to love and forgive their enemies as was true of the Chinese Christians we met, were faithful servants of Christ's eternal kingdom.

The gates of hell have not prevailed against the church. The missionaries have not labored in vain. God keeps his promises also in China.

COM "portraits"

COM STAFF

Back row (left to right) Roberta Harms, COM secretary; Beth Boettger, COM secretary; Meribeth Sprunger, secretary of mission communications; Nancy Funk, COM secretary; John Sommer, personnel secretary.

Front row (left to right) Peter Kehler, secretary for Asia; Glen Klaassen, secretary for Latin America; Howard Habegger, executive secretary.

e Lok Fu Mennonite Church in Hong Kong after a Sunday morning service in spring
80. Most of the worshipers have left. One young lad watches pastors Hugh Sprunger
d Ira Kurtz visit with Rick Derksen, a visitor just arrived from Zaire. In middle, Helen
d Peter Wiebe, Winnipeg, visit with Marilyn Derksen. At right, Marge Wiebe, Winnipeg,
sits with Janet Sprunger.

Part-time staff

Tina Block Ediger, missions consultant (Newton)

Mary Rempel, editor of *Encompass* (Hesston)

Roelf Kuitse, director of Overseas Mission Training Center (Elkhart)

Robert Regier: searching for the essence

"He always seems to have some philosophy behind his art," a student says of Robert Regier, art professor at Bethel College, North Newton, Kansas.

Others have also seen Regier this way. From 1957-1963 Regier worked as an artist at the General Conference Mennonite Church offices. Co-worker Maynard Shelly states, "The thing which I learned from him on design was that the idea comes first. That he always drilled into me."

Willard Claassen, then executive secretary for the Board of Education and Publication, also remembers him that way. "If you were coming to him with something, you had better have a refined idea of what you wanted."

Regier has moved from being an artist who draws realistically to one who depends more on searching for the essence of what he sees. Thus he has more and more dealt with the realities behind surface appearances of his subjects. This comes out vividly in his work with the Kansas prairie. He uses a camera as his "sketchbook," and the more the photo hints at the abstract forms of the prairie, the better he likes it.

Regier's first handling of art materials goes back to his childhood when he was encouraged in his ability to represent the likenesses of things. His artistic talent can be traced to his father, William Regier, a builder and cabinetmaker, who had taken a year of training at the Art Institute in Chicago, Illinois. Encouragement for his work also came from his mother, Emelia (Kintzi) Regier.

Regier was fortunate to have two playmates who would later have art careers — Ken Hiebert and Allan Eitzen. Hiebert recalls that Regier was a well-rounded person who was good academically, played in sports, and sang baritone in choir. He had a curious mind. He and his friends formed all sorts of clubs, including one in which they did electrical experiments. Art was just one of many of Regier's interests.

When he went to Bethel College, a major in art was not offered, so the social sciences became the area of his concentration. This background proved to be good for his art involvement, however, because it sharpened his social conscience, adding thrust to "ideas" he later developed in his art.

At Bethel, Regier took every opportunity he could to work in art. He had a regular cartoon in the college newspaper. He and Hiebert tackled the yearbook. Together they also worked on promotional materials for the college under Willis Rich. One major piece was a viewbook of the college for new students. Regier says, "It's the faith certain people have in your ability to do something and their giving you something to do that shapes the direction of your life."

Benny Bargen was another person who gave Regier and Hiebert opportunities. Bargen was manager of the Mennonite Press in North Newton. The two developed bulletin cover designs and showed them to Bargen. As a result, Bargen gave them part-time employment at the press. Regier engaged in design and illustrations, and Hiebert applied his creativity to the development of photography and offset printing.

The next significant move for both of them was Mennonite Central Committee. When Regier applied, he mentioned his art interest. "The way opportunities come is remarkable," Regier says. MCC decided to have their own staff artist, and Regier was the first to fill the position. He was married by then to Vernette Teichroew, who served as a secretary in Menno Travel Service.

The next opening came through Willard Claassen. He decided that the General Conference's Board of Education and Publication needed a staff artist. Regier, however, felt he needed more schooling. They worked out an arrangement whereby Regier would delay his employment for several years to allow for a return to school.

So the Regiers moved to Chicago, where he attended the Art Institute, the same school his father attended in 1917. They lived in Mennonite Biblical Seminary housing and interacted with that community while there. At the Institute, Regier turned more and more to abstract art.

In 1957 Regier began his service with the Board of Education and Publication. He worked mostly in design but also did illustrating. Some controversy developed in connection with his work on *The Mennonite*. "There were a lot of people who weren't ready for the kind of changes my activity would bring to publications," Regier said. Shelly added that when Regier answered people's objections, he always had well-formulated answers.

In 1963 another opportunity came. Paul Friesen, art teacher at Bethel College, encouraged Regier to consider college teaching. Regier felt he needed more schooling. Albert Meyer, Bethel academic dean, was willing to wait for him. Regier went to the University of Illinois in Champaign. By the time the Regiers returned to Newton, they had three adopted children — Karen, Steve, and Tim.

In 1965 Regier came back to the Newton area as an art instructor at Bethel, where he has been ever since. In the past few years he has contracted for eight months of teaching in order to provide more time for studio work.

Regier credits the many opportunities that came his way to others who cared enough to give him opportunities. Yet in actuality they came to him also because of the hard work he put forth in each setting. Regier not only searches for the essence of the subject of his art, he has also learned to search for the essences in life. *Marion Keeney Preheim*

MEDITATION

Reflecting upon Nairobi

In Africa last summer the term "in Christ" took on extra meaning for us.

For anyone who travels from country to country, each stop is a test. Show your passport. How much money do you have? How much did you spend? Why are you here? Where are you staying? Open your suitcase. Where's your health certificate? There is neither trust nor acceptance of the stranger without visible documentation.

How different were our meetings with Christians in Zaire and Kenya. Hands reached out to touch, and smiles surrounded us. There was instant acceptance without proof of one's worth. Most of us were strangers to each other here, too, with one special distinction—we knew one another "in Christ." What a rare and lovely gift that is.

For the 136 persons who attended the expanded Mennonite World Conference council meetings in Nairobi, each day provided opportunities to know each other better, both formally and informally. The conference's purpose of fostering cross-cultural fellowship took place easily. The diversity of people and nations, born in the mission outreach of the Mennonite groups, enriches our understanding of what it means to belong to the family of God.

That is not to say there was unanimity of opinion. Far more often than not, it appeared that responses on any issue ranged from A to Z. We are conservative and liberal and numerous shades between. But the important thing was that in this inter-Mennonite setting, each had a chance to speak, a chance to hear, and a chance to agree or disagree without fear of rejection.

We disagreed on what part women should have in our churches, on what music is best for our gatherings, on whether nuclear threats are of more concern than hunger and homelessness. We argued about what words to use as a theme for the next world conference.

We agreed that it is of great importance for that conference planning to keep youth in mind. In the final choice of a theme, we wanted to identify that we are first of all a people of God. We are all family oriented, whatever our culture. We are loyal to our individual conferences, perhaps too loyal.

An African panel was asked what missionaries had contributed of cultural worth. One member said that because of the missionaries we can talk with each other. Whether product or byproduct, the ability to communicate in a troubled world is invaluable. Communication may facilitate criticism as well as approval—which is something Mennonites are reluctant to face, but perhaps we function most like a family when we can tell each other what we think.

Currently in our church school classes many of us are studying about becoming God's community. The people of Abraham's day could scarcely have comprehended a community encompassing many peoples and spreading across lands and seas. We are truly blessed to experience this exciting reality in our time.

Gladys Goering

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EDITORIAL

Our congregations meet the missions challenge

Henry J. Gerbrandt

The Nairobi Mennonite World Conference general council (24-29 July) brought together believers from around the world. The delegates bore testimony to Mennonite outreach ministries. Inevitably this gathering of Christians from so many nations raised questions: How did congregational interest and support develop? What compelled missionaries to go?

Spiritual activity is a gift of grace. God works his purposes to fulfill. Salvation history began with God, continues from God, and will culminate in God. We also believe God invites his children to participate in this work. His commission to the disciples—to make disciples of all nations—has never been rescinded. Therefore the question: What can our congregations do to be faithful?

Foster a dynamic Christian faith. Mission work is more than having mission speakers, sharing information, or even sending missionaries. It is the activity of God in building his kingdom through those who are prayerfully attuned to him. It is the joining up with Jesus Christ in his saving, sanctifying, discipling work. It is the Holy Spirit empowering and calling forth gifts from within the congregation. It is a faith that embraces the whole person and brings healing to mind, body, and soul. It is a ministry grounded on an understanding of Scripture in light of the revelation of Jesus Christ. Missions is the natural outflow of live, dynamic congregations.

Discern God's outreach thrust in Scripture. Through the Scriptures run two parallel stories. Since the fall of Adam and Eve, the story of the human race has been dark. Hate, violence, greed, and destruction have strewn human wrecks across the pages of time.

Parallel to this human failure is God's redemption. God came to Adam and Eve, to Abraham, to the prophets, and in Jesus Christ. His message was constant but increased in clarity. God always brought healing, reconciliation, and justice.

Jesus is the answer. We acknowledge positive dimensions in non-Christian religions. The faith in a God of creation and the devotion in trying to please this deity must be recognized. We also acknowledge the altruism of humanism—its high regard for others. But Jesus Christ is more. He is *the* revelation of God and has come into the arena of fallen men and women to bring healing and restoration. There is no other name under heaven whereby we can be saved. This message must be central.

Learn that "missions" has worked. A congregation can inspire its members to active participation only if they are convinced there is purpose in it. Though God's people shall serve out of love and obedience to Christ, they must also see it work. The Samaritan woman caused her village people to say, "Now we have heard ourselves and know that this man really is the Savior of the world." Similarly we saw in Nairobi that Jesus has found for himself people in Zaire, Kenya, Zimbabwe, Zambia, Tanzania, India, Indonesia, Europe, and South and North America. Missionaries and other service people have lived the Christian life; they have proclaimed the living Christ; they have established the church around the world.

An acceptable promotion program. Our church members are constantly exposed to a barrage of influences. Allegiance, services, and pocketbooks are appealed to by all kinds of demands. It is therefore important that information of mission work gets a high profile in the congregation.

Pastoral exchanges. I was impressed with the spiritual depth of the delegates at the Nairobi meetings. The Dutch delegation said they are inviting an Indonesian minister to bring a new orientation to Dutch churches. I began to warm up to the possibility of having pulpit exchanges with workers from our daughter churches. True, our US and Canadian ministers might have language and cultural difficulties in Zaire. A Zairian minister might experience similar difficulties in our churches. But our converts abroad have tolerated our poor language and cultural blunders for decades. I believe both we and they would be enriched.

God has blessed our mission efforts. He has an even greater blessing in store for us as we continue to work with him and our daughter churches. ". . . that is, that we may be mutually encouraged by each other's faith."

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Thanksgiving is a way

June R. Rader

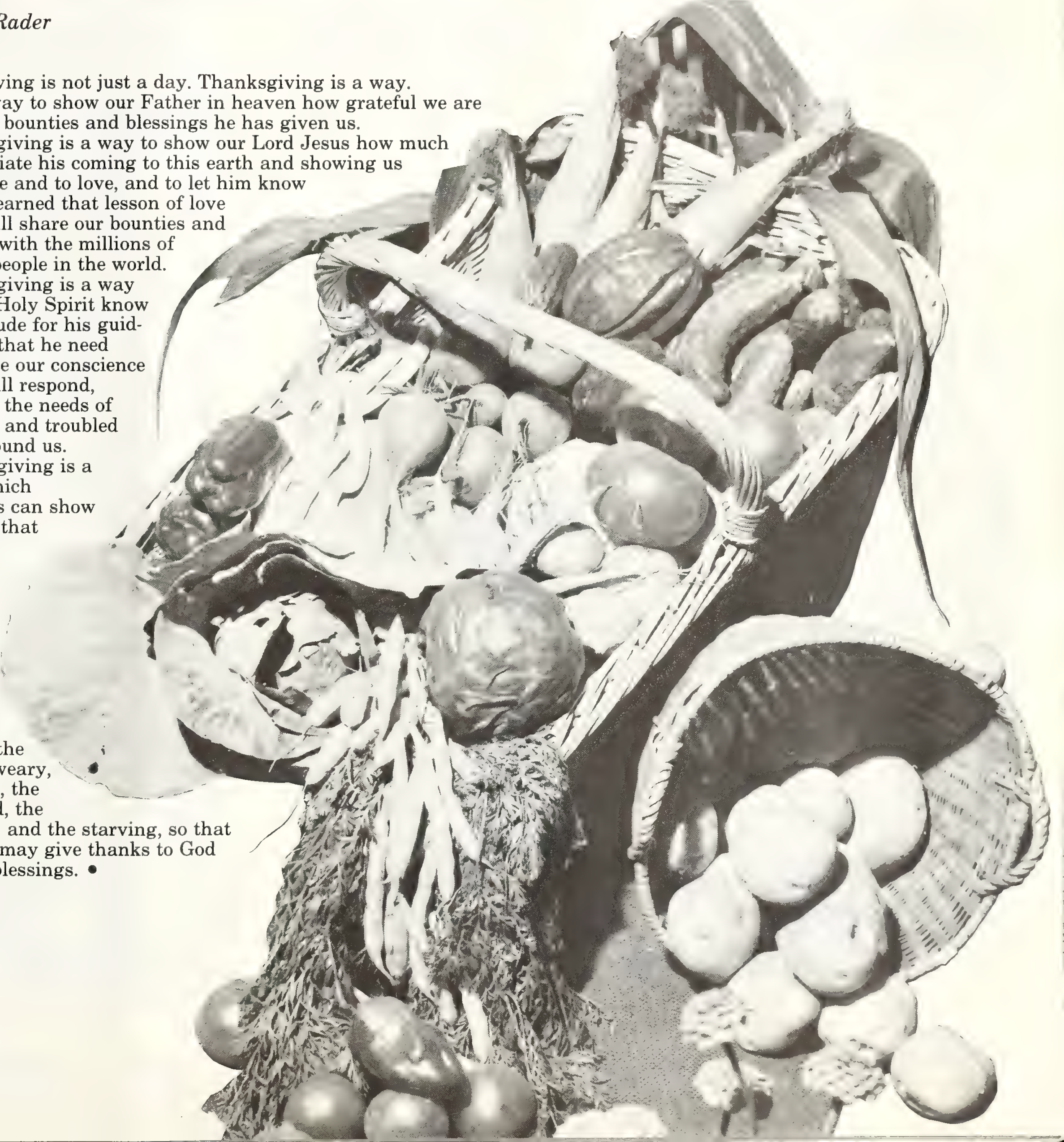
Thanksgiving is not just a day. Thanksgiving is a way.

It is a way to show our Father in heaven how grateful we are for all the bounties and blessings he has given us.

Thanksgiving is a way to show our Lord Jesus how much we appreciate his coming to this earth and showing us how to live and to love, and to let him know we have learned that lesson of love and we will share our bounties and blessings with the millions of starving people in the world.

Thanksgiving is a way to let the Holy Spirit know our gratitude for his guidance and that he need only nudge our conscience and we will respond, in love, to the needs of the lonely and troubled people around us.

Thanksgiving is a way in which Christians can show the world that they are grateful to God for the opportunity to do his work in helping the poor, the sick, the weary, the lonely, the frightened, the desperate, and the starving, so that they also may give thanks to God for their blessings. •



Some surprises say **“boo!”**

Lois (Duerksen) Deckert

The power of prayer came through in new ways. As more people affirmed me, it seemed like new waves of prayer power came to care and watch over me.

A delightful happening of my childhood was “bon voyage” gifts. Even more fun than birthday packages. A whole box full of small surprises, one for each day of a trip.

Those days — when missionaries traveled by ship — such packages could contain up to 30 small surprises. Each ribbon-tied-small-gift-inside-the-big gift was a thing to anticipate. What fun it was to open the gift of the day and find a game, a small guest towel to embroider, a package of gum, or a candy bar.

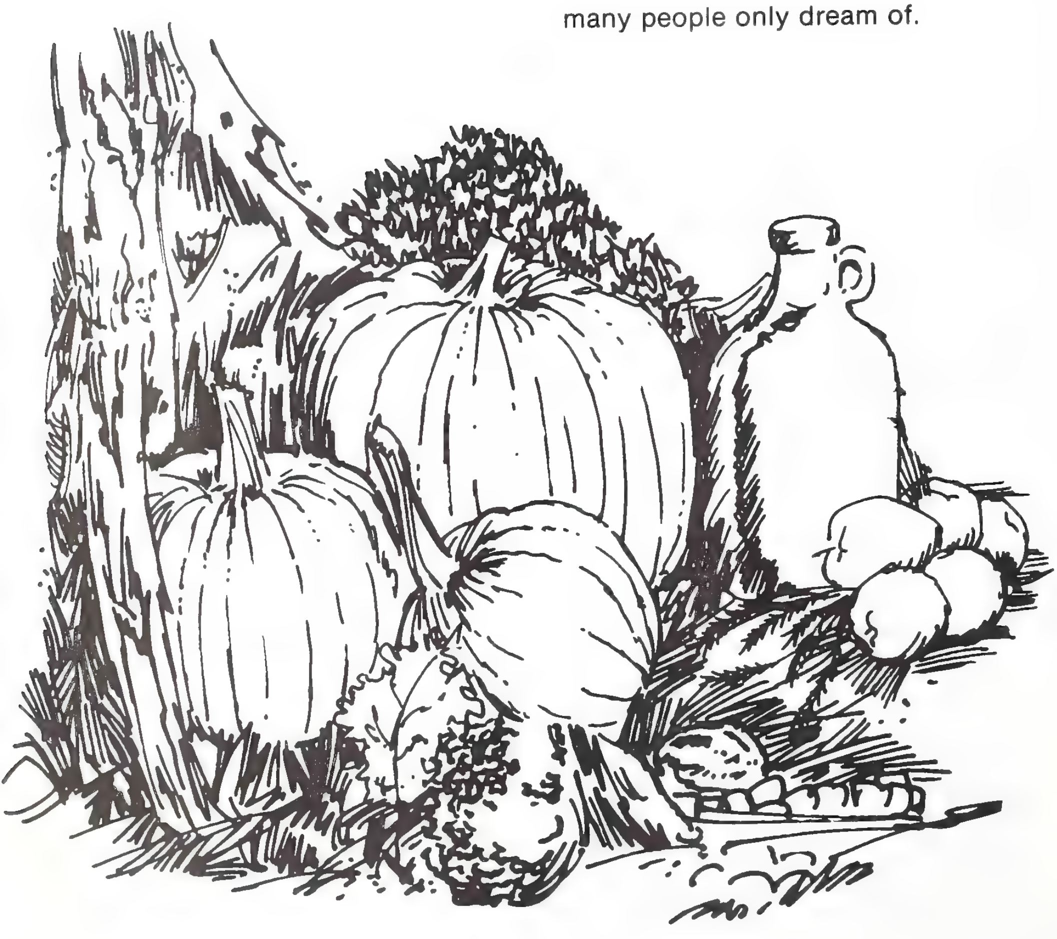
My life has been rich and full. God has given me opportunities that many people only dream of.

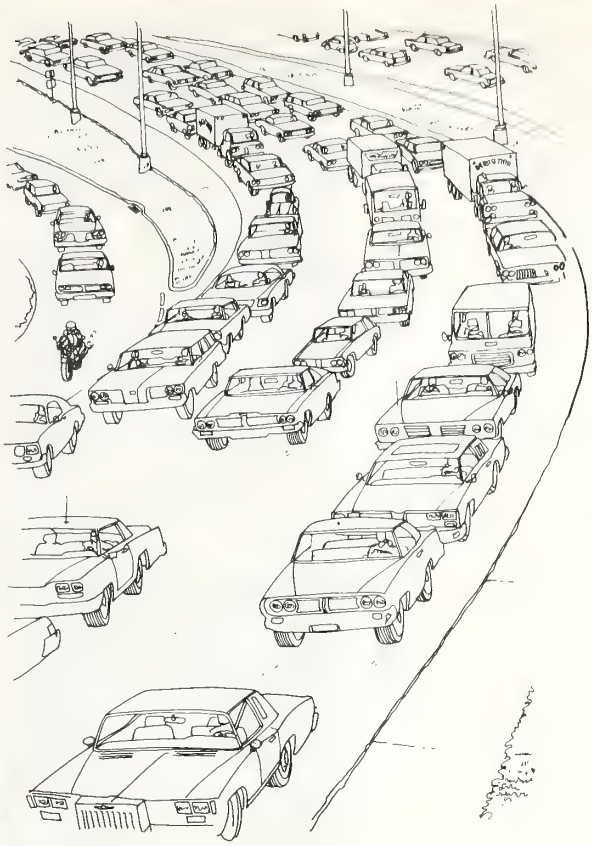
On the other hand, I have had surprises of a less pleasant nature — like the time an MCC trucker in Akron quietly waited in a large empty box in the hall for some unsuspecting fellow employee to come by. I happened to be the first one to come out of the nearest door and when his buddy gave the signal I was surprised by a “boo!”

MCC service, for me, was like a bon voyage gift. I was getting a gift and also had some idea of its contents. Even so, the surprises came in the discovery of each day’s new experiences.

Among the most important gifts were the friendships. The Mennonite church we attended was a vital, alive, friendly place. The pastor, Abdi Djajadihardja, and his wife made us feel right at home as did some of the faculty and students who were members of the church. We lived in the faculty housing of Satya Wacana Christian University. The boys living back of us in Unit IV adopted us as their parents. We learned to know some of our new sons fairly well. We enjoyed their evening guitar playing, which was gentle and pensive rather than electronically loud. Our Indonesian and missionary neighbors were a source of learning and inspiration. There was an excellent administration and faculty at the Christian University in the town of Salatiga in Central Java. Our helpers in the home, Bu Yani and Pak Paidi, became good friends, not just good servants. There were friendships with leadership and students from the two Mennonite conferences in Indonesia. We found encouragement and friendship with the instructors and tutors of the intensive language and culture course.

Another precious gift was learning to know and love a new land and culture. The beauty of Indonesia — from ocean





As long as you stay rigidly in one small restricted rut, you will have a difficult time. Somehow you must learn to flow with the traffic.

to mountains — needs to be experienced. The rice fields in their many stages of development make a crazy quilt of greens, brown, and gold. The trees which bloomed and the yards planted with hibiscus and other tropical beauties formed a gourmet banquet for the eyes. Then there were delicious foods and indescribable fruits to form a gourmet banquet for the taste buds. There were fascinating and ancient historical places, handicrafts and arts, and new music.

The traffic was frightening for me at first. Soon after our arrival in Semarang, Indonesia, we were driven to Salatiga. The traffic on those mountain roads was heavy — trucks, buses, motorcycles, cars, and vans made a steady river of noise and fumes. Often a two-lane road became a three-lane road as traffic wove in and out. By some miracle we arrived in Salatiga unharmed. When I said something to Charles Christano, president of Mennonite World Conference, about the frightening aspect of Indonesian traffic, he told me that as long as we thought we had to stay rigidly on our side of the road, we would have a difficult time. We had to learn to flow with the traffic. It is like a river with a two-way current.

I've decided life is quite a bit like Indonesian traffic — crowded, busy, a bit frightening because you can't always be sure what is going to happen. Flowing with the traffic takes a lot of the fear away. Like becoming free from a rigid adherence to law and the fear which that brings. Flowing with life's traffic makes it easier to accept and live with obstacles. Anger and tension can be reduced. I'm learning bit by bit how to do this and I'm grateful to Charles Christano for helping me find this concept.

Within this warm, learning, loving framework came a surprise that said "boo!" At first the "boo" seemed a disaster, not so much because of an illness that couldn't be adequately diagnosed or treated in Indonesia, but because this unexpected "boo" affected the lives of others. Even in this unwanted surprise I discovered that God was allowing me to have one of the greatest learning experiences I've ever had.

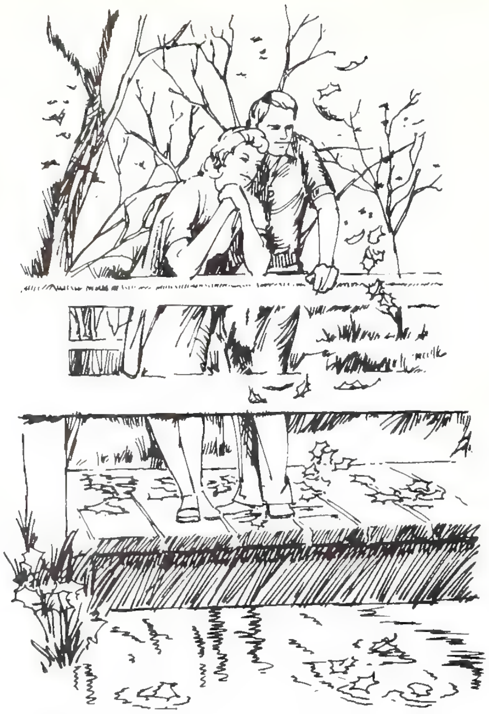
My 21 days in the hospital showed me a side of Indonesian life I would never have seen otherwise. The Baptist hospital in Kediri has several US doctors, one or two Indonesian MDs, and excellent Indonesian nurses. I had—in the course of those 21 days—several roommates. The first one was a young woman who had had a D & C (dilitation and curettage) following a miscarriage. This would have been her first child, and her disappointment was very evident. The second was an older woman with 11 grown children. She had had a gallstone removed, and it was proudly on display. The third was a woman from Jakarta who was very Western. It was hard to think of her being Indonesian except for language. The families of the first two were so attentive and hovering. Neither woman came into the hospital alone or with only one person accompanying them. They were brought in by spouses, parents, in-laws, children, an aunt or two, and a servant. They were treated like royalty. Every visiting hour the family came bringing gifts of savory-smelling food or exotic imported fruit like pears or Granny Smith apples. My first roommate wasn't tempted by all this, but the second one—who looked like food was an important part of her life—ate all her hospital food plus everything the family brought. Both women were curious about me, about the United States, my children, etc.

The second roommate asked a lot of questions, then would go into the hall to tell any available ear what I had said. I realized then how bad my Indonesian was because I really didn't think I had said what she told people I had said. When it was time for my friends to go home, the whole family entourage once again performed the ritual of fussing over the patient's dismissal.

The time in Kediri Baptist Hospital turned out to be the beginning of a spiritual renewal. I have often said a lot of pious words — like "the peace of God that passes understanding" — thinking I really knew what those words meant. I finally *experienced* what was really meant. After all the presurgery tests and no answers, I felt at peace. One of the nurses asked me if I was afraid as they wheeled me to surgery. I could truthfully answer no because I felt at peace.

The difficult time came when I regained consciousness and was told the tumor I had was inoperable, probably lymphoma, and that we must go to the United States for a firm diagnosis and treatment. I was tremendously disappointed. If only *I* was affected by this news, but it involved others whom I dearly love. It meant Marion wouldn't be able to teach. It meant Alice wouldn't have her year abroad. I felt as though I had let MCC down. I felt as though I had messed up a lot of things for everyone — including myself.

But then emotional healing began along with physical healing. Some missionary friends stopped by, bringing books for me to read. We had a marvelous prayer time together. In the book by Phillip Keller, *A Shepherd Looks at the Good Shepherd and His Sheep*, which they left for me, I discovered the beauty of Psalm 139:1-18; 23-24 (please read these verses again for your own spiritual reflection). It was the kind of poetry to touch my inner being and help me to center in on God's love and goodness.



The steps of life can bring unusual surprises. Some are pleasant and some seem unpleasant. Even the seemingly unpleasant surprises can bring spiritual growth and blessing.

Many people's reaction to cancer is, "Why me?" I began to think, Well, why not me? Some talented and good people like Elbert Koontz and Doris Longacre had faced the same sort of illness, so why should I be immune to cancer or any other disaster? I also began to realize that God had filled my life to overflowing with goodness and opportunities to do things many people just dream about.

I began next to experience the power of prayer. It was humbling to realize that all our friends were praying for us — the women in the Bible study group to which I belonged in Salatiga, faculty, and missionary friends. The Baptist surgeon requested the other Baptist missionaries to pray for me. They didn't even know me. I was remembered in prayer by the Indonesian Mennonite churches, particularly the one in Salatiga. Then as the news reached the United States, I felt another wave of caring and prayer. Someone told me a family with whom I had stayed when on a trip to Pennsylvania as WM representative prayed for me each day. People from our home church sent letters and let us know we were remembered.

The trip home and subsequent tests and initial treatment in Pennsylvania once again was a time of new learning. The Akron headquarters family was superbly caring. At the Hershey Medical Center I learned that cancer is legion. There are many, many sorts, some more easily treated than others. There are eight different kinds of the type I have. I discovered cancer is more often than not misunderstood by the average person. Someone has called it the new leprosy because of the horror and revulsion which it creates in those who don't know too much about it.

Cancer should not be thought of or treated with revulsion and rejection. It should be thought of as another disease like diabetes or heart trouble.

My cancer, as many others, was a sneaky disease giving me no obvious warning until the tumor was quite large, and even then it was discovered by chance. There was no pain, and I learned that some cancers are not necessarily painful.

Cancer is not always fatal. It can be cured in many cases. I also learned that there is a lot doctors know about the disease and a lot they are still discovering. My doctors have answered all my questions as best they can. A cancer patient, like any patient, should find out about the disease.

One of the things important in healing is how patients feel about themselves and what attitude is taken toward the disease. For me to find out all I can about the disease and the treatment helps me be more optimistic about the outcome. It is easy to get despondent and depressed when treatment seems slow or there are setbacks. This doesn't help the healing process. Something which all of us need to do — and in my case is important — is to set priorities and not get tied into a lot of things we do not feel good about doing.

I used to think when I prayed for healing, it was all up to God. All I had to do was lie there, and if God saw fit I'd get healed. With help from a good friend, I saw that to lay that on God was being unrealistic and fatalistic. God created this world and us to function within his natural laws. He created a superb mechanism when he created us, and it is up to us to do our part in the maintenance and repair of our bodies. I thought about Jesus' healing ministry and realized that each person who was healed had to do something — either touch Jesus, come to him, pick up a bed and walk, or wash the eyes in a pool of water.

If I really wanted healing, what was my responsibility? With some help from my doctor and my friend, I've begun times of meditation. I relax and do some imaging of my body and its mechanism functioning to help get rid of the disease. I think about short- and long-range priorities in my life. Once a day, or more if there is need, I follow this with a time of prayer for others.

I've begun to realize that healing is teamwork. The team consists of myself, the doctor, the chemotherapy, the prayer supporters, nurses, and all the caring people who have shown me their love. Coaching and encouraging the whole operation is God, who loves me and everyone else far more than I or any of us can imagine. These special times of my day are like ribbon-tied surprises.

I continue to live much as I always have. Marion and I set goals for the future, and this is important whether one lives 10 days or 10 years. No one really can determine how long one's life will be. My experience has taken away my fear of death. As I lay in the Kediri hospital, I had time to contemplate death because at that time we didn't know the prognosis. The more I thought about death, the less frightening it became. I enjoy the life which God has given me and have no intention of dying right away. I am also aware that death is part of God's natural order, and my faith says that it is not the end but perhaps a new beginning.

Yes, the surprise that came like a "boo" has been a gift within a gift within a gift. The best part of the gift has been my renewed awareness of God's great love and goodness. •

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For you who don't believe in miracles, I want to tell you that one happened on that day last spring. Thank God, miracles can and do happen.

Harry Pritchett, Jr.

Philip

Once upon a time I had a young friend named Philip. Philip lived in a nearby city, and Philip was born with Downs syndrome. He was a pleasant child—happy, it seemed—but increasingly aware of the difference between himself and other children. Philip went to Sunday school. His teacher also was a friend of mine. My teacher friend taught the third grade at the Methodist church. Philip was in the class with nine other eight-year-old boys and girls.

Most of you know eight-year-olds. And Philip, with his differences, was not readily accepted as a member of his third-grade Sunday school class. But my friend was a creative teacher, and he helped to facilitate a good group of eight-year-old children. They learned, and they laughed, and they played together. And they really cared about one another, even though, as you know, eight-year-olds don't often say out loud that they care about one another. But my teacher friend could see it. He knew it. He also knew that Philip was not really a part of that group of children. *Philip, of course, did not choose nor did he want to be different. He just was. And that was just the way things were.*

My Sunday school teacher friend had a marvelous design for his class on the Sunday after Easter last year. You know those things that pantyhose come in — the containers that look like great big eggs — my friend had collected 30 of these to use on that Sunday. The children loved it when he brought them into the room. Each child was to get a great big egg. It was a beautiful spring day, and the assigned task was for each child to go outside on the church grounds, and to find a symbol for new life, put in into the egg, and bring it back to the classroom. They would then open and share their new life symbols and surprises together one by one.

Well, they did this, and it was glorious. And it was confusing. And it was wild. They ran all around, gathered their symbols, and returned to the classroom. They put all the big eggs on a table, and then the teacher opened them.

He opened one. There was a flower, and they ooed and aahed. He opened another, and there was a little butterfly. "Beautiful," the girls all said, since it is hard for eight-year-old boys to say "beautiful." He opened another, and there was a rock. And as third graders will, some laughed, and some said, "That's crazy! How's a rock supposed to be like new life?" But the smart little boy whose egg they were speaking of spoke up. He said, "That's mine. And I knew all of you would get flowers, and buds, and leaves, and butterflies, and stuff like that. So I got a rock because I wanted to be different. And for me, that's new life." They all laughed. My teacher friend said something to himself about the profundity of eight-year-olds and went on opening egg surprises.

He opened the next one, and there was nothing there. The other children, as eight-year-olds will, said, "That's not fair — that's stupid! — somebody didn't do right."

The teacher felt a tug on his shirt and looked down. Philip was standing beside him. "It's mine," Philip said. "It's mine."

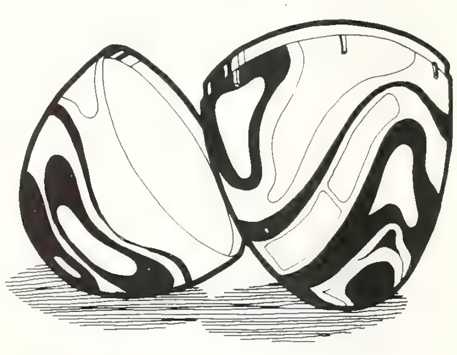
And the children said, "You don't ever do things right, Philip. There's nothing there!"

"I did so do it," Philip said. "I did do it. It's empty. The tomb is empty!"

There was silence, a full silence. And for you people who don't believe in miracles, I want to tell you that one happened that day last spring. From that time on, it was different. Philip suddenly became a part of that group of eight-year-old children. They took him in. He was set free from the tomb of his differentness.

Philip died last summer. His family had known since the time that he was born that he wouldn't live out a full life span. Many other things had been wrong with his tiny little body. And so, late last July, with an infection that most normal children could have quickly shrugged off, Philip died. The mystery simply enveloped him.

He was buried from that church. And on that day at the funeral, nine eight-year-old children marched right up to the altar, not with flowers to cover over the stark reality of death. Nine eight-year-olds, with their Sunday school teacher, marched right up to that altar, and laid on it an empty egg — an empty, old, discarded pantyhose egg. •



MCC withdraws from Malawi after 20 years

AMBULANCE
AMBULAN

Former MCC Malawi health worker Annette Frantz and ambulance driver Chagwamadzi prepare to go out for a village health work survey.

Akron, Pa. (MCC) — The last Mennonite Central Committee worker flew out of Malawi in September, bringing to an end nearly 20 years of teaching involvement in the self-described "warm heart of Africa."

The MCC executive committee decided to phase out activity in the east-central African country at a meeting in 1978, citing a shortage of teacher applicants from North America. Other factors were frequent difficulties in obtaining work permits and a desire to focus resources on larger MCC programs elsewhere on the continent.

But according to Nancy Heisey Longacre, MCC secretary for southern Africa, "It is sad to leave. One disappointment is the fact that the country seems no closer to being self-sufficient in teachers than it was years ago at the height of MCC's teacher involvement there."

One of the most scenic countries in Africa, Malawi is also one of the poorest. Per capita yearly income is $159, and life expectancy is 42 years. Eighty-five percent of the population is illiterate. Unlike most of the rest of black Africa, Malawi is pro-Western and pro-capitalist and has open economic and political ties with South Africa.

The first two MCC workers arrived in the country, then known as Nyasaland, in 1962, two years before it obtained independence from Britain. They and most of the 35 who followed taught at Presbyterian, Anglican, and Catholic mission secondary schools scattered throughout the country. A few were involved in work related to health care.

Malawi continued to accept MCC workers after a concern over a negative influence on students caused the country to close the door to Peace Corps teachers. According to returning country representative Bruce Fast of Denver, Colorado, headmasters gave good reports of MCC teachers at their schools, and expressed disappointment that no more would be coming.

Fast says that despite heavy teaching loads, shortages of textbooks and other supplies, intermittent or no electricity, and a host of other problems, recent MCC workers also uniformly reported having a good experience working in the country. Because only the top 10 percent of those who finish primary school obtain places in secondary schools, most students were bright and eager to learn.

Teachers also had the opportunity to develop close ties with their students and the local community through involvement in student Christian groups, drama, sports, and the local church.

One MCC couple enjoyed their experience in Malawi so much that they have gone back on their own. "I have a stronger feeling of purpose teaching in Malawi than I ever did in California," said Terry Frantz of Wasco, California, who after a few weeks in the United States returned to Malawi in October on a government contract. "My work there as a teacher has some effect."

Frantz is now once again teaching English at an Anglican secondary school in southern Malawi, and is also active in a community tree-planting scheme. His wife, Annette, works as a tutor for student nurses.

At the same time that MCC stopped sending personnel to Malawi it also began phasing out material aid shipments. Over the past decade MCC sent large quantities of sheets, bandages, and layette bundles for hospitals in the country. Says Fast, "Because it was new stuff, and all of good quality, nursing staffs always loved getting it."

MCC also sent tons of canned beef, beans, and powdered milk to the Christian Service Committee of Malawi for use in church-related institutions such as schools, youth camps, and community centers. Value of material aid items sent in 1980 totaled over $140,000.

The material aid assisted individuals and institutions in a country that on the whole has proven remarkably successful in meeting its own needs. Despite overcrowding, a shortage of good farmland, and almost no mineral wealth, Malawi has been able to feed itself better than many of its resource-rich neighbors.

The government actively discourages urban migration, and most of the 85 to 90 percent who remain on the land make good use of their meager resources. They receive subsidies for seed and fertilizers, and are encouraged to grow food crops along with cash crops.

Heading the government since the country's independence is life president Hastings Kamuzu Banda, a medical doctor of 80 or so years who was educated in South Africa, the United States, and Great Britain. He is an authoritarian but, according to most, relatively benevolent leader whom many give credit for promoting agriculture, education, and the position of women in Malawi.

No one is sure what the future holds for the country. *Bernie J. Bayless*

Handicap Awareness Project evaluates year's work

Winnipeg, Man. (MCC) — The MCC (Canada) Handicap Awareness Project, begun in May 1980, found ready acceptance in the provinces, particularly during 1981, the International Year of Disabled Persons, and a number of advisory committees were started. These committees have been serving in an advisory capacity to MCC (Canada) and to the provincial MCC offices.

On 30-31 October nine representatives from the five provincial advisory committees met here to discuss the year's activities and to plan for the future. Henry Enns, resource person for the MCC (Canada) Handicap Awareness Project, chaired the meetings.

Reports for the year were encouraging. Mennonite churches across the country have been made aware of the needs of the disabled, and many have become accessible.

"When people are made aware of the needs, they respond," said Irene Wiebe, Saskatoon, chairperson of the Saskatchewan advisory committee.

Herman Klatt, chairperson of the Matsqui-Abbotsford (British Columbia) area advisory committee, reported on improvements made in his municipality. Most Mennonite churches in the area are accessible, and the curbs in the downtown Clearbrook area have been lowered so that a wheelchair user can cross the street.

Klatt's committee includes a number of wheelchair persons; he is one himself. "When handicapped people start talking," he said, "people see that they *can* talk and have something to contribute."

Future plans focus on housing, employment, and transportation for the handicapped, besides other issues such as providing holiday services to parents of disabled children.

The advisory committees will also need to clarify what their relationship is to their provincial MCC office.

The group strongly endorsed the proposal that all MCC (Canada) and provincial MCC annual meetings be held in accessible buildings and that "signing" services be provided.

Some of the underlying principles on which the Handicap Awareness Project are based were apparent throughout the meetings; nearly half of those attending had obvious physical limitations. The focus was definitely on ability, integration, and involvement.

It was agreed to hold another meeting of the same nature in September 1982.

Hospital chaplain needed

Conference of Mennonites in Manitoba requires a full-time hospital chaplain for visitations in the Greater Winnipeg hospitals.

For more details and application form please contact:

John Wiebe, conference minister
Conference of Mennonites in Manitoba
1483 Pembina Highway
Winnipeg, MB R3T 2C9
Phone 204/475-3550.

Principal needed

Elim Bible Institute, Altona, Manitoba, is accepting applications for the position of **principal**. Responsibilities include administration and teaching. Position to begin in summer 1982.

Applications for **teaching positions** for 1982-83 also are being accepted. Candidates for both should direct inquiries and applications to:

Walter Franz, Chairman
Elim Bible Institute Personnel
Box 120
Altona, MB R0G 0B0.

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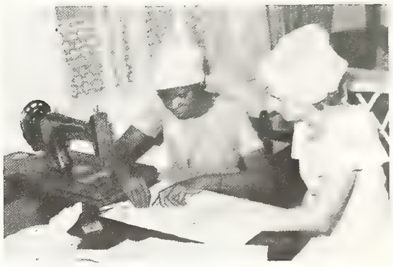


Training women in Botswana

By Faith COM committed $2,994,213 for overseas mission this year . . .

Result . . .

Teaching Bible in Japan

With Faith COM believes General Conference people will respond to our urgent financial needs this month . . .

Result . . .

Baptizing new believers in Brazil

"As the body without the spirit is dead, so faith without actions is dead."

The Mid-Kansas Tax Resisters' Support Group invites people to meet in Fellowship Hall of the Bethel College Mennonite Church, 25th Street, North Newton, Kansas, on Saturday, 5 December, at 7:30 p.m.

Forty people gathered in Santa Cruz, Bolivia, 25 September to dedicate a new guest home Mennonite Central Committee is operating for colony Mennonites in Bolivia. Present were colonists, MCC workers, and Mennonite mission personnel. The guest home, known as *Menno-Heim* or *Casa Menno*, will serve as the office of Dick and Mary Plett of Winnipeg, Manitoba, MCC workers who are responsible to be in contact with the colonies on an informal basis. The home will also give the colonists, who number some 13,000 in 13 colonies, a place to stay or park their vehicles and store items when they come into town for business.

The experience of the manager of two Mennonite Central Committee shops, including the first US store in Bluffton, Ohio, is at the disposal of Mennonite community groups interested in starting similar shops. Lois Kreider of North Newton, Kansas, is on a special 10-month assignment as a resource to MCC shops, which sell used donated items such as clothing and household goods, along with SELFHELP Crafts items produced by craftspeople in developing countries around the world. Kreider is also planning a May 1982 meeting of shop representatives at MCC headquarters, in Akron, Pennsylvania.

Filipino farmers contend with corporate bullying

Malaybalay, Philippines (MCC) — A can of gasoline splashes over the thatch house. A match is struck. The blazing house lights the night.

The arsonists move to the next house and repeat the operation. And the next and the next. Within a few minutes, 14 scattered farmhouses and one tree nursery have been incinerated. Fourteen families huddle with terrified children watching as flames eat all that they own.

It is a recent chapter in the ongoing conflict in the southern Philippine island of Mindanao. A slow-bleeding violence, it has gone relatively unnoticed by international eyes compared to more highly publicized conflicts elsewhere. The toll of lives in Northern Ireland over recent years, for example, is placed at less than 3,000, whereas in Mindanao over 50,000 persons are believed to have been killed in the last decade.

The roots of the conflict are complex. The main antagonists have been people indigenous to Mindanao, many of them Moslems or tribal minorities, and more powerful Christianized colonists from other islands in the Pacific archipelago nation.

Details vary from incident to incident, but a struggle to control the land has been a basic cause of the Mindanao conflict.

Such was the case on 13 June, when seven men appeared and set torch to the 14 farmhouses in the frontier village of Mubuhay (meaning "Long Life"), in Mindanao's mountainous province of Bukidnon.

Most of the fire victims testified that the ringleader of the arsonists was a foreman of a large rubber plantation nearby. For some years the rubber corporation managers have been trying to get control of the land where the 14 families lived. The farmers who lost their homes subsist on corn and vegetables from their three- to six-acre farms in Mabuhay.

The burning incident was precipitated by the presence of three surveyors who had come to Mabuhay to stake off the land so that the farmers could eventually acquire titles for the fields they farmed. When the arsonists struck, they "hog-tied" the surveyors and burned their equipment as well.

A court case is being filed against the accused raiders, but because the rubber corporation managers have close ties with high officials in the area, it is uncertain whether authorities will actually prosecute the arsonists. Even since the night of burning, the men from the plantation have reappeared to tear down the farmers' fences so the plantation's cattle can destroy the corn which the farmers planted. And there have been threats that if the farmers refuse to leave, they will be burned out again.

Mariam (left), 10, and Patricio Tero, 5, sit among the ashes of their farmhouse.

But the farmers are choosing to stay. They are rebuilding.

Because conflicts over land are commonplace in Bukidnon, the local church community has emphasized that Christian commitment is not only a spiritual matter but also a call to become involved with victims of injustice. Such church activities have often brought suspicion — and sometimes repression — from political and military authorities in the area.

When the local Catholic priest issued an appeal for the Mabuhay victims, Mennonite Central Committee quietly joined other Christians in the community to raise funds and material assistance for the homeless farmers.

Recently, large corporations — many of them transnational agribusinesses — have been exerting new efforts to acquire land in Bukidnon province for the production of coffee, pineapples, rubber, and sugar for export. Much of the best land is controlled by these corporations or is taken up by the cattle ranches of well-connected local officials. Through informational efforts and small projects of assistance, MCC seeks to empower small farmers to resist pressures to give their land to the expanding corporations.

The Mabuhay fire victims have now rebuilt their houses. This time they are not scattered here and there over the rolling hill as before. This time they built close to each other. Closeness, they say, will be to their advantage in future struggles. Perhaps their new unity is symbolic of a coming together among dispossessed Filipinos which will serve them well in the turbulent days that are bound to come. *Earl Hostetter Martin*

Mennonite Camping Association is researching history of the camping movement and desires to get in touch with persons who were involved with or know about youth camping activities among Mennonites in the 1920s and 1930s in the United States and Canada, whether organized by individuals or churches. Contact Mennonite Camping Association, Box 1245, Elkhart, IN 46515.

"It always happens like this after an earthquake."

Indiana congregation intercedes on behalf of convict

Elkhart, Ind. (MCC) — A former burglar remains in prison in spite of an appeal by an Indiana congregation to their state's governor, asking that he grant the inmate clemency in the near future.

A letter-writing campaign on behalf of Harry Fred Palmer and a visit to the governor's office by 12 representatives of Palmer's congregation, South Side Fellowship in Elkhart, had deeply impressed governor's aid John Ryan, according to Howard Zehr, director of the Mennonite Central Committee US office of criminal justice.

However, the governor's office rejected the bid for an early clemency on grounds that it might set an undesirable precedent for other cases. Legally the governor may grant clemency at his discretion, but generally he follows nonbinding guidelines for when to consider a case.

Palmer must now wait until July to be considered for clemency, in spite of the fact that Indiana prisons are so overcrowded that a federal judge has ruled that the state must reduce the population in one of them.

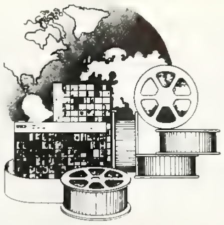
Hopes for an early clemency rested in what a member of Palmer's congregational support group calls his "obvious change." Palmer's religious conversion and efforts to meet and pay back his victims have convinced several judges that his change is sincere.

The group from South Side Fellowship, a Mennonite and Church of the Brethren congregation, had journeyed to Indianapolis, Indiana, to impress upon Ryan that Palmer's case is unusual, and to demonstrate that Palmer has the individual, group, and community support he would need to be granted clemency.

The meeting brought "good dialogue," according to Zehr. Ryan noted the large number of letters received from around the country and indicated real interest in the nature and meaning of support at South Side Fellowship. He cautioned, however, that hopes not rise too high, since Governor Robert Orr had granted no clemencies during his term. Ryan promised that the case would be studied carefully and that a reply would come within 30 days. When it came, that reply was negative.

Palmer will be officially eligible for clemency in July 1982, and the fellowship believes there is a good possibility the governor will grant it at that time.

In the meantime, South Side Fellowship members continue to urge people to keep writing letters of support for Palmer to Ryan. A ruling by US District Court Judge Allen Sharp in October found the Indiana State prison to be overcrowded. He ordered a reduction in prison populations, which Zehr suggests could bring a reexamination of Palmer's case.



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Formation of Council on Aging on schedule

Elkhart, Ind. (MHA) — Establishment of a viable, functioning inter-Mennonite council on aging came a step closer last month when persons responsible for the new council, in process of formation, held their fourth meeting here.

Long-awaited by those concerned for the church's ministry to the aging, the new council offers membership to denominational groups which "are recognized as an Anabaptist faith group eligible and approved for participation in the Mennonite Health Association."

The purpose of the Inter-Mennonite Council on Aging is to serve as a resource to constituent congregations and related groups in their ministry of helping members and communities experience the process of aging in a positive and fulfilling way, recognizing that aging is a continuum from birth to the end of mortal life."

The council also adopted "as a working draft" a statement of goals, functions, structure, responsibilities, and related matters. A $25,000 budget for 1982 was adopted.

In a related matter, the council asked Kenneth Schmidt, director of Health and Welfare Services for the Mennonite Church, to serve as interim coordinator of the council's development efforts and to begin a search for an individual or a couple to serve as staff for the council.

The Council on Aging is being developed under the sponsorship of the Mennonite Health Association, of which Ernest Bennett is executive director. Bennett will serve as chairperson of the council until its next meeting, scheduled for 9 January 1982.

The 18 persons present at last month's meeting represented the General Conference Mennonite Church, Conservative Mennonite Conference, Brethren in Christ, Mennonite Church, Mennonite Central Committee, Mennonite Medical Association, Mennonite Mental Health Services, and other interests.

Eighty students from 11 North American Mennonite colleges, seminaries, and Bible institutes participated in the 1981 Intercollegiate Peace Fellowship (IPF) Assembly 22-24 October. They came together at Bluffton (Ohio) College to address the theme "Christian Peacemaking and the State." Four speakers helped to focus the issue of church-state relations. Elmer Neufeld, Bluffton College president, offered five guidelines for Christians to consider when relating to the state: (1) We seek to influence political decisions because they have enormous consequences for the people Jesus called our neighbors; (2) We cannot expect governments to live by Christ's standards; (3) Governments may be more or less just, oppressive, violent, militaristic, etc. Our responsibility is to keep calling them to be more humane; (4) Our eyes are fixed on Christ and his teachings as his will for all. In the process, however, we can call for accountability to secular norms, the state's own highest standards; (5) Our ultimate hope is the kingdom of God. Don Blosser, on the faculty of Goshen (Indiana) College, gave a biblical address, while Bill Janzen, director of the MCC (Ottawa) office, and Betsy Beyler, assistant director of the MCC Peace Section Washington office, provided glimpses into the workings of their respective governments.

Budget cuts in US cast church agencies in new roles

New York, NY (RNS) — The poverty-stunted world of some city youngsters in the United States (see photo at right) may become even more difficult as parents and neighbors discover how Reagan administration cutbacks in services to the needy will affect their lives.

Amid cheery predictions from high administration officials that church and private charities will "fill the gap" in entitlement slashes, few religious leaders believe they can begin to make up for the shortfalls they expect and are vexed over what they believe is an attempt to "balance the budget on the backs of the poor."

Prodded by the president, Congress has approved $35 billion in cuts, with $26 billion of that coming from programs which mostly benefit working women, children, the elderly, and the handicapped. New entitlement budget reductions totaling $13 billion have been requested but not acted upon. Meanwhile — with appropriation bills awaiting a vote — agencies are being funded at levels requested by the president, under a continuing resolution permitting this procedure.

With an additional burden being imposed by eligibility changes that have removed 15 to 20 percent from welfare rolls, churches can expect even greater increases in calls for help. According to Nathan Porter, a domestic hunger consultant for the Southern Baptist Home Mission Board, requests for assistance in the board's Montgomery, Alabama, office surpassed September's total halfway into October.

Claims that the administration's tax cuts and the improved expectations of Americans generally would enable churches to recoup both their own losses in federal funding, and additionally assist new welfare rejects, are discounted by many.

Many observers see the conflict between church agencies and budget-cutting officials as a struggle where either justice for the poor or military expansion will triumph. John Steinbruck, pastor of Washington (DC)'s Luther Place Memorial Church, makes the point: "I don't have any problem with the government being a broker with my tax money so that no one starves. What bothers me is when they talk about budget cuts and what they really mean is budget redistribution to fuel an idiotic arms race."

Most church leaders might also agree with the contentions of Ronald D. Pasquariello, a senior fellow in urban policy at Wesley Seminary, that "much more than money is at stake." Pasquariello says, "These decisions will determine what kind of a country we will be living in in a few years."

Two youngsters at play amid poverty

New project hopes to improve "people stewardship"

Newton, Kan. (GCNS) — Knowing that congregations often lose valuable members moving away to live in new locations, the General Conference's Commission on Home Ministries (CHM) is trying to devise a system for "people stewardship."

The church planting reference council has devised a mobile member report card and sent a supply to each congregation in the United States and Canada. Each church is being asked if someone would send in a card to report when a friend or member of the congregation moves to a new area. The church planting office then sends those names to the nearest congregation in that location so the newcomers can be invited to either help plant a new church or to become part of the witness of an existing congregation.

Another benefit of the mobile member project is that the number of people moving to a given location where there is no Mennonite church can be monitored. Those persons can then be informed about each other and invited to meet with others to consider starting a new church.

A notice in *Leadership*, a newsletter for pastors, asked administratively burdened ministers to find another person to take on the assignment of sending in report cards, even if that person has to ask the pastor for information on who has moved.

Although this is a General Conference-initiated project, contacts have been made to see if it can be inter-Mennonite. Until the details are worked out, the General Conference will supply information on all Mennonite churches in an area regardless of their conference affiliation.

A creative arts contest for youth and young adults (ages 13-22) is being sponsored by *With* magazine. In the literary field, the following categories will be accepted: fiction (stories and drama up to 2,000 words); nonfiction (articles, essays up to 2,000 words); and poems (any form up to 50 lines). In the visual arts the following will be accepted: photos (preferably black and white; no slides); artwork (any medium; pencil drawings must be dark); and cartoons. Include the name, address, and age of the contributor and the title of each entry. Send entries by 1 February 1982 to Creative Arts Contest, 616 Walnut Avenue, Scottdale, PA 15683.

First Mennonite Church, Saskatoon, Saskatchewan, is extending a warm invitation to all former members and friends of the church to celebrate its 50th anniversary on 31 January 1982. A summer homecoming picnic is also planned for 26-27 June 1982, which will include an informal meeting at the Forestry Farm in Saskatoon. A history book is planned. Any help with pictures, reports, or anecdotes is appreciated. Send materials to: Anniversary Committee, First Mennonite Church, 418 Queen Street, Saskatoon, SK S7K 0M3.

"The Kingdom of God: A Lifestyle for Church Leaders" is the theme for the School for Ministers, 18-22 January 1982, at Conrad Grebel College, Waterloo, Ontario. Featured speaker is John R. Friesen, pastor at Home Street Mennonite Church in Winnipeg, Manitoba. Registration cost is $36 with no cost to spouses. Meals and lodging are extra for both, beyond registration costs. To register, write Doris Gascho, Conrad Grebel College, Waterloo, OT N2L 3G6 by 21 December.

Botswana vegetable growers face loss of livelihood

Selebi-Pikwe, Botswana (MCC) — A 400 to 700 percent increase in water rates here is forcing vegetable producers to look elsewhere for land. But an application for an alternative site has met with a preliminary negative response.

"If the land is not allocated to them, these people will lose their only source of income," according to Mennonite Central Committee worker Lenore Bergey of Toronto, Ontario. Bergey, who has a degree in horticulture, has provided training and advice to vegetable growers in the area for the past 2½ years.

The producers, threatened with the loss of their livelihood, live in Botshabelo, a squatters settlement of 15,000 people five kilometers from Selebi-Pikwe, a mining town in northeastern Botswana. On plots averaging approximately 1,000 square meters, they provide an important source of vegetables for area residents.

After learning of the jump in water rates, the producers applied for a site at a "sand river" 14 kilometers from Botshabelo. While the river flows for as little as a week out of the year, water can be pumped from the bed for year-round irrigation.

The Ngwato Land Board in nearby Serowe considered the application during meetings in July. Says Bergey, "The Land Board neglected to invite anyone from the Ministry of Agriculture, went to the site but looked at the wrong piece of land, and basically created a negative attitude towards the allocation."

Bergey and the producers are appealing the decision and asking for another meeting. The producers have also formed themselves into a group and are in the process of writing a constitution.

"I see this as a positive step on their part and am encouraged by their initiative," says Bergey.

Lack of initiative among the growers has at times been a problem, as Bergey finds that some need constant encouragement to keep their gardens weeded, fertilized, and cultivated.

Bergey is working at promoting vegetable growing in the Selebi-Pikwe area. The Botswana Christian Council administers the Selebi-Pikwe Horticulture Extension Project, using MCC funds from the Canadian International Development Agency.

Along with helping commercial growers, the project also assists others who would like to raise their own vegetables. During the past few years Bergey and others have visited hundreds of homes in the area, encouraging families to start their own gardens. The project provides high-yielding varieties of seeds to those who prepare and fertilize a plot.

Would-be gardeners must cope with dry spells, periods of intense solar radiation, and intruding donkeys and chickens. But response has been fairly good.

"As many people begin gardens, others become interested and start," said former Botswana Country Representative Larry Fisher of Harrisonburg, Virginia. "Often a whole block will have homes with well-developed gardens, while in other areas none will have them."

Bergey with one of the growers she advises

Chicago Area Mennonites appoint leadership team

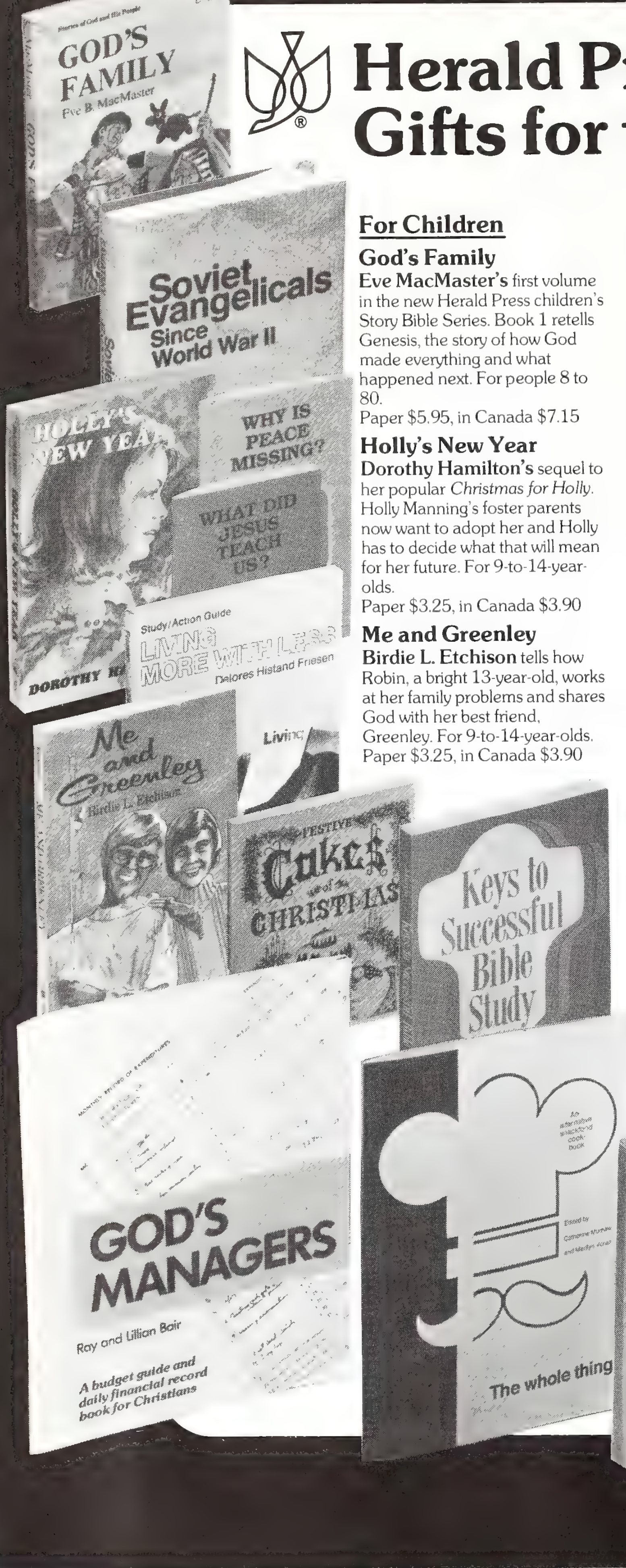
Chicago, Ill. — Interim coordinating leadership for Chicago Area Mennonites (CAM) is being provided by a three-member team consisting of LeRoy Kennel, James Shelton, and Gary Martin. They assumed responsibilities 1 September, and will continue through August 1982.

Kennel, on leave of absence from a teaching assignment at Bethany Theological Seminary, Oak Brook, Illinois, has held pastorates at Iowa City (Iowa) Mennonite Mission, Metamora Mennonite, and Lombard (Illinois) Mennonite, in addition to numerous interim pastorates. His primary assignment will be liaison with the supporting conferences.

Shelton, pastor at Lakeview Mennonite Brethren Church, Chicago, is a graduate of Northern Baptist Theological Seminary, Lombard, Illinois, and received a certificate from Seminary Consortium for Urban Pastoral Education (SCUPE) in Chicago. He will focus his leadership in the area of pastoral care to pastors and congregations.

Martin, former pastor at Silver Street Mennonite, Goshen, Indiana, is an MDiv degree candidate at Mennonite Biblical Seminary in Elkhart, Indiana, and also holds a certificate from SCUPE. He will work with administrative concerns and development for Chicago Mennonite Learning Center.
Gary E. Martin

Left to right: Shelton, Martin, and Kennel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Eve MacMaster's first volume in the new Herald Press children's Story Bible Series. Book 1 retells Genesis, the story of how God made everything and what happened next. For people 8 to 80.
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Dorothy Hamilton's sequel to her popular *Christmas for Holly*. Holly Manning's foster parents now want to adopt her and Holly has to decide what that will mean for her future. For 9-to-14-year-olds.
Paper $3.25, in Canada $3.90

Me and Greenley

Birdie L. Etchison tells how Robin, a bright 13-year-old, works at her family problems and shares God with her best friend, Greenley. For 9-to-14-year-olds.
Paper $3.25, in Canada $3.90

For Teens

The Whole Thing

Catherine Mumaw and Marilyn Voran combine efforts to create this alternative snackfood cookbook. An introduction to the wonderful world of nutrient-rich snacks worth eating.
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Ivan and Rachel Friesen's six short pamphlets that introduce young persons to a variety of aspects of the Christian peace witness. They look carefully at the roots of war, the Bible's teaching on war and peace, the church's record, and current issues.
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Norma Jost Voth's latest delightful little cookbook that features Christmas cakes from around the world. Filled with anecdotes and illustrations.
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Living More with Less Study/Action Guide

Delores Friesen's *Study/Action Guide* makes a practical book even more practical and challenging. Here are additional projects, questions, goals, and resources for each of the 15 chapters in *Living More with Less*.
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Ray and Lillian Bair provide motivation and complete instructions for Christians to create budgets and to keep accurate financial records. Practical help on practicing good stewardship.
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The Price of Missing Life

Simon Schrock writes that life is worth living and that life at its best includes a commitment to the lordship of Jesus Christ. He sincerely believes that to miss the Christian life, and consequently heaven, is a high price to pay.
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Tilman R. Smith's guidelines and practical suggestions for planning your retirement career. Maturing should mean continued growth and joyful living.
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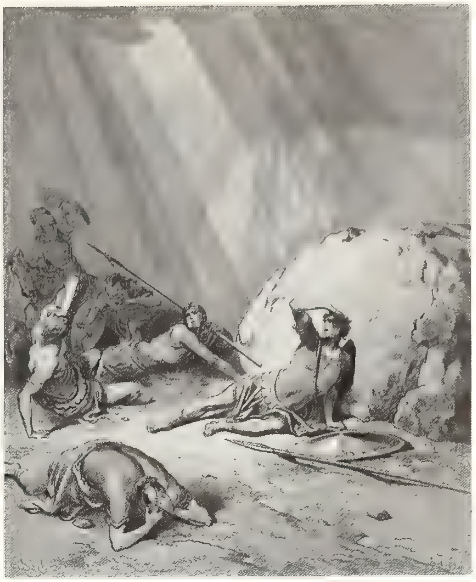
The apostolic witness

Ted VanderEnde

In one distinct area the early church differs from today's churches. When the foundation of the Christian church was laid, the Lord appointed special witnesses — the apostles and prophets — to do this (Ephesians 2:20; 1 Corinthians 3:10). In the Gospels we read how Jesus prepared 12 men of whom he stated that they would occupy a special place in the progress of his kingdom (Matthew 19:28). Peter would be the initial leader (Matthew 16:19). When one of them became a deceiver, the importance of this apostolic leadership becomes evident in the urgency to find a replacement. "It is therefore *necessary* that of the men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning with the baptism of John, until the day that he was taken up from us, one of these, should become *a witness* with us of his resurrection" (Acts 1:21, 22).

"Witness" is in its primary meaning a reference to those specially appointed by Christ to testify — before the world then and now, in person and in their writing — about the resurrection and the implications of that event. Jesus told them, "*You are witnesses* of these things" (Luke 24:48). Again, after being instructed for a period of 40 days, these "apostles whom he had chosen" (1:3) were commissioned by the Lord to be "*my witnesses* both in Jerusalem, and in all Judea and Samaria, even to the remotest parts of the earth" (1:8).

Peter refers in his first sermon to this uniqueness of those filled with the Spirit on the day of Pentecost. "This Jesus God raised up again, to which *we all are witnesses*" (2:32). At the next occasion where he proclaims the gospel, Peter again underscores this special position. "You disowned the holy and righteous One," he says to the crowd gathered in the portico of Solomon, "and asked for a murderer to be granted to you, but put to death the Prince of life, the One whom God raised from the dead, a fact to which *we are witnesses*" (3:14, 15).



Paul had a special encounter with Jesus on the way to Damascus.

open your bible

Again, before the Sanhedrin Peter defends himself, saying, "We must obey God rather than men. The God of our Fathers raised up Jesus, whom you have put to death by hanging him on a cross. He is the One whom God exalted to his right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins. And *we are witnesses*. . ." (5:29-32).

A particularly clear passage is the testimony of Peter before the house of Cornelius. "*We are witnesses* of all these things which he did both in the land of the Jews and in Jerusalem. And they also put him to death by hanging him on a cross. God raised him up on the third day, and granted that he should become visible, *not to all people, but to witnesses who were beforehand chosen by God,* that is, *to us, who ate and drank with him after he arose from the dead.* And he ordered us to preach to the people, and solemnly *testify*. . ." (10:39-42).

This is a formidable inspired summary of the specific and unique place the apostles and early witnesses had and have in the church. Paul, aware that he was not called during the life of Christ (1 Corinthians 15:8), received his special appointment, of which he speaks frequently in his epistles and in Acts. Ananias, as God's prophet, announced to him "that the God of our Fathers has appointed you to know his will, and to see the righteous One, and to hear an utterance from his mouth. For you will be *a witness*. . ." (22:14, 15, 22).

Again, before Agrippa, Paul states the commission from the Lord: "Arise and stand on your feet, for this purpose I (Christ) have appeared to you, to appoint you a minister and *a witness* . . ." (26:16ff).

The chosenness of these witnesses was verified by the mighty miracles they did. "Many wonders and signs were taking place through the apostles" (2:43; 19:11; 2 Corinthians 12:12).

This unique band of witnesses also became the teachers of the early church in the things newly revealed. These walked with Christ, were personally taught by him (1:3) or, in the case of Paul, had supernatural encounters with the risen Christ (2 Corinthians 12). The Spirit indwelled them also to perpetuate Christ's teachings in writing.

The distinct difference between our churches and those at the outset of the church age is that we have no immediate access to these witnesses, just as the early church had no direct access to the visible Christ. But we have access to their writing — the written witness of Jesus Christ — which the Holy Spirit uses to make the Lord known to our hearts and minds. Paul clearly relays his apostolic authority to this written witness. To the Ephesian elders he says, "And now I commend you to God and to the Word of his grace, which is able to build you up" (10:32; see also Hebrews 2:1-4 or in *Martyrs Mirror*, pages 26ff, 1950 edition).

The New Testament is therefore not merely the reflection of the early church within the context of a relative culture, but the carefully designed plan of Jesus Christ to leave his people with a unique witness of himself. It is Christ's legacy to us, and is rightly called the "New Testament." It should be central in our preaching — known in our hearts and minds — so the Holy Spirit can use it to build us up. *Sixth article in a series on the Book of Acts*

Ted VanderEnde is the pastor of St. John Mennonite Church, Pandora, Ohio 45877.

The church as family

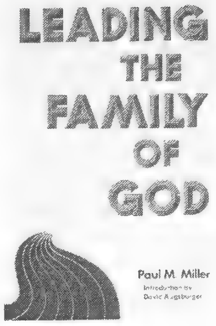
Leading the Family of God, *by Paul M. Miller (Herald Press, 1981, 207 pages), is reviewed by Floyd Bartel, General Conference secretary for congregational mission.*

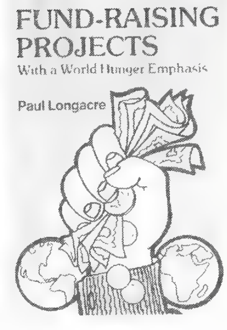
This book distills wise counsel for pastors and congregational leaders in the Believers' Church tradition. Paul M. Miller shares his learnings from a lifetime of ministry as a layperson, pastor, bishop, teacher, chaplain, and trainer of congregational leaders. I found it a helpful and readable refresher course in pastoral leadership for the local church. Miller is professor in the church and ministries department at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

He uses the New Testament image of a healthy family to describe the nature of the local congregation. This means the church is not a corporation, not a school, not a hospital, nor a model democracy, though it may have characteristics of all of these. It is rather a family of families knit together by a voluntary covenant commitment as the family of God. Leadership in such a family is not hierarchical. It is shared and fraternal rather than authoritarian and professional.

Especially helpful are his chapters on The Congregation As a Family, Working Together As Volunteers, Small Groups in the Church, Decision Making, Team Leadership, Money Management, and Conflict Resolution. Many aspects of leadership are dealt with in a summary way. The book can be used as a reference by the working pastor or congregational leader looking for counsel in a variety of situations. A church board or leadership group could also be helped to grow by reading and discussing these chapters together.

A bonus feature of the book is the inclusion of a number of practical helps such as A Brief Form for Writing a Proposal, An Organizational Outline for the Congregation Structured As the Family of God, Guidelines for a Face-to-Face Support Group, Observation Guides for Various Group Building and Task Functions, A Form for Rating a Leader's Behavior, Evaluating a Committee Meeting, and A Profile of Participation As a Group Member. These practical helps are worth the price of the book in themselves.





Art for God

The Timeless Moment*, by D. Bruce Lockerbie (Cornerstone Books, 1980, 126 pages), is reviewed by Mary F. Heisey, 728 South George Street, York, Pennsylvania 17403.*

I spent the last full week of June reading and meditating upon this intense and loving examination of "Creativity and the Christian Faith." Seven chapters later, I felt cleansed, renewed, and prepared to continue adding my minor strokes to the needy canvas of Christian art.

Exquisitely written, this inspiring work exhorts Christians to seek beauty, truth, and excellence with dedication and purpose.

Maintaining that "each of us is called by God to the vocation of artist" and the responsibility of critic, Lockerbie rightfully scolds us about our spiritual and aesthetic immaturity: "We have not yet grown up in Christ. We have not learned the meaning of the doctrine of Vocation, the significance of the work of our hands in the Kingdom of God."

The Timeless Moment is a powerful invitation to couple faith with our own particular gift(s), thereby creating meaningful "art for God."

Learning about hunger

Fund-Raising Projects with a World Hunger Emphasis, *by Paul Longacre (Herald Press, 1980, 70 pages), is reviewed by Keith Bartel, 109 North Poplar, Newton, Kansas 67114.*

This book explains how to raise money for world hunger projects as well as how to cut down on wasteful habits that we practice simply because we are ignorant of alternatives.

This practical guide can be used by individuals, families, and groups to raise or save money. It also includes a helpful list of relief and development programs.

While many of the book's suggestions may be well-known, such as hunger walks and bake sales, there are also ideas that may be new or that people need to be reminded of, such as nut gathering, export crop and junk food surcharge, and "eating-out clubs." Many of the projects are designed to not only raise money but to develop closer ties among families and church members.

A short explanation at the end of each chapter helps readers to understand the injustices and inequalities that we are involved in and how the suggested projects relate to these.

The gospel and religions

Mission Trends No. 5, Faith Meets Faith, *edited by Gerald H. Anderson and Thomas F. Stransky (Paulist Press and Eerdmans, 1981, 306 pages), is reviewed by Robert Ramseyer, 105-23-33 Furue-higashimachi, Hiroshima-shi, Japan 733.*

Once again Gerald Anderson and Thomas Stransky have put together a collection of valuable readings on an important mission theme, this time the relationship between the Christian faith and the religions of the world. As with the other volumes in this series, the editors have not tried to select articles with one point of view, but have chosen some of the best representatives of a wide variety of attitudes toward the world's religions. Authors include Roman Catholics, Orthodox, and Protestants, some who would consider themselves liberal, some conservative.

The book is divided into three sections, "Mission and Religious Pluralism," "Dialogue on Dialogue," and "Interfaith Relations in Practice." This final section includes material on relationships with Jewish people, Muslims, followers of traditional African religions, and Hindus. It includes reflections on a traditional Indonesian tribal religion, on the Unification Church, and a black's reflections on religious consciousness in North America.

Faith Meets Faith has obvious uses in classes on world religions. It can be read with profit by anyone interested in sharing the gospel with others.

MEDITATION

My psalm of thanksgiving

God, you are a marvelous Creator of trees.
You have made the poplars, high and lofty,
which protect farms from the heat of the sun
and the strength of the storm.
You have made the maples, broad and sturdy,
for children to build their houses in
and hang their swings from.
You have made the firs, majestically green,
in whose thick branches the robins hide their nests,
and in whose cool shade the cattle find rest
as they listen to the soothing music of the wind breathing through the boughs.
You have made the fruit trees, varied and plentiful,
from which I may pluck sweet cherries to quench my thirst,
gather deep blue plums to complete a lunch,
or harvest golden pears to preserve for the winter.

As if this were not enough, dear God,
You planned that trees should ever be changing.
In spring I stand in awe as I watch pregnant buds give birth
to the tiny leaves of an acacia,
the broad leaves of a maple,
the long, narrow leaves of a willow or
the intricately woven leaves of an oak.
Some buds break forth into such sweet-smelling blossom
I seem to experience a foretaste of heaven.

And as the summer progresses, the fruits begin to ripen
as I look on and wonder
how each can be so perfectly formed,
each tree, producing its own kind.

Then in the fall you use your great and mighty paintbrush
and, with a few strokes each day, paint trees in colors of
dazzling orange, fiery red, and mellow yellow.
Later I watch at the windowpane
as you pluck each solitary leaf, one at a time,
and drop it to the ground to return to dust.

And, just when I think you have forgotten
all about the lifeless looking trees,
You open up the windows of heaven
and blanket each twig, needle and node with sparkling snow,
making the great outdoors look like a fairyland
in which glistening firs stand with folded wings,
and icinged maples compete for first prize.

Dear God, you could have made only one kind of tree;
made it look the same all year round,
but then you thought of my imagination and curiosity
and decided to create an ever-changing parade of trees,
especially for me.
Thank you, God.

Betty Kampen

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Lois (Duerksen) Deckert, Box 475, North Newton, Kansas 67117, is the daughter of Jacob R. and Christena Duerksen, who served as missionaries in India in 1926-1955. Lois, her husband, Marion, and family served an earlier MCC term in Indonesia in 1960-63. The term she writes of in her article began in November 1979 and ended abruptly in February 1980. The Deckerts are members of the Bethel College Church, and Lois' article is adapted from a sermon she shared there 12 July 1981.

"Philip," by Harry Prichett, Jr., is reprinted by permission, *The St. Luke's Journal of Theology*, vol. 19, no. 3, June 1976 © by The University of the South, Sewanee, Tennessee 37375.

Betty Kampen, 2985 Clearbrook Road, Clearbrook, British Columbia V2T 2Z6, writes this week's meditation.

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EDITORIAL

One step in 10,000

A minister from Ireland said he'd been in conversation with some of the Irish Republican Army (IRA) leaders. One IRA spokesman said, "It would require at least 10,000 steps to solve our longstanding difficulties in Ireland. The situation appears almost hopeless."

The minister responded, "You are probably right. Our problems are legion. None of us is wise enough to see the answers or to comprehend the 10,000 steps. But I would be willing to take at least one small step together with you. Can we together pledge ourselves to work for reconciliation?"

It is US Thanksgiving season. I have dreaded this page. My soul, heart, and mind find Thanksgiving difficult — impossible? — at this time.

How do I write of Thanksgiving when the past year seems to have been the most cruel one in my life? I still have 10,000 questions. Often it seems hopeless to be able to cope.

I search the Scriptures. Elijah despaired, "It is enough; now, O Lord, take away my life. . ." (1 Kings 19:4b). Job lamented, "Let the day perish wherein I was born . . . why did I not die at birth. . ." (Job 3:3-11). Isaiah feels overwhelmed, "Woe is me! For I am lost; for I am a man of unclean lips. . ." (Isaiah 6:5a). Jeremiah resisted, "Behold, I do not know how to speak. . ." (Jeremiah 1:6). Jesus prayed, "My Father, if it be possible, let this cup pass from me. . ." (Matthew 26:39). Paul confessed, "Wretched man that I am! Who will deliver me from this body of death?" (Romans 7:24).

Probably all believers have seen the Lord and flinched. His holiness is so much greater than our humanness. We feel at least 10,000 steps removed. No one is worthy by virtue of human accomplishments. Our glory is dim and dreary compared to God's unfathomable wisdom and mercy.

But I note similar threads in each of the biblical persons above. Their stories don't end in despair. Neither are their struggles ended even though they find help in meetings with God. Elijah finds God again but struggles another 40 days on the way to Horeb. Job experiences the faltering counsel of concerned brothers. Isaiah is touched by God but has to pronounce God's judgment upon his people. Jeremiah's release becomes a heavy burden. Jesus goes to Golgotha. Paul lives through many trials and testings.

The steps to God's glory are 10,000. Who can dare to hope for it?

You can and I can.

Because God comes to us where we are. Here he invites us to take *one* step — not all 10,000 at once.

If we are weary, he offers rest. When troubled, he offers peace. For those who carry heavy burdens of sin, he offers forgiveness. All who ask, he helps take *one* step — at *the least.*

Yes, for that I too can give thanks. Even these past six months, God has given grace and mercy for those single steps.

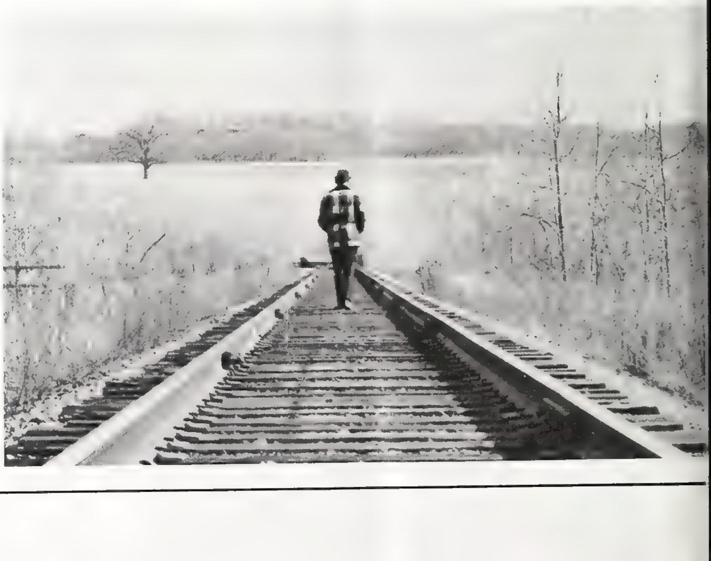
To be sure, many times the gap still seems too great.

But I give thanks to God for steps he has given — the prayers of so many; the cards, letters, and calls; the visits; the gift to gradually again feel free to preach; the closeness with family.

Quite a few steps, actually.

It is a good thing to give thanks when all seems well. It is a godly thing to give thanks when nothing seems well. It is a Christian thing to give thanks when God gives another little step.

God's Word encourages us to be thankful *in* all things. God never asks us to give thanks *for* all things. *Bernie Wiebe*

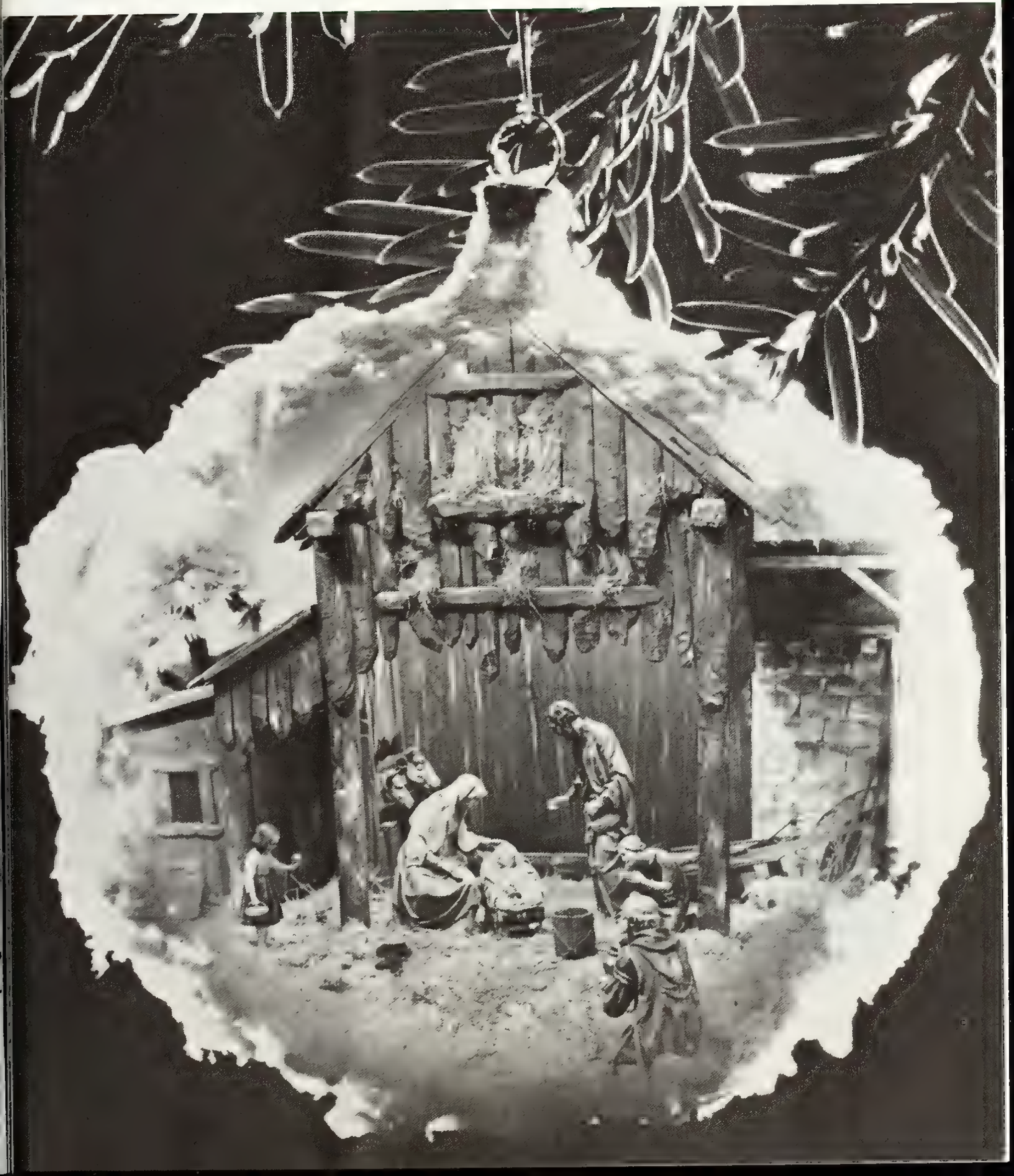


THE MENNONITE

WM EDITION

WINDOW TO MISSION

DECEMBER 1981 - JANUARY 1982



THE OPEN WINDOW

The Mennonite Game

The first time out on campus, I met the faculty.
The old administration was suspiciously friendly.
I met my new math teacher, he took me by the way,
As soon as I had said my name the first thing he did say:

Oh, was your grandfather's brother's name David?
Was your mom's maiden name Schrag or Voth?
Do you come from Moundridge or Buhler,
Or a state of the union from the north?
Oh, I believe that I knew your mother's sister,
Is your father's brother's wife a Stucky too?
Was your cousin Friesen, is your sister now a Thieszen?
Then I know, yes I know it must be true,
Then I know surely somewhere I've met you.

—Andrew T. Shelly

We chuckle. We nod. And the Mennonite game goes on.

Have you ever thought about how it must feel to be on the outside, looking in, not quite feeling you fit?

How can we expand our game plan to draw the circle to include rather than exclude?

—Jeannie Zehr

COVER

God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life. John 3:16 NEB

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Best Gifts Anyone Can Afford

M. Melannie Svoboda

IT'S CHRISTMAS TIME again, and most of us are frantically trying to think of gifts for all those special people on our shopping lists. We want gifts that are original, meaningful, and that fit our budget.

Here's a unique list of ten gift suggestions for the "large of heart and small of purse." These gifts won't cost you a dime, but that does not mean they have no value. On the contrary, when you give one of these gifts, you are giving the most priceless gift of all: yourself.

1. The Gift of Listening.

Psychologists tell us that one of the greatest things we can do for another person is to listen. Why not give this valuable gift to those people on your list who live alone and have no one else to talk to? This means you must really *listen*. No interrupting, no daydreaming, no walking away, no planning your response. Just listen.

2. The Gift of Signs of Affection.

Take the time to give your loved ones signs of affection. Be generous with your hugs, your kisses, your gentle squeezings of the hand, your pats on the back. Let these tiny actions demonstrate the great love you have inside.

3. The Gift of a Note.

Write notes to your loved ones. They can be as simple as "I love you" or as creative as a sonnet. Put your notes where they will surprise those special people: in his lunch, in her purse, among his socks, on her pantry shelf. Though the notes may be a surprise, the message will not.

4. The Gift of Laughter.

Everyone loves to laugh. Give those you love this gift. Just cut out a cartoon, clip a joke, copy a riddle, save a clever article. Your gift will say "I love to laugh with you."

5. The Gift of a Game.

Most people have at least one game they like to play, whether it be tennis or golf, poker, chess, or checkers. Offer to play your loved one's favorite game with him or her. Even if you lose, you'll be a winner, because together you will have shared an experience.

6. The Gift of Doing a Favor.

Do favors for those special people on your list. Help with the dishes, type up that letter, clean out the basement, mow the lawn, run to the store. This gift is made more valuable when it anticipates a request rather than when it responds to one.

7. The Gift of a Cheerful Disposition.

Try to be cheerful around those you love. That means no complaining, no feeling sorry for yourself, no nasty comments, no screaming, no pessimistic predictions. Your gift of cheerfulness will be a precious gift for everyone — including yourself.

8. The Gift of Being Left Alone.

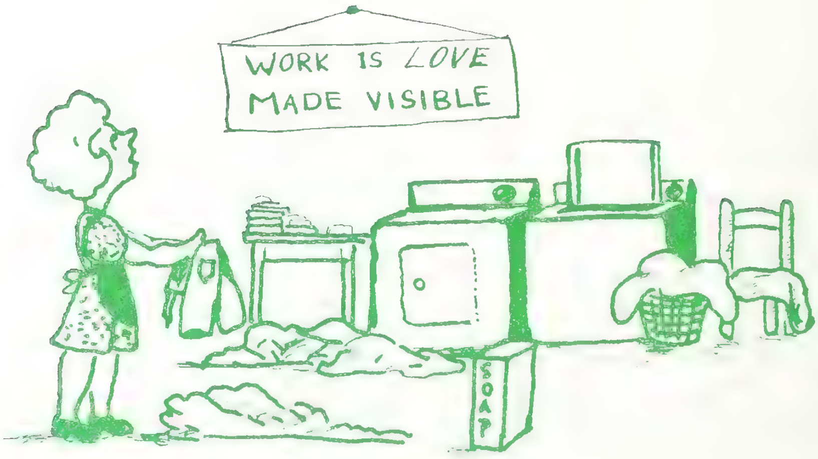
There are times in our lives when we want nothing better than to be left alone. Become more sensitive to these times in others' lives. Then respond generously by giving them the gift of solitude, of privacy, of "do not disturb," of being left alone.

9. The Gift of a Compliment.

Pay your loved ones compliments. A simple "You look good in blue" or "I like your hair that way" or "Good supper, Honey" can be of inestimable value to people who may feel they are being taken for granted.

10. The Gift of Prayer.

Let's not forget one of the most immaterial yet valuable gifts we can give: the gift of prayer. Pray for all those people on your Christmas shopping list, and let them know that you pray for them. Praying for someone is another way of saying, "You are so special to me that I often talk to God about you."



Memorable Gifts

Christmas 1957 I was with friends in Pennsylvania instead of with parents in Kansas. Musselmans' gracious hospitality was a welcome alternative to my somewhat complicated scene.

In the Christmas mail was a box from my mother. It had a soft rattle. Inside were cookies. They did not taste good. I panicked.

I didn't want to have to explain the cookies, offer anyone else a taste, or pack them away. I wanted to obliterate them. I emptied them down the garbage disposal, realizing that I was suddenly homesick.

Mother's problems were not news. Four years later those problems were finally diagnosed as Huntington's Disease which advances slowly, damaging the central nervous system.

I have thought often of those cookies. They stand as a quaint but poignant evidence that in sickness or in health my mother loved me.

—Muriel Thiessen Stackley

Perhaps some of my most memorable gifts have come from secret prayer sisters at church. Thoughtful notes and prayer reminders were sometimes accompanied by very creative gifts.

Examples of some of these memorable gifts included a braided dough basket filled with hand-sewn strawberries, a varnished loaf of bread in a basket, door wreaths, and baked items. One fellow dieter even gave a stalk of celery on St. Patrick's Day!

A unique anniversary gift that was much appreciated was a gift certificate for dinner for two at a nearby restaurant.

Nonmaterial gifts that were meaningful to me were a birthday dinner by a friend, and I.O.U.'s from my daughter for various tasks.

Gifts small or large, simple or ornate, have a way of creating warmth and intensifying feelings as well as developing deeper relationships. The whole concept came from the greatest gift giver of all. Praise God!

—Ruth Mumbauer

Christmas 1950. My husband, Henry, our three-year-old daughter, Vickie, and I traveled by train from Chicago to Alberta to visit family and friends. Vickie contracted pneumonia and spent the holiday in the hospital.

As many of Vickie's thirty-eight cousins as lived within driving distance gathered at my parents' house to enjoy Grandma's cookies and homemade fudge. They knew though that finances were scarce and so Grandpa and Grandma did not buy Christmas gifts.

However, a little girl in the hospital at Christmas was too much for my father. At age seventy-three he broke with tradition and bought a Christmas gift for his sick granddaughter. He "reached out and touched someone" by giving me a toy telephone to give to Vickie.

How could I ever forget that gift for our daughter? That was the last time I saw my father.

—Agnes Poettcker

As a young child who thoroughly enjoyed school, I wished for a writing desk on which to do homework. My Christmas request was for a writing desk.

Christmas came and went but my gifts did not include a writing desk.

When I was eleven we spent Christmas in a new house, built that summer. Walnut trees cut the previous year had been seasoned for trim in the new house.

That Christmas Eve when we entered the Christmas room, I found my writing desk with its drawers, its pigeon holes, made from leftover scraps of walnut.

That desk I had longed for served me faithfully for thirty-five years before I gave it to the next generation.

—Helen Friesen

When I stop to ponder the ingredients of my most joyous gift experiences I think of two.

Meaningful relationships with significant others, and the thrill of experiencing the exchange of truly practical or personal items immediately come to mind.

Without a doubt among my most unforgettable giving experiences is a recent series of congregational Advent service vespers.

Three Saturday afternoons in Advent the congregation met in four homes. We told memorable family Christmas stories as we made wooden toy trucks. These toy trucks were placed in the church Christmas gift boxes of food for low-income and elderly families.

Each Saturday's two-and-a-half hour Advent service vesper was concluded in worship and praise to God by sharing portions of the Christmas narratives and singing both traditional and new Christmas carols.

Why does this series of Advent vespers stand out above my new bicycle as a young boy, or the many other wonderful gifts received over the years?

One, my spiritual family was with me as we experienced the joys of growing, worshiping, and working together.

Two, our hearts thrilled as we shared both our purchased groceries and our labors of love with families knowing poverty and loneliness.

—James Dunn

In September 1932, I started to school, and one of the most tremendous events of my life occurred: *I learned to read and write*. I was the oldest of five children, and we were poor during those depression years.

Either that Christmas or the next, I got to go to our shopping town, Kokomo, Indiana, to see displays in the stores. In Turner's Department Store with my mother and aunt I saw a magic, amazing, wonderful, tremendous something.

It was about the size of a dinner plate. It had a track all around it and a straight track about a quarter of the way down, connecting with the outer track.

In the tracks were pieces of wood with letters of the alphabet on them. They were like movable Scrabble pieces. I must have stared, entranced. With such a device I could *make words* — any words, al words!

That Christmas, wonder-of-wonders, I received that whatever-it-was gift. Where did the money come from to buy it? I do not know. Years later when I asked my mother and aunt, they didn't remember it at all. Yet to a child who became a writer it was unforgettable!

—Elaine Sommers Rich

GUIDE TO CHRISTIAN LIVING: A RESOURCE FOR ADULT STUDY

PROGRAM 3

MINORITY MISSIONS IMPLICATIONS

David Whitermore

We are asked to grant our brothers and sisters the right to be part of us without restriction, condescension, or fawning favor . . . because we recognize them as a valuable part of our church family.

SOME TIME AGO I was a guest in the home of a respected Mennonite family. We were having a delightful time of fellowship when a topic of conversation came up that shook me up as a Christian and as a person who came to Christ in the Mennonite church, but did not come from a Mennonite background.

The talk was about Mennonites who come from different European national and cultural backgrounds than my hosts. It became clear that there was not much appreciation of these other groups: their children, their foods, and their suitability as mates for their children.

Since then I have heard these things many times from Mennonites about other Mennonite backgrounds. The disease has spread to suspicion by rural people of those Mennonites living in metropolitan areas, and vice versa.

This type of speaking is common, sometimes spoken of as "natural." Often it surfaces in quiet, rational discussion.

If we persist in these "natural" things with one another within the Mennonite family, what will we do to those outside whom we are commanded to love and win for Jesus Christ?

The maddening thing is that in truth, this mind set and behavior is "natural." My family served on the island of Trinidad, West Indies. There the black population called the East Indian population *coolies*. The East Indians called the blacks *niggers*.

When I called such action wrong, my congregation of blacks and East Indians looked at me in amazement. What they were doing was "natural."

In our work in Chicago we found there were often profound, deep differences, feelings, and suspicions between Mexicans, Puerto Ricans, and Cubans. The same is true between American-born Chinese and Cantonese-Chinese, and between Cantonese and Mandarin-Chinese.

Yes, this may be "natural," but since when do we as disciples (learners) of Jesus Christ have to be resigned to be bogged down in the muck and poison of our fallen humanity?

We proclaim that we believe in salvation (rescue) from sin. Where is salvation when Prussian Mennonites criticize

Swiss Mennonites, Swiss criticize Low German, everyone jumps on the Russians or the Dutch, rural Mennonites criticize city Mennonites, and vice versa?

Where will we ever have room for Indians, blacks, Hispanics, Chinese, and others in our family? We Mennonites have pitied them, been paternalistic to them, served them, but rarely have we accepted them as full members of our family. Often we don't love them. They in turn don't often have love between themselves.

Minorities in North America have often been manipulated by the majority, and they have learned the fine art of manipulation. It is used as a weapon of defense. It is a survival technique against the majority — whites.

God has no favourites. . . . Romans 2:11 (NEB)

Whites are power figures to minorities whether they want to be or not. Whites are treated with suspicion and distrust by the minorities. The only way to break down the barriers is for whites to become vulnerable, to be human, to show and admit weaknesses and failures. However, they must avoid the temptation to do this "for the sake of the poor, the disadvantaged."

Combining various heritages and beliefs

When Jesus told his disciples to "go forth therefore and make all nations my disciples . . ." (Matt. 28:19), he was saying plainly that all were welcome and equal in his family, regardless of who they are, what they are, or where they come from. They were welcome in spite of large areas of difference of thought and practice. This is why the gospel is *good news*.

Mennonites are deeply committed to the discipleship of all believers. The Scripture is our guide for faith and life. This discipleship calls for the death to sin in our lives, in the lives of our churches. It calls for death to nonacceptance, a sin that is every bit as binding on us as alcohol and gambling are for other persons.

Combining different heritages with the Mennonite/Anabaptist heritage and belief begins with the recognition of our need for repentance and the humble, persistent working at the acceptance of other persons that are not of our stripe.

Stop designating people as minorities

Webster defines minority as "a part of the population differing from others in some characteristics and often subjected to differential treatment."

In 1978 Associated Mennonite Biblical Seminaries sent Dr. John Rogers, a pastor from Cleveland, Ohio, to conduct a survey of urban communities in North America.

While this brother was in Chicago, black, Hispanic, and white pastors and church lay leaders met in our home to speak about their concerns. Their comments centered on the last part of Webster's definition.

They said, "Thank the seminary for its concern for us and our needs, but do not single us out for special treatment. We simply want the rights and responsibilities of being family members."

They did not ask for special courses for black or Hispanic seminarians. Rather they asked that courses in black history, Hispanic culture, native American culture, oriental culture, as well as urbanology be taught for the benefit of all seminary students.

In the years I served as coordinator of Chicago area Mennonites, repeatedly I heard black and Hispanic pastors ask not to be singled out as being black or Hispanic. The differences are obvious and do not need to be underlined with special mention.

We are asked to grant our brothers and sisters the right to be part of us without restriction, condescension, or fawning favor. We are asked to take them seriously as they are asked to take us, and to do so because we recognize them as a valuable part of our church family.

Remind ourselves that North American Mennonite racial and national lineage is now considerably wider than traditional Mennonite European stock

I have been privileged over the years to visit nearly three hundred North American Mennonite churches. In church after church I have heard pastors and lay leaders speak about the numbers of new persons (nonethnic Mennonites) that are part of the church.

At district conferences and at General Conference sessions new names and new faces constantly appear. Of the ten executive staff persons for the Commission on Home Ministries, four are *not* from Mennonite background. These people are making substantial contributions to our North American mission endeavor.

God uses our messes to improve our lives, to help us grow!

The Mennonite church has seen this trend and has taken positive steps to meet it. One example is the Department of Hispanic Ministries at Goshen College.

Ernst Harder, consultant for Hispanic Ministries for the General Conference CHM, and the Hispanic Ministries Resource Council of CHM, have actively supported this program.

The General Conference Central District has a self-supporting, growing, vibrant (black) congregation at First Mennonite Church in Chicago. Positive leadership has been given to Chicago area Mennonites by Pastor John Burke, his family, and congregation.

There are also a number of interracial congregations that exert positive influence for Christ in their communities across the General Conference.

Several Chinese-speaking congregations have been formed in recent years. Native American Mennonite churches are a vital part of our corporate witness and have been for many years.

We need to remember that our Mennonite family is considerably wider than the usually thought of European stock of our past.

New people have the right and responsibility to help in the continued defining and development of the Anabaptist Mennonite grasp of the gospel.

Most people, we Mennonites included, are afraid of change. We resist change and especially so in the church. We want some things to remain steady. We do not want compromise to enter in.

When a baby or other new family member enters our home, we existing family members graciously and automatically make changes.

Why shouldn't new members of the church and new babes in Christ be taken as seriously? Why must they bend to the existing establishment 100 percent of the time in faith, practice, and structure, and only be given a voice that is listened to after they have been around ten, twenty, or more years?

Recognize the validity of differences in interpretation, worship, leadership models, and other areas

I am not suggesting that traditional Anabaptist Mennonites water down the vision that the Lord has given. I suggest that in each generation we learn what the vision is and share it with others, especially those being won to Christ.

The issue I raise is that many new people do not know or understand what our vision is. In the Central District's *2nd Monday Rope* Mark Weidner stated, "The times could be compared to a child in the womb trying to understand what the mother's face looks like."

People from other cultures and backgrounds are becoming part of us, but do not as yet know what the mother's face looks like — what the vision is.

When Dr. David Schroeder of Winnipeg, Manitoba, spoke to General Conference leaders in Oak Brook, Illinois, last spring, he shared these words on Bible interpretation. "When persons disagree, rereading Scripture will not always solve the problem, because it is what we bring to Scripture (that influences our interpretation)."

Dr. Jeremiah Wright, United Church of Christ pastor and professor at Chicago Theological Seminary, told a group of white seminarians recently, "Your homiletics (the art of preaching) are not better or worse than ours, but they are different. Pacing, timing, three-point messages do not work in black churches. Ours is different but every bit as good, and for us better. Can you accept the difference?"

Can we accept the differences other people bring in? Can we see this as a gift from God?

Traditional Mennonite churches lean toward concensus decisions. We try to involve all persons in the decision-making process.

Other races and cultures in the North American Mennonite church and among those whom we are called to reach, see leadership models as ones of authority. The concensus model appears to them to play down the pastor's role.

Conversation, patience, caring, and accommodation are needed to bring understanding to the differences we have. Can we be open to learn from one another?

Consider the need for instructional materials for urban and non-English-speaking persons

The Foundation Series curriculum is an excellent tool for teaching. We recognized the diversity of needs, experiences, and backgrounds of potential users of the materials in our family. We translated, revised, and published the materials in German.

Hispanic churches have been praying for good literature for years. We must consider those of other races and languages.

Such vision calls for additional financial resources, and commitment to provide quality materials that will not insult the intelligence of thinking people of those races.

When the birthday of the church came in Acts 2, the Lord gave the Holy Spirit to his people. They spoke in Jerusalem in their native languages. A multitude of people speaking different languages came to Jesus that wonderful day. Why not today?

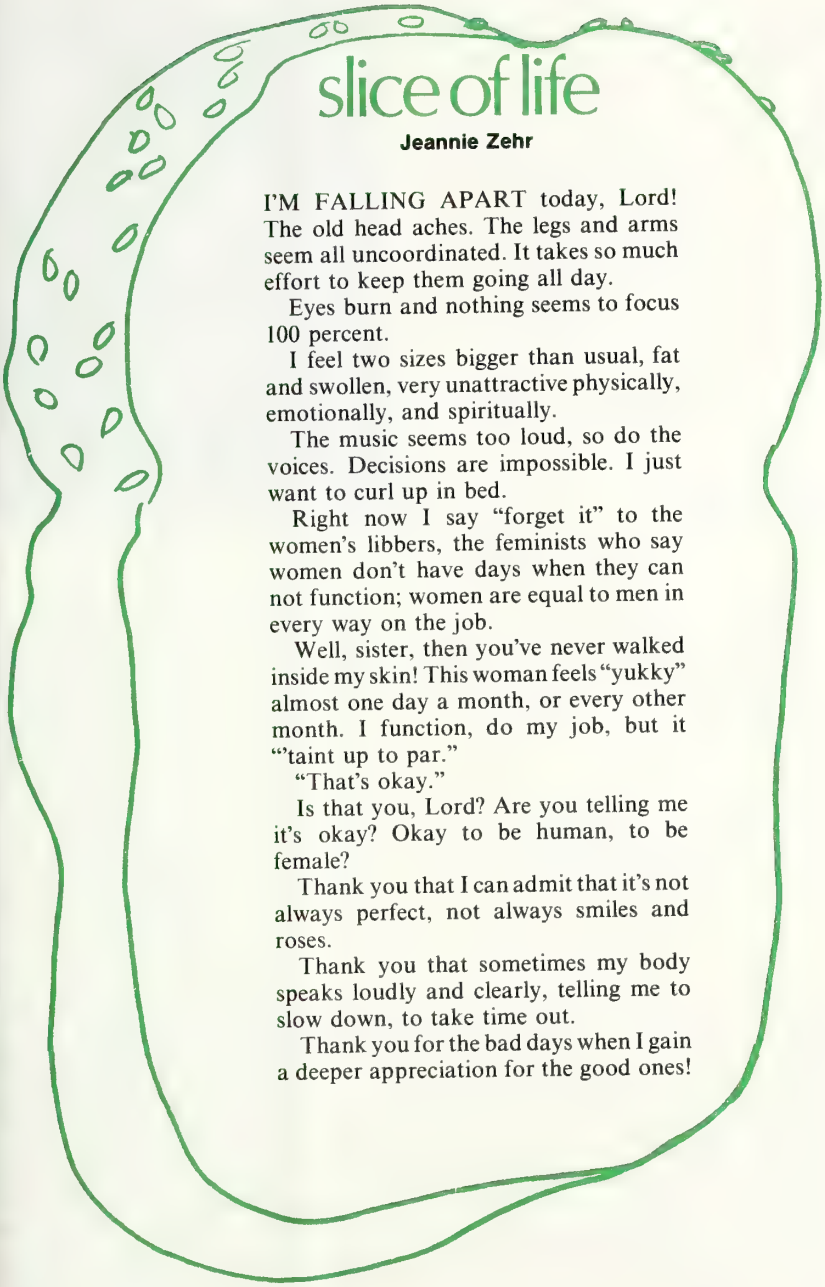
PROGRAM "HOW-TO" IDEAS

1. For devotions use the materials provided for lesson 3 in the Women in Mission Devotional and Resource Packet. These packets are available for $1 from the WM Office, 722 Main, Box 347, Newton, KS 67114.

2. Present the lesson, dwelling carefully on the issues/suggestions Whitermore makes in his lesson. Allow some thinking time to absorb the material.

Maybe you could have each section presented by a different individual.

3. Consider these questions: (a) What determines "suitability of mates for our children"? (b) What are some of our own attitudes which we consider "natural"? Is God telling us to break out of society's mold? (c) Do we accept new church members as full members of our family? Do we recognize the value of differences in people?



slice of life

Jeannie Zehr

I'M FALLING APART today, Lord! The old head aches. The legs and arms seem all uncoordinated. It takes so much effort to keep them going all day.

Eyes burn and nothing seems to focus 100 percent.

I feel two sizes bigger than usual, fat and swollen, very unattractive physically, emotionally, and spiritually.

The music seems too loud, so do the voices. Decisions are impossible. I just want to curl up in bed.

Right now I say "forget it" to the women's libbers, the feminists who say women don't have days when they can not function; women are equal to men in every way on the job.

Well, sister, then you've never walked inside my skin! This woman feels "yukky" almost one day a month, or every other month. I function, do my job, but it "'taint up to par."

"That's okay."

Is that you, Lord? Are you telling me it's okay? Okay to be human, to be female?

Thank you that I can admit that it's not always perfect, not always smiles and roses.

Thank you that sometimes my body speaks loudly and clearly, telling me to slow down, to take time out.

Thank you for the bad days when I gain a deeper appreciation for the good ones!

Seventeenth in a Series

A WOMAN IN MISSION:

Sally Lee

Ardys Becker

SALLY LEE WAS STILL experiencing "re-entry" from a five-week trip to China when I interviewed her at her home. It had been her first trip to China, her husband's birthplace.

Sally is a person with remarkable energy and commitment. She and her husband, Stephen, give leadership to a growing Chinese Mennonite Church in Vancouver, British Columbia.

The ministry is nothing new to Sally. "My uncle and grandfather were ministers," she says. "I practically grew up in the church in Hong Kong where I was born and raised. I was nurtured in the church there and gave myself to the Lord at age twelve."

Sally later graduated with a Bachelor of Social Sciences degree from one of two universities in that city of nearly five million people. After graduation she worked as a government translator.

Meanwhile, Stephen, her husband-to-be, swam the four-mile channel from Mainland China to freedom in Hong Kong. "It took him seven hours. Others tried it too, and some didn't make it," she said wistfully.

With help from Henry Beckers, through the Mennonite Central Committee, he entered seminary in Hong Kong, and was later assigned to do his practicum in Sally's church. They soon knew they were meant for each other.

After some study, marriage, and work in Sally's church, Sally and Stephen were led to further church work with the Christian and Missionary Alliance Church in Canada.

Some time later Paul and Mary Anne Boschman of the Mountainview Mennonite Church of Vancouver felt a burden for the Chinese people of their community. About that time they met the Lees. Having a keen appreciation for their relationship with Mennonites in Hong Kong, the Lees chose to become involved in this Chinese ministry.

In November of 1979 as Sally and Stephen were watching a television newscast, a refugee boat was shown arriving in Hong Kong filled with desperate, frightened people. They realized that many such people from Laos and Cambodia were also arriving right there in Vancouver.

"Maybe we could help," Stephen said, and promptly began work. As a result, a refugee resettlement center was established in their church which over a two-year period helped thousands of persons.

Being a very sensitive person, Sally often finds herself being mother, friend, counselor, and tutor to these new Canadians.

Sally is also very involved in the church as pianist, soloist, teacher, youth sponsor, and friend. She is responsible for the Mountainview Church's Chinese language school for English-speaking Chinese children which last year enrolled 180 children.

Sally carries her witness farther into the world by being a court interpreter. She translates for Cantonese, Mandarin, and some Swatow-speaking people. She finds opportunity to befriend ladies and girls brought in for crimes such as shoplifting.

"They are so glad to have someone listen and take interest in their lives," comments Sally. "Many are lonely or bored, looking for excitement and purpose. I tell them about Christ and that living for him would give them purpose."

Sally has many involvements, but her primary concern is her family. She wants to be home when the boys, Teddy and Alfred, ages seven and nine, come home from school. Their large front yard is a favorite gathering place for them and their friends.

"How do you keep up with it all?" I ask after she tells me that she also gives piano lessons and teaches an evening course at a local college. "Do you ever take time for yourself?"

"There isn't much time," she confesses, "but I do like to read and sometimes I just sit at the piano and play and sing for myself."

Sally Lee is a Woman in Mission. She is involved with all her heart, mind, and strength, living life abundantly and unselfishly!

Thank you...

Dear WM Sisters,

Please accept my sincere appreciation for your various ways of affirming my representation of our General Conference as a woman delegate to the Mennonite World Conference Council sessions in Nairobi. Visits with our workers in Zaire were an added bonus. While there, I gained a new appreciation for the dedication and commitment of our missionaries and native leaders.

The MWC Council sessions were a wonderful next chapter to experiences at Wichita '78. Opportunities for closer fellowship and communication with brothers and sisters of other cultures helped me to realize that we all need the experiences of one another in order to grow in our understanding of Jesus' way for us as Anabaptist Christians.

I wish each of you could have seen the joy of those who received the "God Is Love" counted cross-stitch bookmarks and the Women in Mission banner with our logo. Thank you for your support!

Lora Oyer, Your GCWM President

WM office jottings from Joan

Arigato gozaimasu Hsieh Hsieh
Thank You!

How can one possibly capsulize an experience so rich as the one Elsie Flaming and I had in July as we visited women's groups in Japan, Taiwan, and Hong Kong? Coming back one wants to savor the experience as long as possible.

How many times we wished we could have had all of you with us! Like when we:

. . . all sang together in our own languages
. . . listened to personal stories
. . . visited missionaries on humid afternoons
. . . participated in a pastor's ordination
. . . attended a beautiful wedding
. . . partook of scrumptious potlucks
. . . attended English-Bible classes
. . . walked through Hiroshima Peace Park
. . . listened to the young people sing at the Christian Blind School

We felt very much upheld in prayer. Strength for a busy daily schedule came in spite of short nights. We remained well and traveled safely at all times.

We've gained many new insights and understandings; we've been inspired and strengthened in our faith. Our sensitivity level has risen. Lifelong friendships have been established, and we have learned so much about hospitality.

We have seen God at work! Elsie and I want to thank Women in Mission for giving us the opportunity to be its representatives to women in the Far East. We are willing to share our experiences with women's groups and congregations.

to help you serve

The Commission on Home Ministries and the Congregational Resources Board ar two organizations that are concerned with "at home" ministries. Funds for th following projects would be welcomed as this year draws to a close:

* The planting of Chinese ethnic Mennonite churches in North America. New ones ar being started this fall in Canada and the U.S.
* Hispanic leadership training—scholarships are needed for training pastors who wil be pastoring Latino congregations in North America.
* A prime time TV special for showing early in 1983 based on the book *Living Mor with Less*. This project has great outreach possibilities and is designed to help th church with its evangelism program.

Canadian contributions should be sent to Anne Neufeld, 1213-23rd Ave., Coaldale Alberta T0K 0L0. U.S. contributions should be sent to Women in Mission, Box 347 Newton, KS 67114

contributors

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credits

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David Whitermore

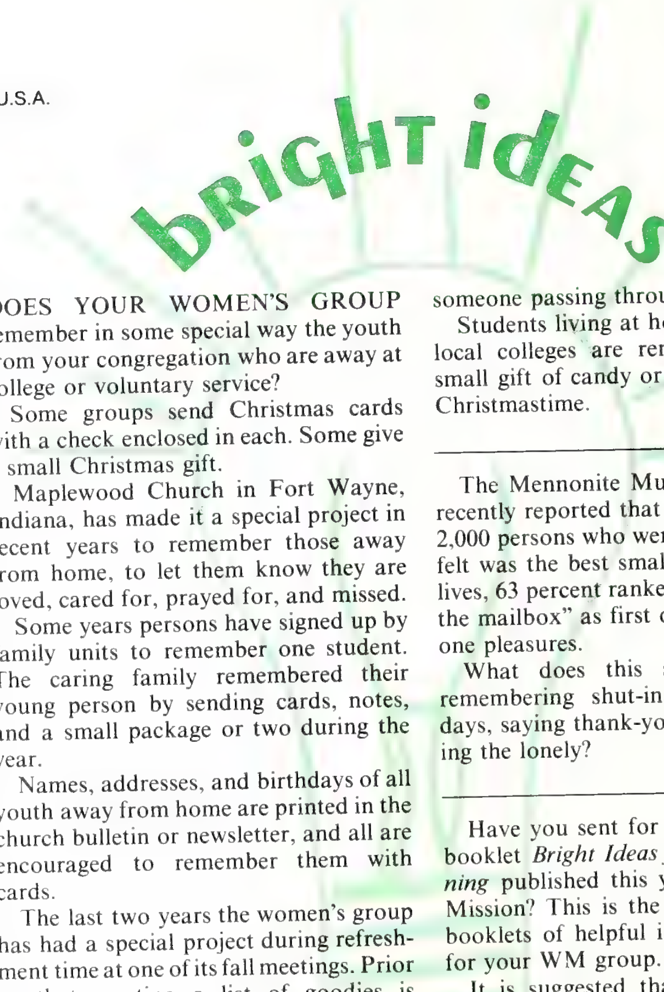
Ardys Becker

forecast

Have you ever felt lost in the jungle of General Conference abbreviations? What is WM, COM, CHM, COE, DA, MBS, and on and on? The next issue of *Window to Mission* will feature a special fun skit, "Unscrambling the General Conference Omelet." It is hoped that your WM group will use the skit as a program, maybe even present it for your entire church, to help learn a little about the great big work we're all a part of in the General Conference.

Printed in U.S.A.

bright ideas



DOES YOUR WOMEN'S GROUP remember in some special way the youth from your congregation who are away at college or voluntary service?

Some groups send Christmas cards with a check enclosed in each. Some give a small Christmas gift.

Maplewood Church in Fort Wayne, Indiana, has made it a special project in recent years to remember those away from home, to let them know they are loved, cared for, prayed for, and missed.

Some years persons have signed up by family units to remember one student. The caring family remembered their young person by sending cards, notes, and a small package or two during the year.

Names, addresses, and birthdays of all youth away from home are printed in the church bulletin or newsletter, and all are encouraged to remember them with cards.

The last two years the women's group has had a special project during refreshment time at one of its fall meetings. Prior to that meeting a list of goodies is circulated and persons are invited to sign up for what they are willing to bring.

Shoe boxes are covered with wrapping paper in preparation for "CARE Package Night." The homemade fudge, cookies, brownies, and other goodies are then packed into the boxes. Students and others at a distance receive their packages through the mail. Nearby college students often receive theirs hand delivered by someone passing through town.

Students living at home but attending local colleges are remembered with a small gift of candy or gift certificates at Christmastime.

The Mennonite Mutual Aid *Tool Kit* recently reported that in a Roper poll of 2,000 persons who were asked what they felt was the best small pleasure in their lives, 63 percent ranked "seeing what's in the mailbox" as first on a list of twenty-one pleasures.

What does this say to us about remembering shut-ins, elderly, special days, saying thank-you in a note, touching the lonely?

Have you sent for a copy of the new booklet *Bright Ideas for Program Planning* published this year by Women in Mission? This is the first in a series of booklets of helpful ideas and resources for your WM group.

It is suggested that this booklet on program planning be kept in a notebook cover together with copies of *Window to Mission*, the Devotional and Resource Packets, and other resources. This notebook should be passed on from year to year to the new program planning committee.

Order from the WM Office, 722 Main, Newton, KS 67114. Price is $3. Why not order one for your church library too?

Th MENNONITE

O O ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:43 1 DECEMBER 1981

ecial Preview Issue

This 24-page 2-color issue lets you see what's in store for 1982. There will be 26 issues in 1982.

DEC 3 '81

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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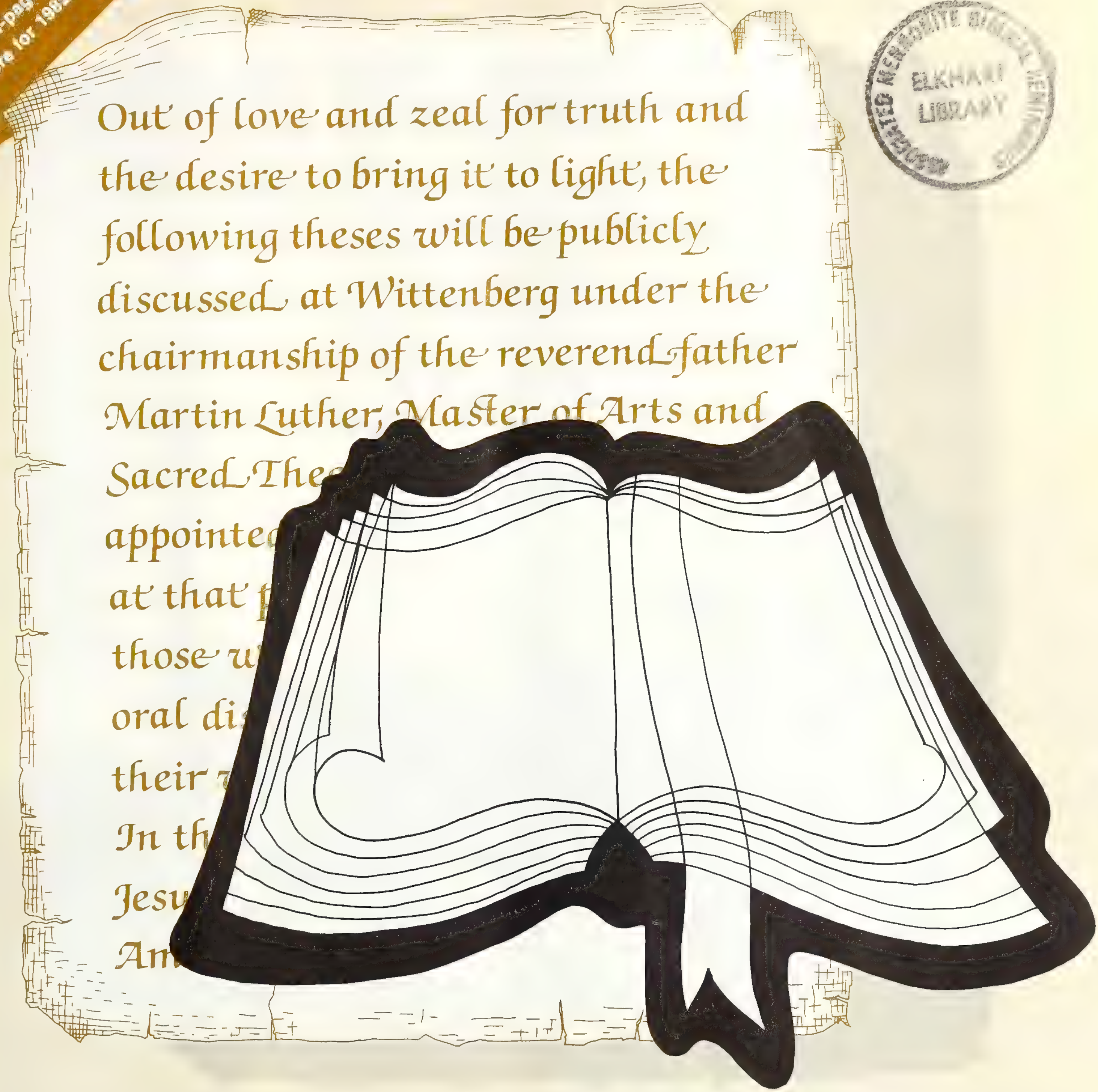
Out of love and zeal for truth and
the desire to bring it to light, the
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chairmanship of the reverend father
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The Reformation grew out of zeal for Biblical truth. It remains alive when the Bible is central to our questions about faith.

James R. Engle

The Bible guides my

Do you read the Bible? In a predominantly Muslim country another Christian, who was apparently trying to figure out whether I merely meant non-Muslim when I called myself a Christian, recently asked, " And do you read the Bible every day?" In all honesty I had to reply, "No, not every day, but frequently."

Many Christians have developed a disciplined daily reading of the Scriptures on a schedule that gets them through the Bible in a year or, by using some guide, to locate daily "nuggets of truth." I confess that I do not consider myself a success at regular private devotions. Yet, perhaps more than I realize, the family routine of reading from the Bible after supper as part of my childhood and adult life has left its impact.

Authoritative Scripture. The Anabaptist tradition has long put a high priority on the role of Scripture as a source of revealed truth. We value church tradition and instructions passed from generation to generation, but we side firmly with Martin Luther and the reformers who used Scripture to test the church traditions rather than church tradition to test the Scripture. We value the role of the Holy Spirit as a guide to truth, as a direct word from God not tied to a written page, or as a voice of conscience. Yet we are wary if this inner light does not correspond with biblical revelation. The Bible guides my life as a peculiarly valued source of revelation about God and his ways.

Is it possible to maintain a high view of Scripture and take seriously its claims upon our lives without falling into a bibliolatry which almost worships the book itself? I wonder what goes on in the mind of the worshipers whom I have seen piously kissing the

In this holy Advent season, God's Word again takes a special place in the lives of Christians. It is sad that we often use God's Word to separate us from other believers. He gave us his Living Word to become "Emmanuel" (with us). His Word wants to bring all of us closer to him. As we draw nearer to him, we also draw nearer to one another.

life

"I sense a quality about the Scripture which calls for my response whatever terms we may use to explain it."

Holy Book carried ceremoniously by the priest into a Christian congregation in the Near East. The proper object of our worship is after all the Lord Jesus Christ himself. Our relationship is ultimately with a living person, the Word made flesh, not the Word written down.

Can we hear the Bible speak without getting bitterly embroiled in the debate over the inspiration of Scripture? Does the Lord laugh or cry as we play with words like "inerrant" (in the original autographs) and "infallible" (in all that it intends to teach)? What do we gain if having clearly defined our positions in the battle of the Bible we have sinned in our lack of love for each other?

Some prefer to use softer terms such as "inspired" or "authoritative" which blur into multiple possibilities. Thus "inspired" can vary from the sense of a writer so overpowered by God's intervention as to function like a copying machine, to inspired in the sense of the best of human efforts at their highest and most holy moments. Or "authoritative" can imply the kind and effective leading/encouragement of a loving teacher/friend, or the policeman with a club or gun driving/forcing one against his will. I sense a quality about the Scripture which calls for my response whatever terms we use to explain it.

Directions versus law. It has been a liberating idea for me to dwell on the ancient Jewish idea of Scripture as *torah,* that is, "direction, instruction," in contrast to the Pharisaic idea of New Testament times that the Law was a system, or list, of laws which must all be meticulously observed. The one visualizes the Bible as a roadmap or guidebook to living a life pleasing to God and fulfilling our God-given potential. The other tends to see the Bible as a list of dos and don'ts which cramp one's style and take the joy out of life. One view seems entirely worthy of a God characterized first by his love and grace. The other seems to focus on a God illustrated by a recently heard catchy song line, "God's gonna get you."

Memory verses. In days past I have found, and in days to come I expect to find, myself turning again and again to key Bible verses for assurance of salvation (John 3:16), comfort (Psalm 23), challenge (Matthew 16:24, 25), and sense of direction (Matthew 6:33). The importance of memorizing verses has received varying emphases in different periods and places; and the motives for memorizing (tickets redeemable at Christian bookstores, free week at camp) may not always have been entirely praiseworthy, but those verses which have affixed themselves to us do serve as guides to our lives.

The Bible as a whole. In the process of growing from childhood to adulthood we discover life has gray areas and hard questions not easily answered by pat solutions or prooftexts. At this point we become more aware of the variety of biblical literature and the diversity of its ideas. We are reminded that many persons were involved over a period of many years working with many different main points, so that one can sense shift of emphasis, and perhaps even debates, within the Bible itself, e.g. the emphasis on faith (Paul) versus works (James and the Sermon on the Mount). On some issues it may be more helpful to speak of several biblical approaches to an issue. We hear ourselves saying with the father in the musical "Fiddler on the Roof," "On the one hand . . ., but on the other. . . ." The Bible still guides us, but more within a certain range than by the absolutes which are more clear-cut for some questions.

Christian community interpreting Scripture. Earlier I quickly made church tradition subservient to the authority of Scripture. Now I return to the role of the church as the community of Christians who collectively try to pattern their life in accordance with the will of God and the Bible. Far more than many of us have realized, the Bible has guided our development indirectly as it has influenced the families and communities of which we are a part. In some cases there may be only a third-generation carry-over legacy that passes on little more than the Ten Commandments. Those of us from active churches and devout Christian homes have often been — early in life — instilled with principles from Bible verses and high ideals from Bible stories. The unconscious social pressure from our churches and families has already been for many of us the Bible guiding our life. It is the Christians around me seeking to practice a Christian lifestyle; it is the church living out biblical principles which is the Bible already guiding my life.

With a clear and ever deepening commitment to follow Christ usually comes the more purposeful attempt to study the Bible. And whether in Sunday school class, informal Bible study groups, or academic classroom, it is especially our Christian peers who influence our attempts to understand and apply the teachings of Scripture to our own age and circumstances. The open and honest questioning and searching of the Scriptures by fellow Christians leads to new areas of committed living, to new insights of truth, to glorious and freeing meditation, and to greater appreciation of the Lord and his ways.

Within the Christian community we wrestle with applying biblical principles to specific situations. There are those within the fellowship who caution against a hard line — on divorce — which obscures the biblical principle of love. We find some questioning how a demonstrator can be such a militant pacifist. In this sense the church tests/interprets the Scripture.

There is an intertwining influence of the Bible on my life. The Bible influences my social formation through the family and church before I am even vaguely conscious of it. As a believer I am aware of the words of Scripture speaking more directly to me, calling me to personal responsibility. As an educated adult I am conscious that some questions are dealt with in the Bible between a tension of "on the one hand, but on the other." And further, I acknowledge the comfort and challenge of specific Bible verses, even — perhaps especially — those which have become familiar through memorization or repeated use. •

Lois Thieszen Preheim

Tradition needn't mean old

While appreciating the emerging new styles of congregational worship, one needs to recognize that worship is for all ages even within the traditional frame of worship. The underlying philosophy is for congregations to have the will to worship with all ages. Changes in worship patterns require simple modifications which can easily be accommodated in standard forms of worship once this philosophy is taken seriously and people are made conscious of it.

Most of the brave experiments lauded by congregations as new alternative forms of worship are short-term alternatives only. If you wish for your children to grow up to belong to a worshiping congregation, then you must prepare them to relate to and appreciate traditional worship. For most of them there will be no other. In this age of mobility and transplanting of families, the congregation in the traditional form can be readily identified with in new locations.

Stan Stewart writes, "I am of the opinion that the only thing which prepares children to grow up to be individuals who appreciate Christian worship is the repeated experience of congregational worship. Like any other acquired taste, the person begins to savor this before realizing that this is happening. To introduce children to the importance and the beauty of worship requires something more and something different than a lesson or series of lessons on worship. It can only come through experience of the real thing. That experience should date from the first weeks of life" (*Worship Is for All Ages*).

Christian education workers sincerely hope the children they teach will grow up to belong to the church. Unless children experience participation in worship as welcomed persons, this hope will likely succumb to the status of a myth. This myth has a variety of forms. Some Christians enunciate it something like this: "If you tell children enough Bible stories and have them give their hearts to Jesus, then they will grow up to be good church-attending Christians." Other leaders may put it in these terms: "If we give children opportunity to experience supportive, accepting love and expose them to enough group and camp experiences, then they will want to belong to the church."

Acknowledging some truth in both of these points of view, it must be said that both are equally off the mark. Neither philosophy — nor the processes which flow from them — will prepare children to understand or appreciate Christian worship. Appreciation of belonging to

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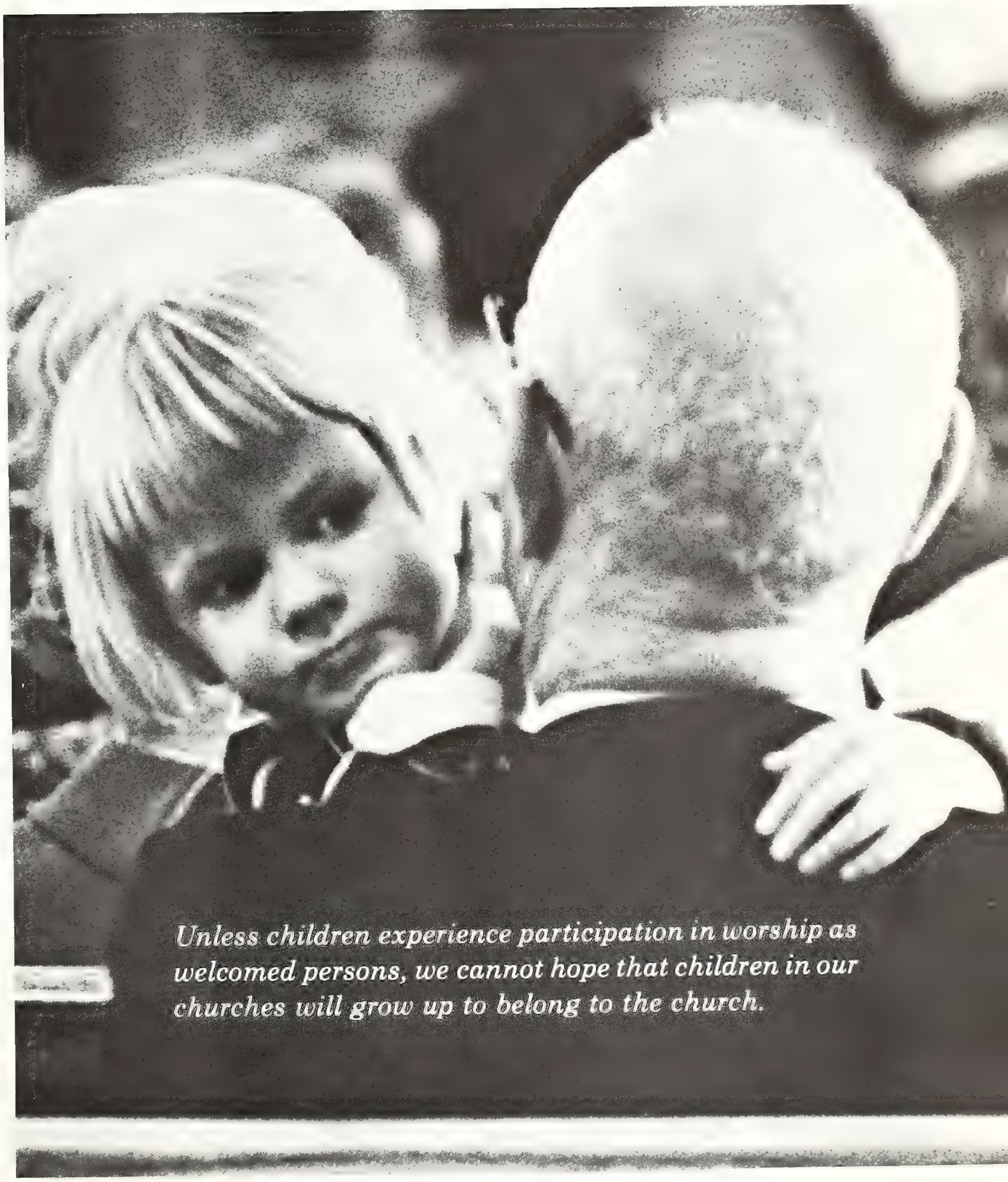
and participating in a worshiping congregation requires a frame of mind quite different to that necessary for dealing with a Bible story in a classroom atmosphere or participating in a group discussion. Certainly there are common factors, but the setting and responses called for are quite different. To say that childhood Christian education prepares persons for adult involvement in worship is similar to saying that a person who has been taught how to read should automatically be able to understand algebra. It isn't necessarily so. Therefore we must encourage our children to appreciate traditional forms of worship.

The most needful thing is for children to realize that coming together with all ages for Christian worship is something their parents value most highly. The worship assembly is of great importance, and children are both welcome and loved. It is not a matter of trying to help our children understand everything, because much will be beyond them. Nor is it a matter of building worship around the needs of children, even though initiatives in this area within the traditional worship framework are to be encouraged. The assumption is that a child is predisposed to belong as part of a worshiping congregation. As an adult one must expect an atmosphere where the child experiences the importance of worship. There may be a direct correlation between the diminishing importance placed on ministry with children in the worship service and the numbers of young people who relate to the local church but see no point in its worship.

Certain attitudes and attributes — which have soured many people on the church — tend to flourish too easily in traditional worship forms. In some congregations, acquaintances are made but friendships are not developed. People will ask, "How are you?" but never really want to know. Church is a "party manners" affair where everyone is correct and masks are held high. Another deterrent is when content and presentation are apparently for selected generations (usually middle-aged and older). In this situation, worship services are solemn affairs and only those who can sit still in stony silence have a right to attend. In these congregations the presence of restless youth, innocent babies, and lively children, is frowned on. The "stiff upper lip" — which often is not far from the biblical "stiff neck" — is made out to be a virtue. When worship is irrelevant in feeling and content to the day-to-day lives of worshipers, a comfortable faith is promoted that absolves the worshipers from any responsibility about community problems at home or crises abroad. Such worship reinforces the slander that the Christian faith is about "pie in the sky when we die."

By the same token, worship that



Unless children experience participation in worship as welcomed persons, we cannot hope that children in our churches will grow up to belong to the church.

". . . values and ideals should be transmitted through a process John H. Westerhoff calls faith enculturation — the involving of children in the life of the congregation."

becomes a series of items, gimmicks, and topical comments under the name of contemporary worship has an initial attraction, but will soon evaporate for lack of substance. The battle to eradicate negative aspects must continue. These attitudes hurt not only children but also their parents. As the years have gone by, it has had a cumulative effect.

"Rights in the Faith Community" is a statement from the 1977 Children's Forum convened by the Division of Education and Ministry of the National Council of Churches. One section of it relates specifically to children in the faith community. (1) The child has the right to be a valued person in the congregation. (2) The child has the right to be nurtured in the faith and to be given freedom of religious choice. (3) The child has the right to full participation in the church regardless of sex, race, color, or nationality. (4) The child shall be provided adequate opportunities and an environment for life and growth in the church. (5) The child from birth has the right to personhood in the faith community. (6) The child has the right to the love and care of the whole faith community beginning before birth. (7) The exceptional child has the right to special consideration in the church's ministry. (8) The child has the right to be a part of a family supported and cared for by the community. (9) The child has the right to nurture and to be nurtured in the faith through corporate worship, fellowship, learning opportunities, service, etc.

John H. Westerhoff, a contemporary educator, says that in our day Christian values and ideals should be transmitted through a process he calls faith enculturation—the involving of the children in the life of the congregation. The Sunday schools are vaguely becoming aware of a new aim in addition to the two current themes. The two general aims of Sunday school are (1) bringing children to a knowledge and acceptance of the love and lordship of Jesus Christ and (2) teaching children and others the Bible stories, Christian doctrine, etc.

These aims are not to be disputed in their importance, but the time is right for the Sunday school to place special emphasis and priority on another aim: (3) to prepare babies, toddlers, children, and young people to participate fully in the life of their local congregation and particularly in the principal act of congregational life — public worship. *First in a series of three articles* •

To say that childhood Christian education — by itself — prepares persons for adult involvement in worship is similar to saying that a person who has been taught how to read should automatically be able to understand algebra.

Kindergarten
Grades 1 + 2
Grades 3 + 4

Who reads the Bible anymore?

Julianna Lewis

". . . the Bible remains the greatest memory storehouse and therefore the greatest source of possible coping. None can replace it."

Media "hip" as we are today, some among us might consider "Who reads?" as a big enough question, let alone "Who reads the Bible?"

Both reading and the Bible are part of our Western inheritance. But there seem to be generations born to accept spontaneously their heritage from the past, and others to reject it. We are a "now" group, a generation that wants as little pressure from the past as possible.

There are reasons, even good ones. Everything seemed to move fast after we split the atom. So would it be out of phase to slow down and read the Bible? Let's see *who would read the Bible* anymore.

First, those who are curious about literature. Those who want to study a book that has over the ages left the deepest traces and crossed all frontiers.

Second, the skeptical. Those who see some of the limitations of their own culture and want something with which to compare it.

Third, those who feel an incompleteness. The Bible has belonged to the masses, and those who *read* it are moving out from locked-in little circles — the outward bound.

Fourth, the modest. Those who before giving out personal opinions try to bring things into their ken.

Fifth, those who want to be educated. To be educated is to be led out from your private experience to a place in the world's adventure.

Sixth, those not exclusively interested in archaeology, rural sociology, or other "ologies." Those grabbed by the idea of reconstructing the pattern of human interaction with the environment.

Seventh, those who want something for all seasons. Through the pages of the Bible we see everything turning — plants, animals, the seasons — in a kind of eternal return.

Eighth, those who want something outside of the chalk-dust atmosphere of the classroom. The Bible's subjects live and flow in a procession.

Ninth, those who hope to guide their conduct and the conduct of today's youth. The Bible is a source which can supply what Abraham Maslow, the psychologist (died 1968), calls B-values: love, truth, beauty, and justice. Children must be supplied with B-values in order to awaken a feeling of purpose and destiny.

Tenth, those who recognize that because each person is different — each historical moment, each family, country, and environment different — a sense of values is necessary to encourage the trend toward conserving what is good and eliminating what is bad. The Bible is a mirror by which we can see reflected our limitations *and* our potential — from our genesis to our exodus.

Some of these claims could be made for reading the classics or for reading anything to which one can respond with improved thinking, reacting, and problem-solving ability.

But the Bible remains the greatest memory storehouse and therefore the greatest source of possible coping. None can replace it.

Persons who read the Bible are those who find it the most effective, economical, and creative way to learn the many important things we need in order to survive. These can be reduced to one word: faith. Only faith can create when all else destroys. The Bible begets faith, and faith begets faith, faith that is

". . . the not-yet in the now,
The taste of fruit that does not yet exist
Hanging the blossom on the bough."

Reading the Bible plants the seedword in the reader. And yea, if ye have but faith the size of a grain of mustard seed. . . .

PERSONAL

A doctor becomes a patient

Joseph R. Hoover

(Written by a doctor patient who tried to be a patient in-patient, who was an out-patient, and is now trying to again become a patient doctor rather than a doctor patient.)

In recent years I have often felt my life and activities were drab and dragging. I felt I was simply "keeping on keeping on." Not that I had any real complaints, but the resilience and enthusiasm of earlier years seemed to be fading. Perhaps I needed a change, a new perspective.

I reviewed this reflection last fall as I lay on my right side in front of our house on a mid-November afternoon. I had been on the roof sweeping leaves from the roof and from the eaves where they tended to stick on the grills. I remember looking down from the high part of the house and thinking it was a long way down and one could be hurt by a fall. Therefore, special caution was in order. But I had no sense of danger as I started down the stepladder firmly placed on a stone planter. I had gone up and down from the roof this same way many times over the past 15 years.

Suddenly, without warning, my right foot slipped or missed a step. Perhaps I was only a long step from the bottom. Reflexively, my left hand grabbed the left side of the ladder and the momentum of my body tilted it back, twisted it outward, and catapulted me into the yard. The ground was firm but not frozen. It might have been no more than a bruised body and ego. But I had fallen directly over a railroad tie placed as a border for the shrubs around the house.

Landing on my right side, I was somewhat stunned but not unconscious. My glasses were lying beside me unbroken. I became aware of a warm trickle on my cheek. A small cut was bleeding, probably from a scraper I had been holding. Of no consequence, I was sure. Perhaps if I lie here a while, just collect my thoughts, the bruises won't be too bad and I will be able to get up, I thought. After lying there 5 to 10 minutes, I felt some discomfort in my right groin area and reasoned someone else should know what happened. I called out and almost immediately my son appeared.

Still not convinced it was necessary, I soon heard the sound of the ambulance siren. Only after I was rolled to one side to slip the stretcher under my body, I felt the excruciating pain telling me this was no bruise. During the ambulance ride, I could feel my right foot was turned out, which implied a possible hip fracture. X-ray confirmation of the fracture, hospitalization, surgery, crutches — how often I had instructed my patients on how to walk on crutches. "See — it's easy."

Never before did I realize how hard it is to walk with crutches. Rapid and uneventful recovery. Home sooner than average for a hip fracture. I was proud of my developing skill with crutches, including going stairs.

Then, after less than a week, a different pain in my leg. Unlike the minor aches and discomfort when I returned home. Not wanting to be my own doctor, I took my doctor's recommendations to return to the hospital for treatment of the blood clot to prevent an extension and more serious complications. Anticoagulant (blood thinner), eight days by continuous intravenous infusion, was followed by pills. Daily blood tests monitored the degree of anticoagulation.

In the meantime there were other considerations. What happens to my practice responsibilities, the patients who have come to depend on me and for whom I felt relatively indispensable? What happens when income stops for some months? The expenses, both business and personal, continue. In each of these areas the promise and reality of "my God shall supply all your needs" became very pertinent. The awareness of real concern in many expressions of love and helpfulness by patients, friends, and family. The visits and prayers, particularly of those brothers and sisters in the church family. Time to reflect on some of the most "important" things in life contrasted with the merely "urgent" pressures of day-to-day living.

This experience has given me several fresh thoughts. One is that what I perceive as potentially dangerous — either physically or spiritually — may actually be less so than times or situations I may be totally unaware of. God's perspective may be very different from mine. I needed to deal with the consequences of a broken hip and the recuperation and care in its healing and recovery. But I can look forward to that bone being totally healed and resuming all activities I have done in the past.

With my knowledge of anatomy and physics, I estimate a difference of six inches in the impact against that railroad tie would have probably shattered the socket of my hip joint rather than the thigh bone. That would have been an injury with probable in-hospital traction therapy for some months followed by prospects of early arthritis of the joint and possible hip replacement.

Or, if my body had struck the railroad tie in my mid-back and produced a spinal injury with total and permanent paralysis of the lower portion of my body — what would my reaction be to that kind of injury? I honestly don't know. Perhaps it's not wise to speculate on "what if" questions. The scriptural injunction of "take no thought for the morrow" or "do not be anxious" takes on new meaning.

What do I value most? What things would I be willing to give up anything else in order to retain? I have not clearly defined them in these reflections or in my own mind. But exploration of this question has helped make the experience of being suddenly "grounded" meaningful and even a bit exciting, and certainly different from the sometimes depressing routine of my life.

Mom, what do you *do*?

Joyce K. Rosenberger

Our daughter asked me, "Mom, what do you *do* all day?"

She was a freshman at Bluffton (Ohio) College and I sent her my response just in time for "Festival of the Christian Home" (Mother's Day). Here's what I *do* all day: (1) dust light bulbs; (2) oil doorknobs, hinges, wheels on bikes, trikes, and the flag on the mailbox; (3) clean bird dirt off the mailbox; (4) hunt for the right-sized nut, bolt, screw, nail, or tack for making repairs; (5) test used batteries to decide which are *gone* enough to *go*; (6) pick dog hair from the floor, sofa, etc.; (7) empty sweeper bags; (8) write consumer complaint letters — and complimentary ones;

(9) spring the lock on the powder room door to let the dog out; (10) hunt for matching shoelaces for a six-eyelet sneaker; (11) post the local fire company's phone number at each phone; (12) try to bring baby books up to date for five children; (13) file important information concerning Social Security numbers, when each of you had your last tetanus shot, how to clean the oven, the steam iron, the coffee maker, and our last will and testament; (14) clip coupons; (15) keep a list of the library hours, the day the books are due, and look for the books on the due date;

(16) gather correct change for the cafeteria — for four — for five days each week and remember to check codes on the menu for when they are going to brown-bag it; (17) check the school menu so I don't cook a similar meal that evening; (18) keep "wear dated" tags and other labels; (19) feed and care for the pets which each child promised to take care of — the dog, cat, hamster, and goldfish; (20) use cotton swab to get into hard-to-clean areas;

(21) spray clean the garbage cans and wastebaskets; (22) write down all film and cube sizes for the family cameras; (23) empty shavings from the pencil sharpener; (24) remember which child has library, gym, art class, or a party so they get items there on time and are dressed accordingly; (25) check periodically on the apples, onions, and potatoes in storage; (26) before leaving the house, check lights, the stove, and oven so I can worship in peace on Sunday, assuming it's not our house burning down when I hear the siren;

(27) look for favorite recipes that "disappear"; (28) puncture holes in lids to make bug jars; (29) snip dead leaves off plants; (30) repot plants; (31) water plants; (32) throw away plants when I neglected to do numbers 29, 30, and 31; (33) empty crumb tray in toaster, tear margins off postage stamps, and empty dip pan of the refrigerator;

(34) clean the inside of the washer; (35) look for and find a certain negative of a picture taken six years ago — among 300 others; (36) gather seeds of annuals for next season; (37) pull laces through tunnels in hooded coats; (38) look for matching buttons; (39) sharpen pencils, test pens, and sort crayons; (40) have the answer to "Where are my sneakers?";

(41) pray. Pray that, God willing, I'll have more years to do this "nothing work" for my family.

My Father

Margaret Hiebner

He is strong. Not only physically.
  But in love also. In discipline.
He is generous. Not only materially.
  But in love also. In wisdom.
He has wisdom. Not only in words.
  But in restraint. In giving.
He has knowledge. Not only scholastically.
  But in living. In God.
He has faith. Not only in what's seen.
  But in the unseen. In his Lord.
He has confidence. Not only in triumphs.
  But in all his children. In their strengths.
He has hope. Not only in the future.
  But also in the present. In the past.
He has joy. Not only in receiving.
  But also in serving. In his children.
He has love. Not only for family.
  But also for friends. For humankind.
He has God. Not only now.
  But for eternity. Forever.
He is my father. Not only physically.
  But in his love. In his example.
I thank God for him. For his life.
  For his love. For his God.

Mission workers, returning to North America, face cultural shock in the same way they faced it when they left North America. Newly returned workers from overseas nodded in agreement when Roelf Kuitse made this observation to the Overseas Mission Training Center colloquium at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, on 30 September. The colloquium meets each Tuesday noon to provide the framework for newly-assigned and just-returned mission workers to share their experiences.

"We acknowledge the gift of unity in Christ and recognize the strength of the combined body as each group seeks to enrich the total relationship." Thus begins the statement accepted by members of Mennonite Radio and Television Council (MRTC), who met in Winnipeg, Manitoba, on 23 October to discuss various items, including a statement of guidelines for cooperation. Participating in the meeting were media representatives from the Mennonite Church, General Conference, Mennonite Brethren Church, Evangelical Mennonite Conference, and Mennonite Central Committee (Canada).

NEWS

A series of special reports

The General Conference mission in India

Consultation sets ambitious goals for next five years

Jagdeeshpur, India — Approximately 60 church and institutional leaders representing the Bharatiya (India) General Conference Mennonite Church (BGCMC) participated in a consultation on India held here on 18-20 October.

Participants at the meeting included pastors and administrators representing 16 churches, 10 schools, two hospitals, and three service organizations. The consultation was planned to coincide with a visit to the country by Peter Kehler, secretary for Asia for the General Conference's Commission on Overseas Mission (COM), and Harris Waltner, COM chairperson and pastor of Bethel Mennonite Church, Mountain Lake, Minnesota.

The consultation's purpose was to provide leaders of various organizations with an opportunity to discuss the question, "What should be the goals of the BGCMC during the next five years, and how can these be achieved?"

Amid discussion on a wide range of issues, consultants established four clearly defined objectives for the next half decade.

First, there was unanimous agreement that the greatest need of the church in India was revival, and that more attention needs to be given to Bible study, prayer, and stewardship education.

Second, participants agreed that the BGCMC should be economically independent for expenses related to evangelism and nurture before 1986. Concern was expressed that the church should become a more active participant in the work of evangelism within India.

The BGCMC also hopes to increase its church membership by 10 percent in the next five years. There was general agreement that the church needed to become more aggressive in adding to its numbers from the outside.

Finally, the Indian conference hopes to plant five new churches in urban areas by 1986. The city of Korba has grown from a population of approximately 12,000, 20 years ago, to more than 135,000 today. It is estimated that the population will double in the next 10 years. Yet there are only two organized Mennonite churches in the city, while three other groups meet in homes.

People are also flocking to the city of Raipur, according to reports presented at the consultation. A young Mennonite fellowship has purchased a piece of property there on which they hope to construct a multipurpose building.

Included in the consultation's list of goals was the recommendation that the BGCMC send out at least two missionaries in the coming five years.

Participants agreed that there are many new challenges facing the Mennonite church in India, and that many committed persons will be required to achieve the consultation's goals. *Peter Kehler*

Consultation participants included these pastors and church councillors.

Tokyo, Japan — A small library and study center (left) has been built on the property of Japan Anabaptist Center in Tokyo. It contains the Friedmann-Sakakibara collection of books which had previously been housed at Gan Sakakibara's home in Tokyo. The Anabaptist Center provided half of the funds for the $30,000 library, and the other half was provided by Mennonite Board of Missions, Commission on Overseas Mission, and Mennonite Central Committee. Sakakibara, an 84-year-old former economics professor, discovered Anabaptism through books in the 1960s and joined the Honan Cho Mennonite church in 1975. For many years he has devoted himself to Anabaptist research and the collection of Anabaptist-Mennonite books, which now number over 5,000. In 1970 Sakakibara purchased the library of the late Robert Friedmann, a historian who also discovered Anabaptism through research. They had much in common and were close friends.

Asia secretary concludes trip to India, Far East

Newton, Kan. — Peter Kehler, secretary for Asia for the General Conference's Commission on Overseas Mission (COM), returned from a 5½-week field trip to India and the Far East on 26 October exhausted, but at the same time excited about new mission possibilities, especially in India.

Kehler left Newton on 12 September, spent a few days in British Columbia, then arrived in Tokyo, Japan, on 15 September. While in that Japanese city, he took part in the opening of the Urawa Mennonite Church and dealt with personnel requests from the Tokyo Area Fellowship of Mennonite Churches regarding additional mission volunteers for work in teaching English and cataloging the Friedmann-Sakakibara library, just relocated to the Anabaptist Center.

Robert Ramseyer, COM missionary teaching English at Hiroshima, accompanied Kehler on the second leg of his journey to Seoul, Korea, where the two men delivered a series of lectures on peace and reconciliation at the Dong Sung Presbyterian Church. The lectures were the result of an invitation by L. B. Kim, a Korean national pastor.

While in Taiwan from 20-24 September, Kehler visited with missionaries and church leaders on a personal basis and dealt with COM policy questions as they related to mission personnel and program.

Personal visitation with missionaries was also an agenda item for his visit to Hong Kong; however, participation in the executive committee meetings of the Asia Mennonite Conference was the most pressing order of business. Kehler represents the Council on International Ministries on the committee.

After a three-day stopover in Bangkok, Thailand, where he consulted with Edger Metzler and Annie Krasker of Mennonite Central Committee regarding that organization's growing presence in Southeast Asia, Kehler traveled on to India, where he spent more than three weeks.

One of the highlights of the Asia secretary's time in that country was the Indian consultation, in which national pastors and administrators projected plans and goals for the next five years. Kehler engaged in extensive discussions with mission personnel and national leaders throughout India regarding possibilities for future ministry in that country, and found no shortage of suggestions.

Among those with whom Kehler visited was Bruce Nicholls, a theologian who shared his ideas concerning the role of the General Conference in India.
Larry Cornies

Church opening realizes dream of former evangelist

Ambikapur, India (GCNS) — The 27-year-old dream of a former Indian General Conference evangelist was realized here on 18 October, as more than 300 persons gathered for the dedication of the Calvary Mennonite Church in Ambikapur.

The construction of the church building, completed in mid-September, had been the longtime hope of Puran A. Banwar, a national pastor who first came to Ambikapur in India's Surguja District in 1954.

Together with his wife, Lilly, Banwar ministered to Christians in the Ambikapur area until his death in 1971. Between 1954-57, the Banwars traveled hundreds of miles on foot, serving small groups of Christians in central India. After 1957, they held Sunday morning service at Penner Bhavan (Penner House) in Ambikapur, so named for the P. W. Penners, who donated the funds for purchase of the facility.

Yet it had always been Banwar's dream to have a church in that community, and he spoke of that wish until the day he died.

Participating in the 18 October service were P. K. Ram, pastor of the Calvary Mennonite Church; Barnabas J. Kumar, chairperson of the Bharatiya (India) General Conference Church; Lilly Banwar, Puran's widow; and Peter Kehler, secretary for Asia for the General Conference's Commission on Overseas Mission (COM).

Calvary Mennonite Church, Ambikapur

Harris Waltner, COM chairperson and pastor of Bethel Mennonite Church in Mountain Lake, Minnesota, preached the dedication sermon.

Work in India's Surguja District was started in 1951, when Paul Wenger, E. H. Burkhalter, and P. P. Asna made frequent trips to the area together. The mission work was put in the charge of Asna and Harold Ratzlaff a year later, and the two men made monthly visits to Surguja from their regular posts at Champa. The Banwars represented the first national evangelists when they came to the area in 1954.

The Anglican Church of South Africa deliberately avoided inviting government officials when it installed its new archbishop. For the first time in South Africa, the church refused to invite the president, prime minister, or even top province officials to the 30 September ceremony in Saint George's Cathedral in Capetown at which Bishop Philip Russell of Natal was installed.

A "Criminal Justice Sunday" is being recommended for a Sunday in February by the Mennonite Central Committee US office of criminal justice. The office's director, Howard Zehr, has put together resources for churches wishing to explore Christian responses to victimization. Churches wishing to work at creative Christian responses through a Criminal Justice Sunday in February may write to MCC US Office of Criminal Justice, 115 West Cleveland Avenue, Elkhart, IN 46516.

Nicholls: time for GCs to "move into urban areas"

Newton, Kan. — The General Conference's Commission on Overseas Mission (COM) currently has only five missionaries in India compared to over 30 during the 1950s. Yet according to Peter Kehler, COM secretary for Asia, the opportunities in India are many.

"We need to change the direction of work we have done," Kehler stated after an extended conversation he had with theologian Bruce Nicholls, who expressed his vision for India and the role of the General Conference in that vision during Kehler's recent trip to that country.

Nicholls is a member of the Bible and Medical Missionary Fellowship (BMMF), executive secretary of the theological commission of World Evangelical Fellowship, and the editor of the *Evangelical Review of Theology.*

He began with his concern for the missionary. Nicholls felt that more pastoral care needs to be given to missionaries and retraining provided to equip them for new roles. "The work of missions in rural areas is done," he said. "The time has come to move into urban areas."

Nicholls sees the fundamental problem of India in its unemployment. Young people are moving to the cities, resulting in expansion of slum areas. He commented that there are 1,500 slum colonies in Bombay alone. The General Conference response, as he sees it, is to provide technical training for youth to enable them to find ready employment in the cities. Nicholls suggested that creation of vocational training institutes might respond to this need. Presently, young people attending high school graduate without skills. "I would like to see 50 percent of the missionaries in India involved in training Indians for better jobs," he said.

The population of Delhi has grown from 500,000 in 1947 to over 7 million today. Pastors are preoccupied with local church problems, leaving little or no time to minister to the needs of Christians moving to the cities or for evangelism among the non-Christians. Nicholls warned that "a tremendous work needs to be done in the city, but it must be done soon after people arrive there and before they become too materialistic." The missionary cannot work visibly with people in the slums, but can provide support for nationals working on the front lines.

The approach Nicholls advocated for needed church planting in the city was to have a number of national pastors and a missionary move into a new housing area and start a fellowship in each home. For every house group a worshiping center should exist where individual fellowships could be linked together on Sunday evening. The idea would be that each group would be self-supporting and not require a pastor until the group got large enough.

Nicholls also saw the need for missionaries to pioneer in work among Muslims, or followers of the Islam religion. Approximately 70-80 million Muslims live in India, and there is more freedom to work among Muslims there than in any other country.

According to Nicholls, "Of every 10 Muslims who become Christians, seven revert to Islam because they do not have adequate teaching." Too little is being done among Muslims in India. At this time in history, when it is difficult to obtain visas, one way to enter the country is to enroll as a university student to study Islam.

Nicholls shared this vision based on his understanding that "the unique aspect of Christianity is that it is a community. The church needs to see itself as that." *Meribeth Sprunger*

The GC mission team in India (left to right): Harris (COM chairperson) and Christine Waltner, Lubin and Tillie Jantzen, Helen Kornelsen, Ramoth and Edward Burkhalter, and COM Asia secretary Peter Kehler.

New York (EPS) — Should Christians make a special point out of celebrating the year 2000? Participants at an ecumenical symposium here on the subject tended to say any such celebration of the beginning of the third millennium on the Christian calendar should be low-key. John Brandon, associate general secretary of the Consultation on Church Union, said continuing societal problems such as inflation and the "rise of a new racism" could make any such celebration a scandal before God and to the world.

Some years ago the United Nations designated the last week of October as Disarmament Week. During this week various groups across Canada organize activities to draw attention to the need for disarmament. One activity in which the Ottawa office of MCC (Canada) was involved was a dinner for diplomats. General E. L. M. Burns, famous for leading UN Peacekeeping forces, was the guest speaker. The number that attended was small, but a cross-section was represented. People from Eastern and Western Europe as well as from Third World and northern countries attended.

Are legal curbs on abortion causing poor women to turn to sterilization as a means of birth control? The Illinois Public Aid Department (IPAD) reported a record number (6,219) of state-financed sterilizations in 1980. At the same time, state-financed abortions have dropped sharply. Stricter restrictions on Medicaid payments for abortions became effective in October 1980.

Committee debates future of Asia conference

Hong Kong — The executive committee of the Asia Mennonite Conference/Services (AMC/S), which was elected in Osaka, Japan, in 1980, had its first meeting in Hong Kong 25-28 September 1981. The meeting was called to chart the course of the AMC/S for the next three years.

Some hard questions were raised at the Hong Kong meeting regarding the future direction of AMC/S. Which of the dreams envisioned by the founders could the churches in Asia help to implement? Was it time to dream new dreams? Could the churches in Asia support these new programs? The questions of whether or not to employ an executive secretary, of expanding its overseas mission outreach, and of revising the constitution were high on the agenda.

Committee members decided that the Asia Mennonite churches would be encouraged to continue supporting the work in Bangladesh. To the question of whether or not to employ an executive secretary, it was felt that there was not enough work at present to require the services of such a person.

Meeting participants also decided not to expand the overseas mission outreach, but rather to encourage the Mennonite churches in each country to explore opportunities open to them. Takeji Nomura reported that the Japan Mennonite Fellowship is planning to support Mr. and Mrs. Yamazaki in an MCC assignment in Bangladesh. The Fellowship of Mennonite Churches in Taiwan is collecting used clothing for Bangladesh which will be transported via Hong Kong. They are also exploring the possibility of assisting in the work in that city.

The proposed constitution envisions an executive committee that will include one representative from each country.

Asia Mennonite Conference executive committee members (left to right): P. J. Malagar, Timothy Liau, Foppe Brouwer, Peter Kehler, Verney Unruh, and Takeji Nomura.

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OPAL Inc. is a home for adult mentally handicapped people who can function outside of an institution. It is located in a large remodeled farmhouse (right) in Havelock, New Brunswick, about a 30-minute drive from Moncton. Eldon and Eunice Gerbrandt are the houseparents. Paul Wiebe and Chris Schmidt are also involved in the MCC unit at Havelock. Paul is supervisor at the workshop for the handicapped in the nearby town of Sussex. Chris, his wife, is involved in the distribution of SELFHELP crafts.

MVS: Why do the volunteers keep coming?

Murdock, Kan. — Each year nearly 100 volunteers, many of them young people, emerge from virtually every geographical corner of the General Conference and beyond to enroll in a program which promises them nothing but hard work on a subsistence allowance.

They commit themselves to one or more years of service. They range in age from the teens to the 70s. They are posted to locations from Seattle, Washington, to Washington, DC; from Hamilton, Ontario, to Oklahoma City, Oklahoma. While in service, they make their homes in units as isolated as Oraibi, Arizona, or as urban as downtown Philadelphia, Pennsylvania.

Yet Mennonite Voluntary Service (MVS) is anything but a safety net for high school dropouts or aimless vagabonds. A full 44 percent are college graduates; some have postgraduate degrees from universities or seminaries. Only 60 percent are Mennonite.

What motivates MVS volunteers? Why do they enter a program which will claim a slice of their lives, offering nothing in the way of "security," the way the term is normally defined in relation to jobs, in return?

A program arm of the General Conference's Commission on Home Ministries, MVS operates a total of 26 units across the United States and Canada. Maintenance of the program costs General Conference churches about $175,000 each year.

Shortly before or after they begin their assignments, volunteers attend orientation sessions designed to emotionally and spiritually equip them for service with various institutions and community agencies and for life in the unit setting.

"I was definitely looking for Christian community and for an alternate lifestyle rather than job experience," said one participant at a recent MVS orientation held at Camp Mennoscah near Murdock, Kansas, on 26-30 October.

Others at the retreat also expressed what they were expecting from MVS. One felt she needed a way to express her faith in a way not possible in the traditional job setting. Another said it was essential for him as a Christian to serve other people; this was one way of doing it. Also expressed were needs to be more aware of social issues and involved in service within a community setting.

Keelers

Karen and Randy Keeler began the search that led to MVS while living in Bluffton, Ohio. She was working as a secretary in the nursing department at Bluffton College. He served as assistant program director for the YMCA in town. Even though both were in what they considered worthwhile jobs, the Keelers felt they were making their savings account too important and were losing their sense of mission.

They decided to return home to eastern Pennsylvania for a summer of work at Camp Men-O-Lan, an Eastern District church camp. Looking back, they see the experience as a good preparation for MVS.

K. Keeler

R. Keeler

They are now located at an MVS unit in Fresno, California. Karen works as an arts and crafts director at an Optimist Boys' Club. Most of the youngsters are Mexican-American. She works with ceramics, clay, and paper products.

Randy works at the Optimist club in the evening as a recreational helper. During the afternoons, he serves at a middle-class boys' club located at the Mennonite Community Church. Randy is a 1980 graduate of Bluffton College, where he completed a BA in physical education.

For both Randy and Karen, the Optimist Boys' Club is a big challenge. They describe the situation as tough. "Kids always test you when you're new," Karen said. "We are learning that we can't let them intimidate us, like threatening to slash our car tires," said Randy.

At present, the Keelers plan to "stick it out." Several previous volunteers there lasted only several months.

Bell

Holly Bell of Houston, Texas, is another new volunteer. She received a master's degree in social work from the University of Texas in Austin. After that she worked for 2½ years in the children's cancer unit of the university's medical branch hospital. Many of the children came to the university hospital as a last resort, so she saw some of the most serious cases in Texas.

Her work fulfilled a need, but somehow, although she felt called to social work, she did not feel comfortable in that setting. Something was missing.

A year ago she left her job and moved to Holden Village, a Lutheran retreat center in the Cascade Mountains of central Washington. "I took time off to figure out what God wanted me to do,"

Editor-in-chief H. L. Stevenson of United Press International has apologized for stories linking three church agencies with military activity against the El Salvador government. The UPI stories were based on US state department documents said to have been taken from El Salvador guerrillas. The documents' authenticity has been questioned. The World Council of Churches, Catholic Relief Services, and OXFAM were cited in stories by Juan Walte as being involved in a guerrilla plan to "set up a religious and humanitarian front . . . to funnel aid and relief donations to the guerrillas. The funds were to be used for many purposes, including buying weapons." Following agency complaints, Stevenson said he investigated and reprimanded two UPI writers for not seeking a response to the charges from the church groups. He also wrote letters of "regret" for the "lapse in our editorial process." UPI then distributed an investigative series on the agencies' El Salvador field work. Stevenson said UPI reporters found "that there had been a number of attempts to discredit the agencies," but that in the field "we could find no evidence that the claims against the groups were true."

Bell

Bell said. She spent five months studying there.

During that time David Orr, MVS associate director, came to visit with her about the program. "VS seemed to have the most going for it," she said. "And the position they offered me is ideal."

That position is running an emergency social service agency in Markham, Illinois. She helps people who come in off the street. Many of them were previously getting government aid, but now, with the Reagan budget cuts, they have no resources.

Money for them comes from a General Conference peace and justice project grant and from local churches in Markham. Some of the money is for food, utility bills, and rent. Used clothing is provided. Bell is also starting self-help groups for women functioning below their potential.

"I feel a personal affront about the money that is now going from social services to military buildup," Bell said. "Political involvement is a necessary part of social work. Social workers as a whole have not spoken up against the military and nuclear buildup. They've seen it as outside of their sphere of concern, but it is definitely within."

Haines

Karen Haines of Bloomington, Minnesota, also told her story. She is a 1981 graduate of St. Olaf College in Northfield, Minnesota, in social work. How did she veer toward MVS?

Haines

"I had been doing a lot of thinking about the way faith relates to lifestyle, justice issues, hunger awareness, and peace education," she said. "I wanted to work at that in a practical sense." She indicated further that she did not want her focus to become a paycheck, and she wanted to experience living in community.

Her MVS assignment has taken her to Seattle, Washington, where she is a child-care worker in a day nursery. The children are racially mixed. The school mainstreams children referred through the Child Protection Services agency. Many of them are emotionally disturbed. This calls for many one-to-one relationships.

Willms

Richard Willms of Ruthven, Ontario, graduated from Conrad Grebel College, University of Waterloo (Ontario), in 1979 with a BA in peace and conflict study and history. He followed that by serving as an inter-Menno trainee in France and Germany for a year.

In 1980 Willms returned to the University of Waterloo to work on an advanced degree, but quit after two months. He delivered pizzas for nearly half a year, then traveled west for two months.

Willms

In the summer of 1980 he first applied to Mennonite Central Committee VS, then later to MVS. On 6 September 1981 he started working in peace education in St. Louis, Missouri. The program is called the St. Louis Mennonite Peace Witness. He helps create a peace witness in that city.

MVS volunteers fill out goal-setting forms.

The priority issue he is working on right now is draft counseling. He talks to high school students about the draft, showing them alternatives to the military. "We've classified that as counter recruitment," he said. He is also working on the tax resistance issue.

How do MVS directors get recruits? "We go to Mennonite schools and colleges and to other Christian colleges," says Lynn Keenan, another MVS associate director. MVS staff also give numerous recruitment talks in churches. Some people respond to ads in *Sojourners* and *The Other Side.*

What about the future in MVS? Keenan states, "We talk a lot about what Reagan's new era will bring. Already we have had local churches requesting the setting up of a unit in their community to serve the people that have been cut off from federal programs."

At the same time, she indicated, there is a shift among young people toward business careers and making their own lives better. MVS is finding fewer and fewer people ready to serve as volunteers.

"If we would want to expand our program," Keenan states, "we might have problems getting recruits. As throughout history, Christ's call to lead a radical lifestyle is heard by only a few. Those who do hear are turning their whole lives over to him." *Marion Keeney Preheim*

The 1982 annual meeting of the Mennonite Health Association is scheduled for 12-16 March in Louisville, Kentucky. The theme for next year's event will be "Courageous Caring," and aside from the plenary sessions, subgroup (council) sessions are planned for hospital administrators, trustees, congregational representatives, nurses, developmentally disabled and child-care workers, chaplains, and those concerned about ministry to the aging.

Do the words in hymns really matter? S. Paul Schilling, retired from Boston University School of Theology, writing in *The Hymn* (July issue), sees hymns as "an indispensable vehicle for teaching Christian faith and life" for three reasons: *first*, "is the cumulative power of repetition. The reiteration over the years of affirmations concerning God . . . affects powerfully if imperceptibly the real beliefs of the singers"; *second*, "the fact that hymns link ideas with emotion gives them special teaching power"; *third*, "the frequent use of poetic imagery, especially metaphorical language, enables hymns to deepen insight and enrich understanding."

Seminary boards tackle annual ream of reports

Elkhart, Ind. (AMBS) — The boards of Mennonite (MBS) and Goshen (GBS) Biblical seminaries met 16-17 October to receive the reports of Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Indiana.

Waldemar Janzen, MBS board member, found the reports focusing "strongly on the special events, cooperative programs and so on. I can only guess generally between the lines what the daily experience of the students really is." He suggested more reporting "on the cake instead of the icing."

The reports show "an unmistakable vitality," said MBS trustee Donovan Smucker. "It makes the school an exciting place," he said, adding, "boredom is not a problem that should exist at this place."

Commenting on the admissions report, staff member Jerry Lind underscored "the interest seminary has for a wide range of people." These people include those coming from other vocations, those with experience in congregational life, and others in continuing their studies directly from college, he said.

Of women in seminary, Lind said he finds "real interest in women seriously being part of the life of the church." Many are not sure what form that will take, but show "a confidence of being led in that direction."

MBS board member Helen Kruger suggested AMBS make itself more visible in church high schools as well as graduate schools. She said high school students should be challenged "that ministry is a vocation they can plan toward."

The boards heard a report of long-range faculty needs and in February will consider possible candidates for appointments in field education, history and theology, and church and ministry.

As one of the seminaries to which the Brethren in Christ (BIC) church sends students and board meeting observers, the group raised the possibility of a BIC faculty appointment. Costs for the long-range faculty changes will also be a major item to be considered at the February meeting.

AMBS attempts to maintain a 12 to 1 student-faculty ratio, reported Marlin Miller. Income from sources other than tuition accounts for 84 percent of the annual budgets, showing that the cost of new faculty will not be covered simply by the increase in enrollment.

The boards heard highlights of a survey in which ministers across North America were queried on ministry and leadership training needs. Exceptional response on returns was noted, 81 percent for the Mennonite Church — done cooperatively with Eastern Mennonite Seminary — and 79 percent for the General Conference Mennonite Church.

In the GBS survey, the next 10 years will see a need for 345 newly-called pastors and 307 additional pastors to replace team and individual pastors currently serving. In the MBS survey, the estimated numbers are for 212 newly-called ministers and 313 to replace present ministers.

Study courses identified by pastors as their own greatest needs and interest were Bible book studies, biblical interpretation, counseling, and evangelism. The four highest priority courses newly-called pastoral leaders should have, they said, were preaching, congregational life acquaintance, evangelism, and leadership training. Results of the survey will be tabulated further for discussion among faculty and with the conferences.

The boards heard a report of a long-range planning project for AMBS for which a Lilly Endowment grant had been requested.

The boards reappointed Virgil Claassen to a three-year term as business manager.

In separate sessions the MBS board: (1) approved a sabbatical leave for Henry Poettcker from 1 July 1982 to 30 June 1983; (2) elected Darrell Fast and Dorothea Janzen as chair- and vice-chairperson and Marjorie Ediger as secretary; (3) reappointed Herbert Fretz to a three-year term as director of church relations; and (4) approved the sale to GBS of half ownership of five lots on Benham Avenue still owned from the initial purchase of the campus in 1958.

In GBS sessions, the board: (1) approved a sabbatical for Millard Lind from 1 July 1982 to 30 June 1983; (2) approved a budget of $654,009, a 13.7 percent increase over the past year; (3) reappointed Marcus Smucker and Evelyn Shellenberger chair- and vice-chairperson, and appointed Dan Yutzy as recording secretary; and (4) reviewed Marlin Miller's administrative load for possible minor modifications to allow adequate time for continuing to teach part-time and marginal time for writing.

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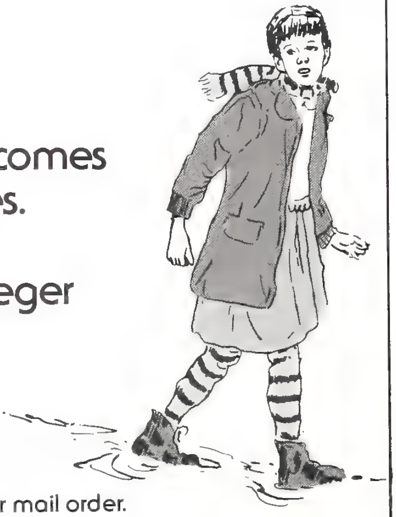

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Let's plant churches

Henry D. Penner

To many people the whole concept of church planting is still filled with many question marks. These fall into several categories.

What really is church planting? Is it the same thing as "mission church"? Why and how should we do this? I'd like your attention for a little while as we think about these questions, and I hope we come up with an exchange of ideas. Maybe we can help each other on the road to where we want to go.

We first need to clearly see where we want to go, or at least pinpoint it on the map. Then we can check out the route that fulfills our hopes and aspirations on this church planting journey. By sharing and pooling our thoughts and hopes we can come to a more mature and deliberate consensus of church planting that will allow for variation and for circumstances and yet have a direction and goal.

If God has given us as a Mennonite church the mandate to plant churches (I believe he has), then to me it follows naturally that our duty is to plant on the firm basis of the "good news" message as we Anabaptists have seen and experienced it. This does not mean in any way to water down the message of salvation in Jesus Christ by riding Anabaptist hobbyhorses. It means we see this message as one that is part and parcel of our Christian commitment to our Lord and Savior. In this context the forerunners in our Anabaptist faith found evangelism natural but never cheap. When they were freed from sin they became slaves of Jesus Christ and sought to live in his lifestyle of commitment, love, compassion, and sincerity. It is important that it is that kind of church we seek to plant. So for us, church planting is establishing communities of worship and fellowship true to our faith heritage.

This is not a simple thing. We cannot simply decide to plant a church and designate someone to do the job. To plant a church true to our faith heritage takes dedication of people who know and appreciate our faith. This is especially true of the older churches who have the strength to parent new churches.

Mennonites (at least most branches) have fallen victim to a number of pitfalls. One is that we have been too anxious to become part of the fast-growing — often spoken of as "more evangelistic" — churches. Then, instead of being bolder with our witness, we have regarded some of the more difficult items of our faith as extra baggage (not so important and may slow our progress), and we have set them aside. It is difficult to fit compassionate peacemaking into the framework of a "God and country" mentality where the war machine is our protector in time of trouble. It is equally difficult to insist on baptism upon confession of faith when the invitation is so strong to gain more by not being so biblically exacting. Yet we believe there must be true faith that is willing to be tested.

A second pitfall is that of equating our faith heritage with our cultural heritage. Though there may be overlap, they are not the same thing. Thus equating them has closed the door to many sincere "would be" Mennonites, as well as having soured many who have had less than good experiences with those who claim to be Mennonite by cultural heritage but were not involved in our faith.

Let's turn to and seriously propagate the faith that we believe Jesus Christ meant for us to uphold, and our forefathers were willing to suffer and die for. Let's plant churches, Anabaptist-Mennonite churches, everywhere.

A new set of elders

Katie Funk Wiebe

Sharing, the publication of Mennonite Mutual Aid Association, reminds us we're moving into a society in which the number of elderly is gaining in proportion to the rest of society. Each day 5,000 US citizens turn 65, and each day 3,700 over 65 die. Be prepared, advises *Sharing,* for old age gleams or looms ahead for everyone, and it will likely be lived in close association with other older people.

A group of nursing home and retirement home administrators, nurses, aides, therapists, social workers, ministers, and lay people were at a workshop at Prairie View Mental Health Center, Newton, Kansas, on "Spiritual Ministry to the Elderly." One social worker commented after it was over, "I wish the whole church could have been here." I agreed. We were told things we need to keep hearing, for in 20-30 years our congregational populations will be over middle age on the average.

I heard again that when you are "old" you feel no different and are no different from what you are now or were when you were young, except that you have experienced more, your appearance has changed, and you probably have more physical problems. The only thing all the elderly have in common is that they've been around longer, yet we tend to treat them like a box of factory-cut crackers.

Every gain has its loss, said William Oglesby of Union Theological Seminary. Society has gained from the medical advances which increase life expectancy but has lost because the quality has not always improved. People are living longer and not knowing why. One of the greatest curses today, he said, is the inability to die when rational processes have ceased.

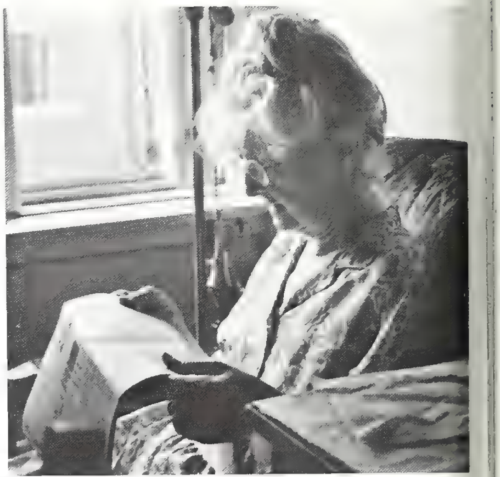
The elderly have the right to ask, "Why can't I die?" and the right to mourn when they experience loss, he said. He defined grief as the sense of loss and powerlessness at the departure of anything — from a dream to a spouse or home. A robust Christian faith seems to demand that those who minister to the elderly cheer them up. Sunday is cheer-up day in nursing homes, yet reassurance may be the worst thing one can do, he said, because it seems to say to the hurting person, "I don't want you to grieve because it hurts me too much to see you in pain. Grieve when I am gone."

True Christian faith allows others to grieve, for Christ said, "Blessed are those who mourn," *not* "Blessed are those who refrain from mourning." Faith in Christ allows people to grieve because the Lord understands sadness and aloneness; it was also part of his life. A stiff upper lip in a time of sorrow may be good stoicism, but not good Christianity, Oglesby said.

In ministering to the elderly, he advised, try to understand them in their "hopes and dreams, ambitions, goals, depressions, and joys, for only the old know what it means to be old." To attempt to understand them is to reenact the incarnation of Christ.

Another significant presentation was made by Terrie Ann Lewis, aging specialist at Prairie View. She spoke about the life tasks of the elderly, the primary one being the need to "arrive at integrity to find out how it all fits together, not from the perspective of one caught up in the race, but as one who can see from a different perspective, from a greater distance."

As people grow older, they need to be reminded that God is where they are — not ahead or only behind — in the smaller living space, the smaller circle of friends, the narrower range of activities because of decreasing physical strength.



To grow old with integrity is to know how to "die a good death" and understand that death is a natural part of life. To understand this is to understand the resurrection of Christ.

Life review, or telling one's story, is necessary for the older person to integrate all of life, she said, for a person's story "is the work of God in your life." Older people should be encouraged to share their early experience, for the telling helps them put together the bits and pieces, and enriches the next generation's life.

Meaning in old age is not achieved in what a person does or produces, but in what the person is. Old age can continue to be a time of spiritual discovery and rediscovery of spiritual truths. Boundaries of the meaning of life can continue to expand even when physical boundaries are growing more restrictive. But for this to happen, there needs to be a spiritual community or support group which shares the values of the older person. Such a support group is worth more, Lewis said, than two or three intense "mortal" friendships.

In her book on aging, Maggie Kuhn, well-known revolutionary leader of the Gray Panthers, writes that she resists being called "senior citizen" or "golden-ager." "We are the elders, the experienced ones," she writes. "We are maturing, growing adults responsible for the survivial of our society."

Elders — a good term for anyone who is ahead in the journey. Why not use it?

South Africa's hidden violence

William Keeney

The South African apartheid policy (separation of the races) results in a kind of hidden violence against the majority of the people in the country. The unseen but very real violence shows up most clearly when we look at the effects on the majority of the people, rather than with a particular person.

In South Africa the life expectancy of different races shows one part of the violence. Black women have a life expectancy of 54 years, while for white women it is 71. Black men have a life expectancy of 50, while for white men it is 65 years.

If you divide the white life expectancy of about 70 years by the 15-17 average loss of life for blacks, you have the equivalent of one full life loss by every four or five blacks. Since the black population totals about 18 million, that means the equivalent of about 2.5-4.5 million equivalent lives lost in every generation, or about 70,000-90,000 per year.

Or we can look at another set of statistics. The mortality rate for white infants is 18 per 1,000 births. For blacks it is about 115 deaths for every 1,000 births (some statistics give a higher death rate per thousand, but we use the lower figure). We can probably assume — from the number of births to reach a population of 18 million and with 115 out of 1,000 dying at birth — at least 40,000-50,000 babies must die every year. If those babies had the same privileges in the society that whites enjoy, about 35,000-45,000 additional babies would survive each year.

If you add the equivalent lives lost by lower life expectancy and the loss of the higher mortality rates each year, you have a total of over 100,000 per year.

In 1976 the South African government tried to require that the black schoolchildren learn Afrikaans as well as English. South Africa has two official languages, representing the two white groups: English and Afrikaans (the latter is based on Dutch but with other vocabulary introduced in South Africa's history). Primary and secondary students demonstrated against the demand. Reports say 175-300 children died in suppressing the demonstrations and over 900 were arrested.

Michelangelo's magnificent "The Creation of Adam" suggests that all *human life begins with God. Can there be any distinction made due to color?*

Much of the world was shocked and horrified at the shooting of the children. Yet because of a much higher mortality rate, almost five times as many black babies die daily as were killed in the demonstrations.

The deaths of the babies do not shock us as much because the effects of apartheid are hidden.

What are some of the causes for the higher mortality rate and the lower life expectancy?

By South African law blacks cannot hold jobs in which they are superior to whites. Certain jobs are reserved for whites so that blacks are kept in the poorest level of the economy.

Blacks in South Africa cannot own houses. They can only lease them or attempt to purchase property in a Bantustan (homeland). Blacks and coloreds live in townships where housing and medical facilities do not equal those for the average white person.

For whites, education is compulsory and free. Blacks until recently had to pay for tuition, books, and school supplies. Some supplies have been provided in recent years. This is true even though blacks are the poorest in the society. Since blacks cannot afford to pay and education is not compulsory, many do not go to school.

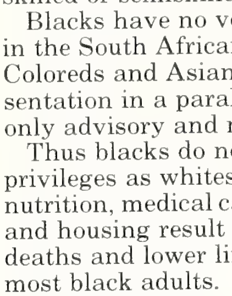
After the Nationalist Party came to power in 1948, education of blacks, which earlier was under the provinces, is now under the national government. It has a standard curriculum for blacks that intends to educate them for unskilled or semiskilled labor only.

Blacks have no vote or participation in the South African government. Coloreds and Asians have some representation in a parallel body, but it has only advisory and no legislative power.

Thus blacks do not enjoy the same privileges as whites. Poor education, nutrition, medical care, health facilities, and housing result in more infant deaths and lower life expectancy for most black adults.

The United Nations, the Olympic Committee, church agencies, and others have condemned the practice of apartheid. They are aware of the harmful effects of the practices on the majority of the people in the country simply because of their race.

Christians with a compassion for people will join in urging a change and in condemning the policies which have such harmful effects on people.



William Keeney is visiting assistant professor of integrative change in the Center for Peace Studies, Kent State University, Kent, Ohio 44240.

LETTERS

Bread for the world

I noted with interest your article on the "Eight Myths of Hunger" (6 October issue). I was delighted to see the statement that hunger is first and foremost a political problem.

We at Bread for the World are convinced this is true. Our over 37,000 members across the country continue to seek legislation that will help alleviate the hunger problem. *Bonnie Jorgenson, associate for communications, Bread for the World, 32 Union Square East, New York, NY 10003*

23 October

Lay workers in our offices

It is disturbing, given the conference-wide pastor shortage, that our general offices as well as those of the various districts should be staffed so top-heavy with ordained ministers who could be in the field shepherding the flock.

We no longer live in the Middle Ages, nor are our present-day peasants (lay persons) the "ignorant and unlearned men" they once were. In fact the large majority of lay persons today are well educated and highly motivated people with expertise in many areas, such as personnel management, finance, bookkeeping, and business administration. These could be filling conference offices to a much greater extent, freeing clergy to pursue the calling for which they have been trained — namely, to "feed my sheep."

And strange as it may seem, it is often the most gifted and effective (former) ministers who end up behind desks when they could be out in the field where people are hurting for lack of spiritual leadership! And it is these erstwhile pastors who have preached to us over the years of the importance of good stewardship of our talents who seem to have overlooked that this admonition applies to them as well.

In Matthew 9:37-38 we read, "The harvest truly is plenteous, but the laborers are few. . . ." In Acts 6:2 we read, ". . . it is not fit that we (ordained ministers) should forsake the word of God, and serve tables (run the business office)."

"Pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest." *John D. Wiebe, Newton, Kansas 67114*

27 October

It's hard to imagine

Each Sunday a group gathers at the west gate of the Rocky Flats nuclear weapons plant in prayer. Recently the prayers have become more intense and silent as the awareness has grown that the facilities are being expanded and the neutron bomb is being produced. The reality of burning, scorched flesh and mutated generations of humans, plants, and animals is beyond words.

There are feelings to be experienced. Anger at being forced to pay for research and construction, anger at being silent and unable to find effective words, anger at all the voices that say it is necessary, anger at knowing I am a part. Through the anger comes a deep sadness — sadness for the loss of creation and misuse of human potential, sadness for the fear that makes us irrational, the sense of straying so far from the world God created.

Out of the sadness and anger comes a caring — caring for people, those we work with, live with, and worship with, those toiling long hours for little food, those who are oppressed and in prison, a caring for all of God's creation.

A new power emerges from the realization that God is crying with us and calling us to live kingdom ways. To say *no* clearly to that which is so destructive and to say *yes* to God, life, and love. Continuing dialogue and discernment are necessary as we search for and move into this reality. All are invited to join our prayers in spirit. *Gay Freeman, 9990 West 59 Place #1, Arvada, Colorado 80004*

30 October

I care in your grief

You and I have never met personally. But meeting you via your editorial tasks lures me to more hopeful vistas regarding the depth of the human spirit.

Most recently, the death of your son and the depth of that journey shared in *The Mennonite* stirs within me the intensely spirited reminder of the importance of my relationship with my son. The creative power of such a relationship feels unspeakable, even in the most mundane, commonplace experiences he and I share. The loss of him permanently — even in human form — would be immense.

I reach out to you in loving care in your grief. *John Adams, 1110 Washington Avenue, Santa Monica, California 90402*

30 October

Will we accept crucifixion?

The following comments are in response to Fred Unruh's "Hope for Today's Young People" (27 October issue).

I am not sold on Martin Sawatzky's suggestion that we "offer a *ministry of hope* in a time of hopelessness." To a generation that does not expect action we cannot say "hope is based on expecting action." People who know that sometimes God does *not* act have a hard time "believing that just as God has acted in other times, God will again act. . . ."

It may not be the powerline of hope but rather the path of despair that will lead us to God. The concentration camp verse we so glibly quote in sermons on faith and doubt actually speaks of the *absence* of a powerline — the sun is *not* shining, love is *not* felt, and God is *silent.*

Belief, in such circumstances, is not rooted in knowledge of the God of creation, of exodus, and resurrection; but in knowledge of the God of holocaust, of exile, and of crucifixion. The question the church must answer before it can offer any ministry to an age of hopelessness is not, "Will we be saved?" or even, "Will we be spared?" It is, "Will we accept crucifixion?" If the Jesus way is normative for us, then it is only by descending into hell that we can speak to imprisoned souls.

Jesus-paid-it-all theology and its resultant all-questions-are-answered approach to life severely limit the meaning of the cross. On the cross, God incarnate is in supreme solidarity with despairing, fallen humanity (2 Corinthians 5:21). Is it possible that on the cross we see God no stronger than us, that the only saving grace of the moment is that it is *God* hanging there?

Perhaps our message to a disillusioned generation should not be, "There are solid answers. . . ." Rather, in the face of truly unanswerable questions, should we not simply cry out, "Emmanuel" — God with us? Perhaps a mortally wounded generation will notice and take in its own the bleeding hand God proffers in silence. *John Linscheid, 924 Louisiana #2, Lawrence, Kansas 66044*

2 November

MEDITATION

Gratitude for a student minister

Last summer was a special one in the lives of the Mayfair, Rabbit Lake, and Glenbush (Saskatchewan) congregations.

It began with the arrival of John and Velma Braun and their son, John Matthew, at the end of May. John is a student at Mennonite Biblical Seminary and was serving us for the summer. The first Sunday the Brauns were with us, we celebrated a baptismal service in which Terry Martens, Larry Janzen, Donald Martens, and David Martens were baptized. Sharon Janzen and Peter Martens joined our congregation by transferal of memberships.

Throughout the summer we appreciated visitation, choir work, sermons, etc. For those involved in the lay ministry, the Brauns' work provided a refreshing respite. From these feelings of gratitude grew the following tribute.

You came to us in later May,
A calmness did pervade your way,
A servant's heart you oft displayed,
And thus your message was relayed.

And then with keen and listening ear,
Your sermons we were eager to hear,
"If you then do willful sin,
The marathon you are not in."

The children's choir they did sing,
And made such happy music ring,
That parents too would sing along,
For in our hearts you put a song.

And now that it is harvest time,
You say that you must onward climb,
You see the pressures that we face,
Amid this mad and reckless pace.

That we'll miss you we well know,
But it is fitting that you go,
For your harvest has more worth,
It involves the souls of men of earth.

And so we bid farewell to you,
Velma, John, and John Matthew.
A friendship warm, and deep, and true,
Surely has been formed with you.

This silly rhyme it limits me,
In things that I can feel and see,
And so I simply want to say,
We love you more day after day.

Rosella Martens

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Editorial

Fire in my life

In a seminary course on "Biblical Preaching" we used the text *Fire in Thy Mouth* by Donald G. Miller. The title comes from ". . . behold, I am making my words in your mouth a fire, and this people wood, and the fire shall devour them" (Jeremiah 5:14).

We studied this text to help us in preaching. The biblical Word comes alive in the pulpit when preachers feel its fire in their mouths. That is no secret. But it does require us to regularly let the Holy Spirit make Scripture become a holy fire in us. There is no assurance that it will happen automatically.

Frank H. Epp gave the J. J. Thiessen lectures at Canadian Mennonite Bible College 20-21 October. His theme was "Mennonites with the Millennium on Their Minds."

The whole idea of that topic fascinated me. After all, usually we have thought of the millennium as something to begin someday — by and by. It has to do with eschatology — future events in God's unfolding revelation. And everybody knows we Mennonites don't agree about millennial things. We are a-pre-post-and pan-("It'll all pan out in the end")millennial and then some. So we avoid the topic. Eschatology among us has been a lot like the dodo bird — extinct. It has no place in our theological discussions and even less significance in our immediate realities.

Frank Epp smashed such ideas to pieces. He dared suggest that we have put the millennium too much "out there." He claimed that the millennial motivation of the Bible ought to make a difference in our lives right now.

That, of course, has some inherent dangers. Today we live for the *now.* Our world concern reaches as far as our arms can reach and our eyes can see. Anything beyond is hardly of deep concern. With 6 percent of the world's population in Canada and the United States, we control/use 40 percent of the world's resources. Even though we are among the wealthiest people in the world, we spend $10 to keep up our own churches for every $1 we give to support missions and services to others.

It would not be hard for some Western Christians to think the millennium is already among us. After all, aren't we God's chosen nations for our time?

But that's not the way Frank Epp drew the picture. He dared to suggest — in keeping with the biblical book of Revelation — that *the millennium is to be global.* It is to encompass South Africa, El Salvador, Uganda, the USSR, etc.

That sounds like "Mission Impossible." Latest UN figures suggest half the world's population has not enough food, clean water, or health care.

Who will bring about the biblical millennium? Why, it's clear that God must do the final wrap-up of history. (Some participants weren't happy that Epp didn't spend more time on exactly this aspect.) And yet, the thought has stayed. We have too readily left the millennium strictly up to God. Aren't we his people? And isn't his Word able to generate the millennial fire in us here and now?

The Bible is too often used for arguments to separate us. Its millennium images are all unifying images. His Word — that becomes fire in the mouths of preachers — surely can also fire *all of our* lives.

We like to believe we are a people of the Word. Can the fire of that Word make us a people of the millennium — in all of our pilgrim striving even here and today?

The more this millennial fire comes to burn in our lives today, the more prepared we'll become for that millennium which will fully come only in Jesus Christ. *Maranatha* both *now* and *whenever* he returns. Holy Spirit, set our lives on fire. *Bernie Wiebe*

Special preview

This is a special "preview" issue of the new 24-page two-color format we plan to start using regularly in 1982. *The Mennonite* will be issued only 26 times per year.

We thought you should have a chance to see what we'll look like. I believe a subscription would make an excellent Christmas gift. How about it?

We're also using this special issue for a promotion to some GCs who are not now receiving *The Mennonite*. In our unbiased (?) opinion every GC home should get it. Eh? Give us a chance and we'll give you 26 good reasons in 1982. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:44 8 DECEMBER 1981

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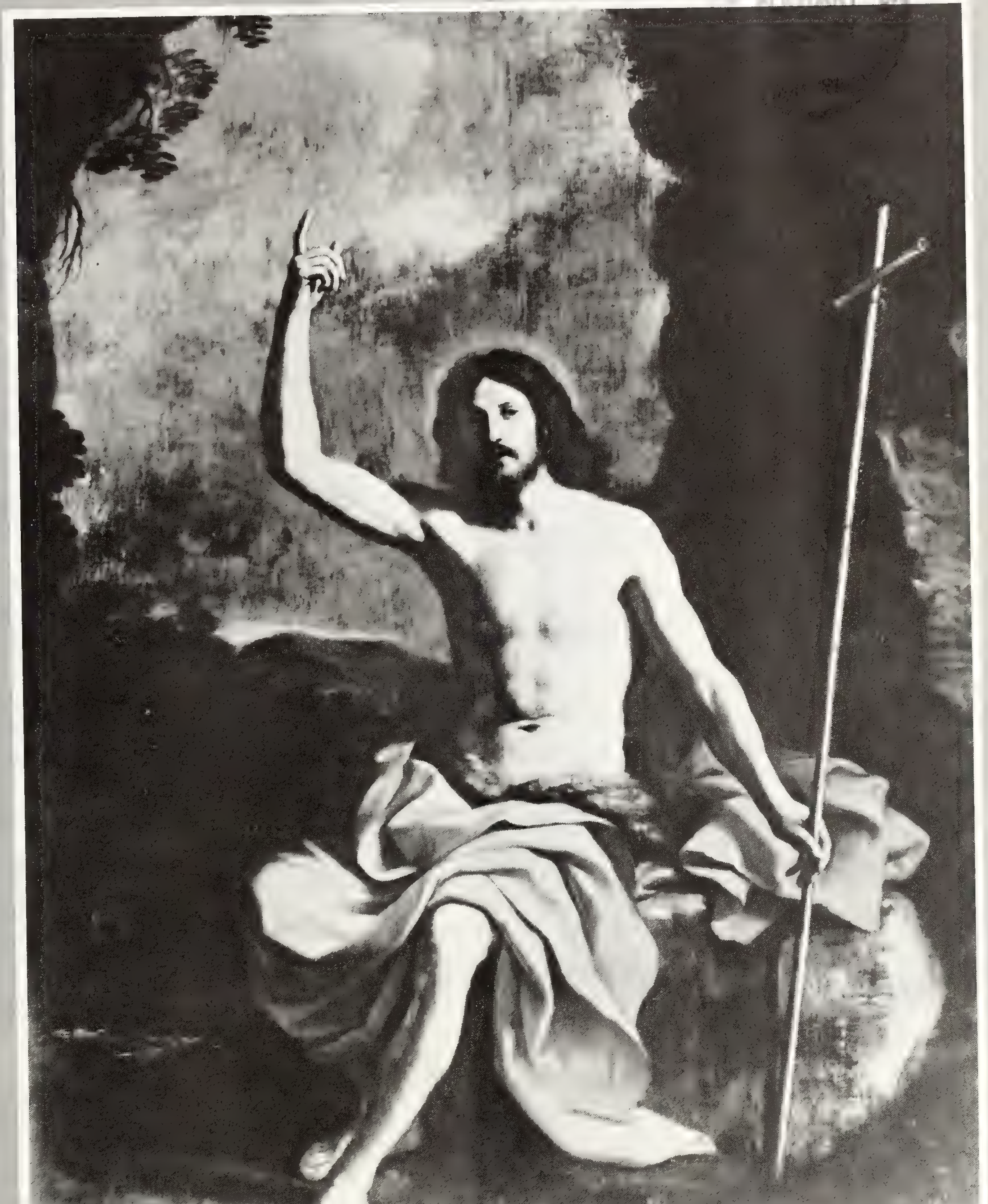
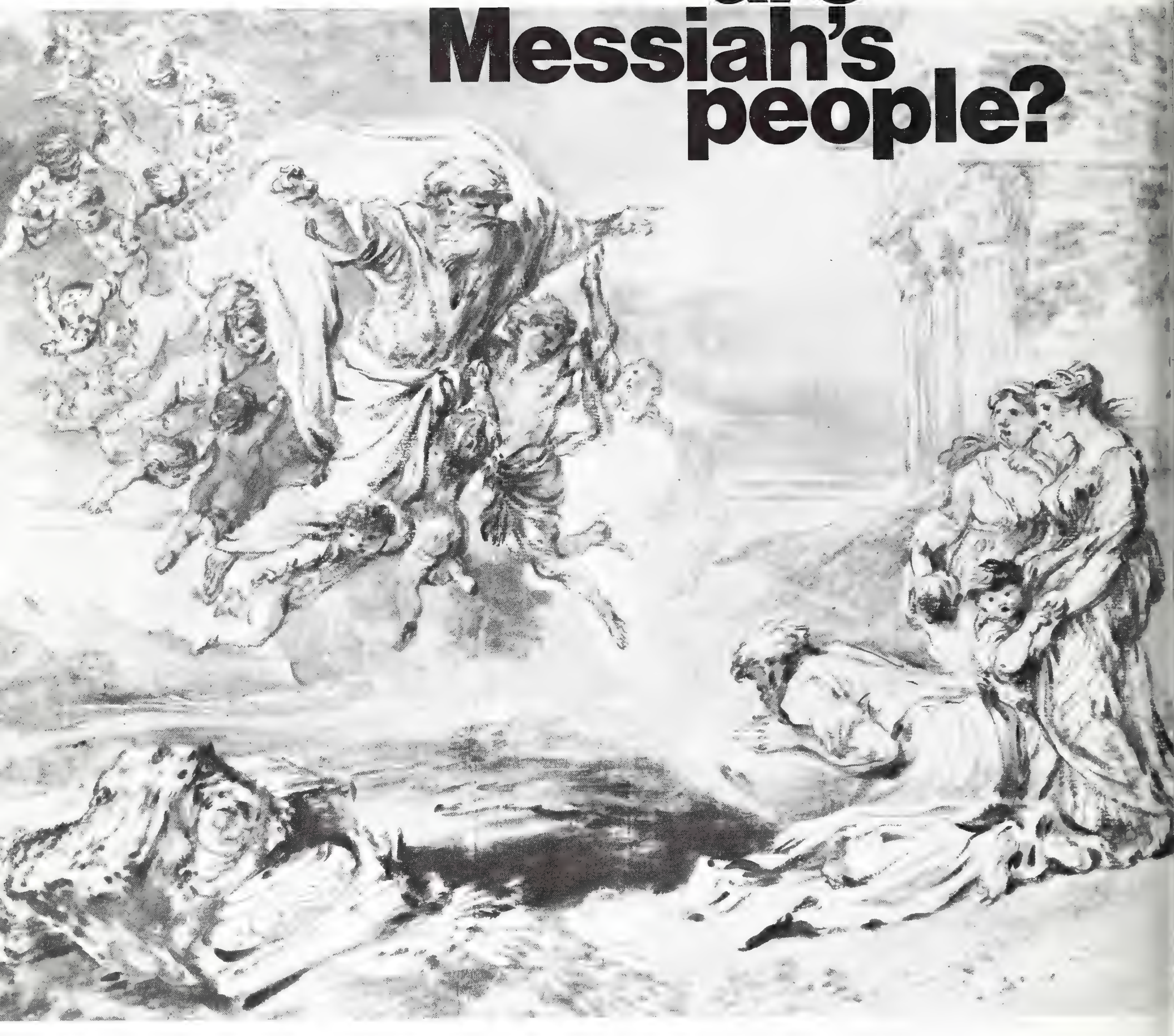


Giovanni Barbieri's *The Voice Crying in the Wilderness*. John the Baptist came forth saying, "Make straight the way of the Lord. . ." (John 1:23).

Where are Messiah's people?



Giovanni Benedetto Castiglione's God the Father Appearing to Jacob.

Jacob J. Enz

"If Messiah has come, where are Messiah's people?" asks Martin Buber.

"But," Christians may say, "Messiah has come. Jesus of Nazareth. The Lord Jesus Christ. Here, read all about him in our Gospels."

A thoughtful Jew may answer, "I have read your Gospels. Jesus is a man of peace. I could almost embrace him. All that he teaches, our books have talked about. All his ethical teachings are in our Bible — and the teachings of the rabbis. He went to the cross in accordance with the prophetic word, 'He was wounded for our transgressions.'

"Our people in the German death camps also went 'as sheep for the slaughter.' Our slayers were not the pagan Romans and the religious establishment. Our murderers were people

"Jesus has come! Jesus is coming."

who have been nominally Christian for almost a millennium and a half. Where are Messiah's people?

"Our people have learned to fear the *Good Friday* of your calendar. You accuse us of being assassins of Jesus and don't include yourselves in the dirge of Isaiah, 'The Lord hath laid on him the iniquity of us all.' You are not at all like him. *How can you say you are Messiah's people?*"

A couple of years ago several students of our seminaries attended Yom Kippur, day of atonement, the holiest day among the Jewish festivals. We expected — along with popular prejudices about Jews — to hear a works-religion.

Not so.

I shall never forget what I heard that morning about the Jewish merchant waiting patiently in his store. The shelves were all empty. A fellow townsman walked in. He was greeted by the owner of the store, "May I help you?" "But your shelves are all bare. What do you have to offer me?"

"With joy I offer you *faith*."

Not a reminder of evil things done or good things left undone. Rather, the joys of sins forgiven and a word to start a new year in the faith of sins forgiven and a renewal of the covenanted life.

I have studied and even taught about the grace of the Lord in the Old Testament. I noted the faith of Abraham accounted as righteousness or vindication (Genesis 15). Yet even in my life there existed a prejudice.

I was brought up with the impression that our synagogue brothers and sisters were more grasping — in terms of wealth — than non-Jews. They were *materialists* through and through. That day the rabbi's plea was to have done with materialism and constant accumulation.

Is it not strange that Mennonites who, like the Jewish people, have been driven from pillar to post because of persecutions, and who, like synagogue people, have become experts in farming, business, etc. — is it not strange that we are at such a distance from them?

And let us not give up the torch. When studying Scripture at Johns Hopkins University some 30 years ago, the presence of a Mennonite was a new development in a department consisting of Jewish rabbis, Jesuits, and a few Protestants like myself. One day soon after I had arrived, the Lutheran student, an assistant to W. F. Albright, came back to the graduate library study carrels of the Semitic studies department. He reported he had learned something about Lutherans he had never been aware of before. He and Albright compared notes on what Mennonites were. Albright informed him the Lutherans had been rough on Mennonites. To my Lutheran friend this just couldn't be. He told me he "hit the encyclopedias" and found out, as usual, Albright knew more church history than he did.

Only the Roman Catholics and Mennonites have the long-term historical experience to join hands at the synagogue in study together of the Hebrew Bible (our Old Testament, called by Jews the *Tanak:* "T" for *T*orah or the Law of Moses; "N" for *N*abiim or the Prophets; and "K" for *K*etubim, or Writings, consisting mostly of Psalms and other poetry). The Roman Catholics because of their capacity to repent from their antagonistic, centuries-long attitude toward the synagogue. The Mennonites because of their frequent persecutions that have forced them, like Jews, into a tightly knit, highly self-conscious, and firmly committed community welded by the unconditional self-giving love of Jesus.

Let us take our stand with our brothers and sisters in the synagogue and await with hope the coming of our Messiah. For them it is his first coming. For us — those of us who have not yet fully acknowledged in our lives the radicality of his coming as Messiah, Jesus of Nazareth — it will be awaiting both of his comings. We must not forget Jesus' own words, "I have come only for the lost sheep of the tribe of Israel." With Jesus we must acknowledge our lostness and find our brothers, Gentiles *and* Jews (let us not forget Romans 1:17: ". . . to the Jew first and also to the Greek").

Of Christians like Mother Teresa of India who walk in the footsteps of Jesus of Nazareth because they have truly passed from B.C. to A.D., Jews and Gentile Christians surely will say, "Here is promise of Messiah's people; in them we see the Second Advent. Jesus has come. Jesus is coming. Let us together celebrate Messiah's coming."

Evangelical Christians and Conservative Jews believe in the Messiah's coming. This we adhere to tenaciously. We may differ on dates. As Christians let us find a Jewish neighbor. Let us make our confession of sin that some Christians actively and we ourselves passively have contributed to the slaughter of some six million Jews.

David Noel Freedman is a second-generation world Jewish Christian and renowned biblical scholar. He has spoken of the criteria of the Messiah's coming as given by Jesus to the followers of John the Baptist. John in prison was beginning to doubt whether Jesus was the Messiah. Jesus said to go tell John, "The blind receive their sight; the lame walk, and the poor have the gospel preached to them; and blessed are they who do not take offense at him."

This is it. Christians are to make their case about Jesus in the presence of Jewish people. To do this, Freedman says, they must give evidence in their lives to helping and ministering to the marginal people in the world. No amount of preaching apart from the accompanying deeds of mercy will be adequate.

Then let us read the Jewish Bible (our Old Testament) together and be taught by it and called to minister through it.

At the ascension of Jesus the disciples were taught that Jesus would return in the same way he had gone. Too often we have thought of that as a brilliantly glorious coming in obvious power. However, the ascension was witnessed by only his disciples — a small, marginal event. In the light of this, how many times has Messiah already come to us and we have missed him because it has been so hidden — in a black person, in an enemy communist for whom we have been commanded to pray, in an abandoned wife with children?

I do certainly believe there will be a time called the "*coming again* of Jesus." We may not be ready. We will not even recognize him then if we have not seen him coming in hidden ways before that time. Dedicated Jews may recognize him more than many Christians.

Will Herberg, a thoughtful Jew, has said Christians are "the missionary arm" of synagogue.

Hmmm. Sounds indeed like Jonah, Isaiah, and the Book of Acts. Sounds also like the daughter of a Mennonite PhD in Bible who accompanied her father to Israel and who converted to synagogue. Paul never gave up being a Jew despite his call to incorporate Gentiles in the people of the Lord.

Let all the people of the Messiah, whether in the synagogue or the church, with linked hands reach out to bring in the harvest in preparation for our coming Messiah. •

"Such special times should be opportunities to talk with and to children about their lives, about the life of the congregation, and the life of the world."

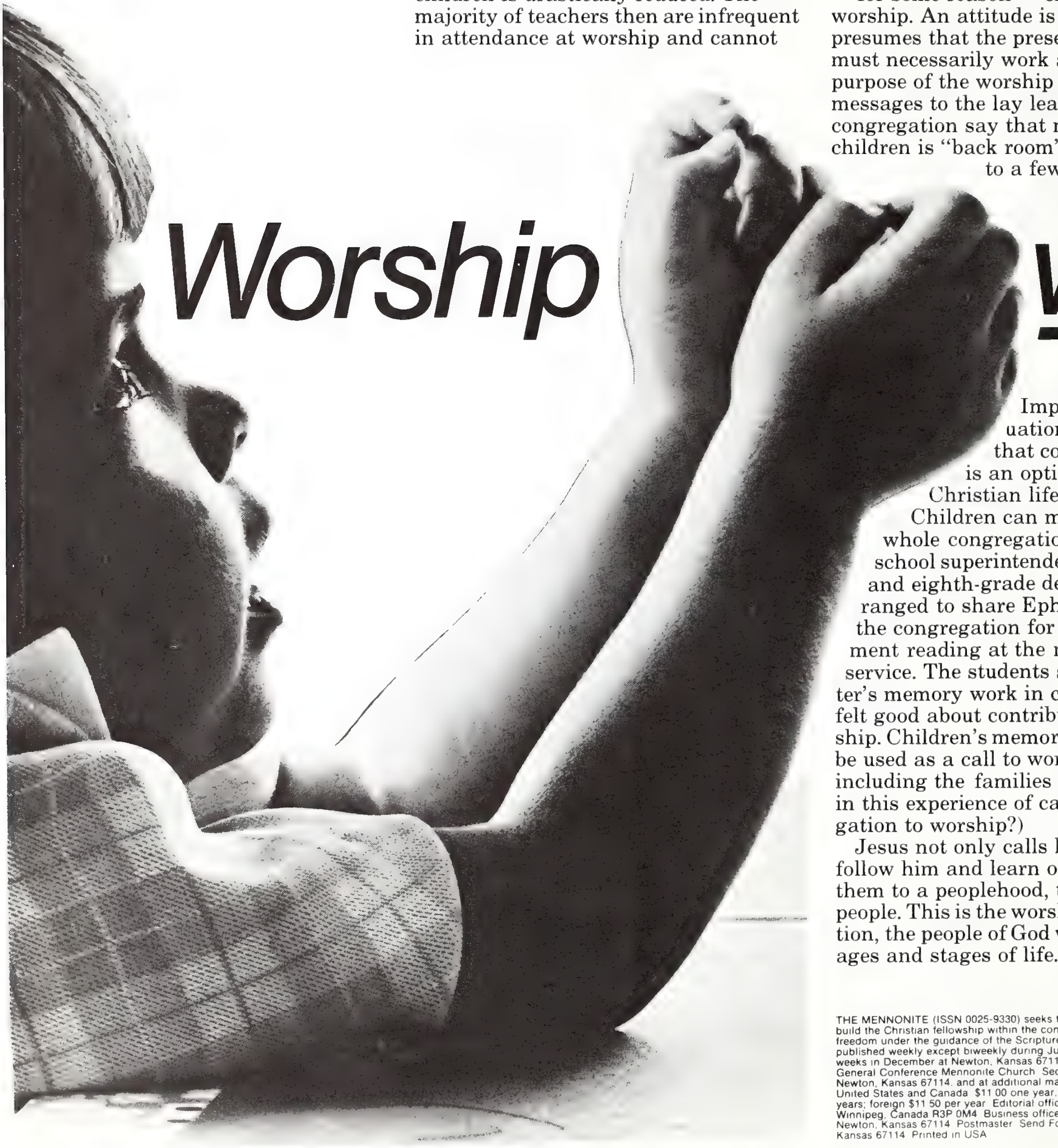
Worship with

Lois Thieszen Preheim

Most Mennonite congregations provide both a Sunday school and a worship service. For this we can be thankful. We have learned from other denominations the problems which arise when Sunday school is held at the same time as worship.

When Sunday school classes begin only after attending the first 10-15 minutes of worship, the time spent with children is drastically reduced. The majority of teachers then are infrequent in attendance at worship and cannot attend full worship sessions. The minister, involved in worship, rarely, if ever, visits the Sunday school.

This can create a rift between the Sunday school and church leadership. Such timing of Sunday school gives support to the idea that worship is an adult affair. It creates congregations without children. Adults brought up in this situation frequently feel ill at ease if — for some reason — children attend worship. An attitude is fostered which presumes that the presence of children must necessarily work against the purpose of the worship service. Subtle messages to the lay leadership of the congregation say that ministry with children is "back room" stuff to be left to a few enthusiasts.



Implicit in this situation is the inference that corporate worship is an optional *extra* in the Christian life.

Children can minister to the whole congregation. A Sunday school superintendent of the seventh- and eighth-grade department arranged to share Ephesians 4:1-16 with the congregation for the New Testament reading at the morning worship service. The students shared the quarter's memory work in choric style and felt good about contributing to the worship. Children's memory work can also be used as a call to worship. (How about including the families of the students in this experience of calling the congregation to worship?)

Jesus not only calls his children to follow him and learn of him; he calls them to a peoplehood, to be part of a people. This is the worshiping congregation, the people of God who represent all ages and stages of life. When they

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CHILDREN IN WORSHIP / 2

children

worship together, it is the most regular, significant event in their lives and in the life of the church. Here our children can find a place and a people to belong to, whether they be eight months or eight years, and even when they live to be over 80 years. It is in the sanctuary, worshiping with the church family, that children can acquire a taste and a love for the worship event, which will continue to grow throughout adult life.

Children are to be valued and respected, seen and heard, in the gathering of congregations. Nor is their position to be that of receiving only. They have the right and the capacity to contribute with integrity to the congregation, and their insights are to be valued. It is the responsibility of each congregation to find ways of enabling and encouraging their children to make their own contributions in their own way.

As a general rule, any worthwhile participation by children in the worship is an affirmative recognition of the value and place of the child in that assembly. All the children get the message, "Children can help in worship." Given a number of important prerequisites, children will be remarkably tolerant and receptive in traditional worship settings. When we introduce, throughout our adult events, points of reference to which our children can relate, we are helping them to move from passive tolerance to positive appreciation of such experiences. The seeds of appreciation grow silently and imperceptibly.

Few sermons will, in their entirety, be of interest to children. However, any topic can be enlivened for all by a story. It would be a good discipline for a pastor to plan a sermon with deep theological truth; then say it simply — not watering down a sermon, ever. As pastors relate to their congregations — where children are participants — a story, if it is a good story, will point beyond itself with meaning on many levels. Looking at Jesus' example of using life illustrations should free pastors to take situations from childhood. This is not to pitch sermons at the level of children. The point is that throughout every address there is need and room for at least *one illustration* to which children can relate. Even if the children hear the story and miss the message, they note that some aspect relates to them.

Stories for children *in a separate block* have their weaknesses. They are frequently strained to carry a heavy ethical burden. Nonetheless, if we are to be guided by the comments of worshipers, the children's talk is often the high spot in the morning worship, even for the adults. Adults grin broadly even when children look bored and disinterested. However, maintaining a special time in the service also has strengths.

Such special times should be opportunities to talk with and to children about their lives, about the life of the congregation, and the life of the world. In conjunction with these topics, the pastor could share personal childhood experiences. The life of any congregation has events to which the child is related. Fetes, picnics, births, deaths, and moves to new locations provide opportunity to share what these times mean for children *and* pastor. The news of the world could take its topical cue from any item receiving major coverage on television. Floods, fires, earthquakes, wars, and famines could be discussed. The open-ended chats and comments by the children have unexpected power and considerable challenge. It's good to include a prayer related to the topic discussed.

A side benefit is that it helps children to settle into the worship environment. Because they have shared, been seen, and had their say, they are now willing to give others an opportunity to be seen and heard. In such situations, the children and the minister soon become firm friends. Basically, children are fair and want to help their friends.

Worship should be relevant and appropriate to the life situation and needs of the majority group. In most cases these will be the adults. The above paragraphs have spoken to the sermon, but the prayers, readings, and affirmations are also included. Children are accustomed to being among adults on many occasions which they only partially understand. Such is life for children. They are not offended by this unless the significant adults in their lives expect them to be offended. In most cultures it is deliberate strategy to have children experience cultural mores as a kind of apprenticeship to the ways and values of the tribe.

Prayers, readings, and affirmations are perhaps the hardest for a child to grasp. By awareness of the difficulties these pose for children, the leadership can do much to earn the cooperation of the children by the words used to prepare the congregation for prayer and the use of direct speech in the prayer. Take time to explain the meaning of worship. Silent prayer can become a meaningful time for children if they are properly prepared for it. The pastor could say, "We are now coming to a special time in our service, our time of silent worship. I wish to speak particularly to the children about how each of us can enter into this period of special silence. In worship we come together to listen to God. We do this as we sing hymns and when we join in the readings and listen to the sermon. But God also comes to us in silence. If we are to grow in our understanding of God and ourselves, we must learn to be still inside and to listen in the silence. Somehow this special kind of listening is a little easier when a whole congregation does it at once. For people who are not used to listening in silence, listening during the worship service is a grand place to get started. Silence is a wonderful time for thinking prayers for our friends, relatives, and, of course, ourselves.

"As we pray about our friends and ourselves, we must be ready for God to put into our minds new ways of thinking about our friends and new things we can do for them. If you are just getting started in joining in the silence in worship, you will probably find even a minute seems to be a long time. It is like that for all of us at the start. If in our quiet time we really try to listen to God and speak with him personally, we will soon find that a minute is too short." Children will enter into periods of silent worship gladly if they are helped with the *why* and *how*.

Children can and will lead the congregation in prayer. Prerecordings on the tape recorder can be played through the amplifying system. Children's contributions must be recognized to be something other than just cute or humorous. Indeed, the children must be aware that the adults will really respect and take seriously their offerings of creativity and spirit. *Second in a series of three articles* •

Soviet church leaders discuss peace, evangelism

A. Bichkov, V. Kunets, M. Melnik, and J. Dukmonchenko hold infants during a child dedication service at the Darnitsa (Baptist) Church in Kiev in 1981.

Akron, Pa. (MCC) — "We bring greetings in the name of the Lord Jesus Christ from all corners of the country. It is a great joy to be among you," was the opening greeting from Jacob Dukhonchenko, one of four church leaders from the Soviet Union to visit Mennonite offices 9-10 November.

They visited Mennonite Central Committee headquarters here, MCC Washington (DC) Office, and Mennonite Publishing House in Scottdale, Pennsylvania, at the beginning of 20 days spent in the United States hosted by Baptist World Alliance.

The exchange of warm greetings between God's people in the Soviet Union and in North America was of primary importance. The growth of the evangelical church in the Soviet Union and how Christians can contribute to a more peaceful world were topics that occupied conversations held with the Russians.

Spokesperson for the four was Alexei Bychkov, executive secretary of the All-Union Council of Evangelical Christians-Baptists (AUCECB). Dukhonchenko is vice-president of the council and pastor of the Baptist Church in Kiev.

Also in the group were Michael Zhidkov, pastor of the Moscow Baptist Church and member of the AUCECB Presidium, and Eugene Rousski of the International Department of the AUCECB, also a pastor.

Many members of the Mennonite Brethren church in the Soviet Union are members of the AUCECB. Since the first visit of Soviet Baptists to Mennonites in North America in 1956 there have been more than 20 exchange visits, the last time in 1979 when Russian brethren came to Canada.

At MCC on 9 November, Dukhonchenko reported 33 new converts baptized in Kiev in November and said the "brotherhood is growing year by year. Our young people are seeking for Christ." Again and again he repeated the theme, "We preach Christ crucified."

In a group discussion after an evening meal, conversation centered on the arms race and on mistrust between the two nations. Bychkov said that nuclear war "is a very great threat. Now there is competition for overkilling — how many times over the United States and USSR can destroy."

He described "the great movement for peace in Europe." What can the church do to contribute to this movement? "We will not only pray but will also say something to encourage (both sides) to give up the wall of fear," Bychkov said. He plans to participate in an interreligious peace conference in Moscow in May with the theme "Saving the Sacred Gift of Life from Nuclear Disaster."

The Soviet visitors also commented on their gratitude for Mennonite literature on peace, for the MCC-assisted Russian-language translation of Barclay commentaries, and for the recent book by MCC Europe secretary Walter Sawatsky, *Soviet Evangelicals Since World War II*, published by Herald Press. In addition they reported the recent printing of 10,000 New Testaments and 10,000 hymnaries in Moscow, as well as 7,000 of each just printed in the German language.

In discussion at Mennonite Publishing House on 10 November they expressed appreciation for the Herald Press presence at the Moscow Bookfair in September. Some 30 titles were exhibited at the fair.

Speaking to the entire staff at the publishing house, Bychhov again stressed the need for personal encounters of Russians and Americans in order to dispel fear and suspicion.

Americans were surprised to learn that of the 10,000 new members received into the churches in the Soviet Union each year about half come from no church background. They also noted with interest that evangelical churches have practiced excommunication less frequently in recent years, down from about 1,000 a year to 700. *Kristina Mast Burnett*

European peace movement is main subject of meetings

Salunga, Pa. (MCC) — "What is the meaning of the peace movement in Europe?" "What are next steps in expanding the circle of peace?" "How can we assist the church toward a biblical understanding of justice?" These were questions raised at the annual meeting of Mennonite Central Committee Peace Section here 6-7 November.

Hans-Joachim Wienss, European Mennonite peace representative from West Germany, set a mood of both serious reflection and hope by reporting on the many people in Europe who are joining to stop the placement of new Pershing II and cruise missiles in Europe.

There is an urgency in their protests, he said. There is deep fear that the United States "is ready to use nuclear weapons in Europe."

The presence of such weapons is readily apparent in Europe. In West Germany alone, home of many Mennonites, there are already 7,000 known tactical nuclear weapons. Wienss said his family can see a command center under construction from their kitchen window. Germans "cannot hike through the countryside without walking past a military installation."

Later he said, "Although I am a Christian, I fear to go back to Europe next year."

Wienss said the inspiration for the European peace movement comes from the churches. "It is said in North America that we are communists. We are *not* communist guided, although communists are protesting too. We are peaceful."

The present situation challenges the church to "make a service for peace in the name of Christ," he said. "Do this in an attitude of prayer. Be salt and mustard seed and light to end this great threat."

In response to his message the Peace Section agreed to explore more ways to cooperate in European peace efforts. As one effort, section chairperson Frank Epp of Waterloo, Ontario, will visit Europe in February 1982 to talk with church leaders.

The meeting began with a talk by Epp on "widening the circle of peace." He quoted David MacDonald, president of the Future Secretariat of Ottawa, who said concerning the nuclear arms race, "The time is ripe for a revolution in human thinking as sudden and as deep as that over slavery many years ago."

Epp responded, "If he is right, then the question arises, What for us are the next steps in expanding the circle and in helping on its way the revolution in human thinking?"

Section executive secretary Urbane Peachey continued that theme by asking members to more carefully define the scope of section activities. "Is the section's work only advisory, or is the section prepared to become more involved in specific peace initiatives?" he asked.

The section agreed to confer with MCC leadership to deal more specifically with mandate, structure, and resources of the section.

At the section's midyear meeting in May, members had raised the need for MCC to more clearly see its programs in terms of concern for the powerless people of the world and to "address the question of how the justice content of our Christian commitment can be attended to in MCC programming."

Epp asked members Dorothy Friesen and Ed Stoltzfus to bring presentations assisting in that dialogue.

Friesen urged Mennonites to recognize that as a middle class they are important auxiliaries to the struggle of the poor. "Mennonites are religious, honest, and hard working. We can take risks [to speak for justice] based on our solid reputation."

She also noted that Mennonites have a history of applying the Scriptures to everyday life and should be "at home with the Latin American peasant who reads the Bible and looks around to see how to apply it" to the unjust world in which he lives.

Stoltzfus talked of the difficulty Mennonites have had moving from a peace witness to justice concerns. Mennonites are comfortable with nonresistance, but "this justice issue forces us to a more aggressive confrontation, and that makes us uncomfortable."

He urged study of the Scriptures to see the example of Christ, who actively confronted evil, while refusing to confront it in a violent way. "The work of Christ is not only a saving work, but a transforming work."

Stoltzfus directed the group to a study resource now being published, *Justice and the Christian Witness*, which both the General Conference and Mennonite Church have recommended for congregational use.

Section member Atlee Beechy observed that the group agrees on the importance of witness for justice, but "the courage to implement is what is really hanging us up."

The section called for staff and executive committee to "give aggressive leadership for the important task of biblical understanding and of actions in the field of justice."

Other section business included review of annual plans and budget, and approval of special peace assignments for John Howard Yoder, relating to World Council of Churches and Central American churches; Marlin Miller, Eastern Europe; and Ron Sider, peace and justice dialogue in evangelical circles.

The three officers were each elected to another one-year term: Frank Epp, chairperson; Kathy Royer, vice-chairperson; and Hershey Leaman, secretary. *Kristina Mast Burnett*

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Two more graduate-level theological courses will be taught this academic year in the Newton, Kansas, area. Pastors and lay persons are welcome to enroll. Offerings include an interterm course entitled "Luke-Acts: Participating in the Purposes of God" to be taught by George Brunk III, dean of Eastern Mennonite Seminary. The course runs 4-28 January. "Contemporary Theology" taught by Duane Friesen, professor of Bible and religion at Bethel College, North Newton, Kansas, will meet Monday evenings, 7:00-9:30, 8 February-10 May. To apply contact Dotty Janzen, 215 South Date Street, Hillsboro, KS 67063; 316/947-2270.

Myron S. Augsburger will teach in the 4-22 January interterm at Associated Mennonite Biblical Seminaries, Elkhart, Indiana. Augsburger will teach "Understanding and Communicating Our Faith." Other course offerings and teachers include: Gospel of Luke, Howard Charles; Petrine Epistles and Jude, Erland Waltner; Christian Thought and Its Social Expression Since the Reformation, visiting teacher Theron Schlabach; Program and Curriculum Resources, Ross T. Bender; and Washington Seminar (one week, coordinated by Roelf Kuitse). To apply, contact Glen Roth, AMBS, 3003 Benham Avenue, Elkhart, IN 46517.

Chicago Mennonite Learning Center officially opened

Chicago, Ill. — A dedication service was held for Chicago Mennonite Learning Center (CMLC) on 18 October at Lawndale Mennonite Church, where the school opened this fall in the lower level.

Joe Richards, co-pastor at Lombard Mennonite Church, challenged the 200 who attended the service with the importance of building a strong foundation in the lives of children. Major portions of the service were translated into Spanish.

One highlight of the moving service was a song by the CMLC choir in which the children introduced their fellow students. During a response time one person commented that the children attending the school now were not even born when concern for a Mennonite school in Chicago was first expressed. An open house after the service gave an opportunity for viewing the classrooms. Refreshments were served which had been made in practical arts classes.

Eighteen children from eight Chicago Area Mennonite (CAM) congregations are enrolled in grades 4-7 at CMLC on Chicago's West Side. A vision that began several decades ago among Mennonites in Chicago has become a reality. This unique approach to Christian education brings together a staff and student body which reflects the ethnic diversity of CAM. Lee Hochstetler, chairperson of the CAM education committee, commented, "The CAM churches have not been able to keep many of their youth due to the pressures and influences they face in our public schools. CMLC is one step we are taking to remedy this problem."

CMLC's program has been carefully planned to meet both Illinois and Chicago Board of Education requirements. While CMLC stresses academic excellence, the building of moral character and spiritual life is also being affirmed through personal interaction by the staff with the students. Local congregations will be strengthened as their children participate daily in an environment where they have the opportunity to develop intellectually, physically, spiritually, and socially in the manner of our Lord who "grew in wisdom and stature and favor with God and man."

Ponce Cooke, a teacher aide at CMLC, assists a student.

Basic academic studies will receive priority, although the curriculum is also strong in Bible and music. Woodworking and cooking are examples of skills taught in the practical arts classes. Physical education takes place several blocks away at the Chicago Boys' Club.

"Within the context of our fairly extensive, semidepartmentalized curricular schedule, students and staff at CMLC are experiencing growth and an increasing sense of school family," notes Karen Ewert, CMLC administrator and homeroom teacher for sixth and seventh grades. Transportation is provided for most of the students, who come from six different neighborhoods.

Volunteers from CAM congregations spent hundreds of hours preparing the facility during August. Large movable walls and cabinets were constructed, library shelves were built, and additional lights were installed. Electrical supplies valued at $2,300 were donated by two area companies.

The board is currently studying the feasibility of developing a complete high school program in the future. A long-range vision includes adult education and an urban training center. CMLC has received strong affirmation from individuals and congregations throughout the Central District (General Conference) and Illinois Mennonite (Mennonite Church) conferences, the two major bodies which support Chicago Area Mennonites.

Tuition, which covers less than one third of operating expenses, has been set at $700 per year. *Gary Martin*

Principal needed

Elim Bible Institute, Altona, Manitoba, is accepting applications for the position of **principal**. Responsibilities include administration and teaching. Position to begin in summer 1982.

Applications for **teaching positions** for 1982-83 also are being accepted. Candidates for both should direct inquiries and applications to:

Walter Franz, Chairman
Elim Bible Institute Personnel
Box 120
Altona, MB R0G 0B0.

A Presbyterian grandmother is urging grandmothers all over the country to send photographs of their grandchildren to President Reagan. On the back of each photo, she suggests writing, "Please don't let my grandchildren be the last generation." A letter should accompany the photos, calling for an end to nuclear weapons testing, production, and storage. For information on the idea, contact Lu Gaut, 762 Queen Street, Pottstown, PA 19464.

Robert Kreider and Atlee Beechy left 12 November for a 2½-week administrative visit to the People's Republic of China. Purposes include a review of (1) last summer's teaching of English seminar at Shenyang, (2) current SST program at Chengdu, (3) current teacher-exchange efforts, and (4) additional exchange possibilities through a broadened inter-Mennonite participation. Goshen (Indiana) College has developed and carried these program relationships in the past but is urging other Mennonite agencies to become involved.

Chad recovering from war

N'djamena, Chad (MCC) — At least five Protestant churches with a combined attendance of close to 600 continue to function here in the war-ravaged capital of Chad. But almost all other church buildings stand empty, missing roofs, doors, and windows.

The good news-bad news situation for the small Christian community reflects the condition of the city as a whole, according to Mennonite Central Committee Chad director Eric Olfert of Winnipeg, Manitoba, who is presently working in northern Nigeria. Few if any are starving, but many are underfed. Acts of personal violence have decreased, but thievery remains a major problem. Small traders are flourishing, but the economy as a whole "is still stuck at zero."

Olfert visited Chad in late September to learn firsthand about the present situation and explore possibilities for MCC assistance to the country. He and his family were serving in Chad in March 1980 when civil war forced MCC to suspend its program there.

Most of the fighting ended in late 1980, when soldiers loyal to Moslem President Goukouni Woddei overpowered rival Moslem forces with the assistance of Soviet-armed troops.

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What Is Evangelism? Evangelical, Ecumenical, and Roman Catholic Directions. Stephen Neill, Oxford, England.

JANUARY 25-29
The Cry of My People: A Latin American Perspective on Mission in the Americas. Mortimer Arias, Claremont School of Theology.

FEBRUARY 15-18
Christian Mission and Multinational Corporations: Friends or Foes? George Ogle, Philip Wogaman, Sr. Amata Miller, I.H.M., Carl E. Taylor, M.D., and others. Joint seminar with the Continuing Education Center of Princeton Seminary, *at Princeton.*

FEBRUARY 23-26
Middle East Mosaic: Today's Christians in a Muslim World. Norman A. Horner, Associate Director, OMSC.

MARCH 2-5
The Biblical Basis for Mission. Gerald H. Anderson, Director, OMSC

MARCH 9-12
Planning Strategies for World Evangelization. David M. Howard, Evangelism Explosion International.

MARCH 16-19
Mission in Post-Industrial Japan and Korea: Lessons for Global Witness. James M. Phillips, Tokyo Union Seminary and San Francisco Seminary. Joint seminar with Maryknoll Mission Institute, *at Maryknoll, N.Y.*

MARCH 22-26
Working Together Across Cultures: Cooperation in Church-Mission Relations. Linwood Barney, Alliance Seminary, and Donald Larson, Bethel College.

MARCH 29-APRIL 2
African Independent Churches: Case Study in Contextualization. Donald Jacobs, Mennonite Christian Leadership Foundation; former Mennonite Bishop of Tanzania.

APRIL 13-16
Christianity and Other Religions: An Evangelical Assessment of the Record. Everett N. Hunt, Jr., OMS International.

APRIL 19-23 and APRIL 26-30
Urban Evangelism: Key to World Mission. Two-week intensive seminar. Each week is a separate unit, but together they give a comprehensive survey of the urban situation in world mission. First week theme: "The Gospel in Third World Urban Contexts," Roger Greenway and Howard Snyder. Second week theme: "The Gospel in North America's Urban Contexts," William Pannell and Raymond Bakke.

MAY 4-7
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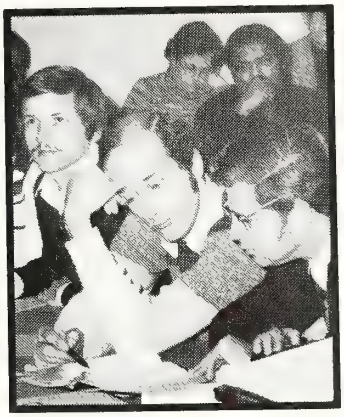

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Gerald H. Anderson, *Director*
Norman A. Horner, *Associate Director*

Linda Schmidt, MCC US worker from Walton, Kansas, who serves as director of the New Orleans chapter of Bread for the World, was one of 40 agency representatives who spoke at a Solidarity Day rally at a downtown square in New Orleans, Louisiana, 27 September (see right). The groups involved in Solidarity Day were uniting their efforts to communicate concern to President Reagan over the human impact of federal budget cuts to the poor. Reagan was visiting the city the following day to address an international meeting of police chiefs.

RECORD

CALENDAR

28 January 1982 — MCC US annual meeting, Milford, Nebraska

29-30 January 1982 — MCC annual meeting, Henderson, Nebraska

21-23 January 1982 — MCC (Canada) meetings, Winnipeg, Manitoba

5-8 February 1982 — Council of Commissions, Newton, Kansas

22-24 April 1982 — Congress on Urban Ministry, Chicago, Illinois

Canada

28-30 January 1982 — Canadian Council of Boards, Winnipeg, Manitoba

12-14 February 1982 — United Mennonite Churches of British Columbia, Peace Church, Richmond

19-21 February 1982 — Conference of Mennonites in Manitoba, Altona

19-21 February 1982 — Conference of the United Mennonite Churches of Ontario, Stirling Avenue Church, Kitchener

26-28 February 1982 — Conference of Mennonites in Saskatchewan, Martensville

12-13 March 1982 — Mennonite Conference of Alberta, Calgary

Central

25-28 March 1982 — Central District Conference, Middlebury, Indiana

16-18 April — General Conference Christian writers' workshop, Bluffton (Ohio) College

MINISTERS

Kenneth Berg and *Ron Classen* were commissioned 13 September as a part-time interim ministerial team at Community Church, Fresno, California.

Tim Epp was installed 31 May as pastor at Grace Church, Dallas, Oregon.

Bruce Friesen, a student at Conrad Grebel College, Waterloo, Ontario, has been installed as youth pastor at W-K United Church, Waterloo.

Lauren Friesen was elected interim worship coordinator at Fellowship Church, San Francisco, California.

Lowell Gerber has begun a pastorate at Olivet Church, Clearbrook, British Columbia.

George Hoeppner has begun a pastorate at Bethel Church, Aldergrove, British Columbia.

James Hollywood was ordained 23 August as pastor at Glendale Church, Lynden, Washington.

Roger Pierce was licensed 1 November at Emmanuel Church, Salem, Oregon.

Dick Rempel has been appointed minister of the United Mennonite Churches of British Columbia, effective 1 January 1982.

Jake Thielman and *Daryl Crocker* were installed 6 September as associate pastor and youth worker, respectively, at Cedar Valley Church, Mission, British Columbia.

WORKERS

Joe Augspurger, Meadows Church, Chenoa, Illinois, has joined the staff of Campus Crusade for Christ International, working in the purchasing department of the organization's headquarters in San Bernardino, California.

Holly Bell, First Evangelical Lutheran church, Galveston, Texas, has begun a two-year term with Mennonite Voluntary Service (MVS) as a HOPE community worker in Markham, Illinois. She earned an MS in social work from the University of Texas at Austin. She is the daughter of Dan and Anne Bell of Houston, Texas.

Augsburger

Bell

Buller

Eichhorn

Tim Buller, Bethel Church, Mountain Lake, Minnesota, began a six-month MVS term as a home repair worker in Wichita, Kansas, in September. He spent one year studying Bible at Northwestern Bible College, Roseville, Minnesota. His parents are Wilmer and Darlene Buller of Mountain Lake.

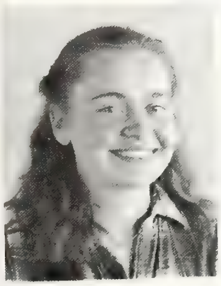
Brian Dyck, First Church, Burns Lake, British Columbia, and *Melvin Wiens*, Ebenfeld Church, Herschel, Saskatchewan, are serving six-month terms with Mennonite Disaster Service. They have been assigned to the Miami/South Florida Cuban-Haitian MDS Refugee Housing Project.

Donald Eichhorn, Arvada (Colorado) Church, a carpenter with six years of experience, has been posted to the

South African military authorities sentenced detained conscientious objector Charles Yeats to seven days solitary confinement for refusing to wear a military uniform. Yeats could face repeated periods of solitary confinement if he continues his refusal. Reportedly, authorities allowed Yeats only a T-shirt, gym shorts, and study books in his cell. Anglican officials have appealed on his behalf. Yeats is an Anglican who was working with the church in Namibia before his detention. In May he began serving a one-year sentence at the Voortrekkerhoogte detention barracks near Pretoria for refusing to report for military training.

A mammoth religious festival is being planned for the city of Ottawa, Ontario, to take place in May 1982, according to Lorena Warnock of the Ottawa Mennonite Church. Participating churches include Anglican, Baptist, Lutheran, United, Presbyterian, Roman Catholic, Mennonite, and Salvation Army groups. Under the theme "Together in Hope," the ecumenical festival will feature workshops on a wide range of topics, among them women's issues, science, corporate spirituality, and Third World relations. The organizing group, Christian Churches of the Capital Area, hopes that up to 25,000 persons will attend.

Close to 100,000 black slaves are still working for lighter-skinned masters in the nation of Mauritania, according to a recent study by the United Nations Human Rights Commission. Most of the slaves are blacks picked up near the border of Senegal. They are owned by Moors, the light-skinned group that holds power in this northwest African country. Officially, the slave trade is against the law, but public officials, many of whom own slaves themselves, refuse to enforce the relevant legislation.


Fenn

Flaming

Graber

Haines

Hallstein

Heinrichs

Latino Youth Home Repair project in Chicago, Illinois, as a home repair worker under MVS. He is to serve one year. He is the son of Hugo and Donna Hildbrand of Arvada.

Marilyn Fenn, Fullness of God, Holden Village, Chelan, Washington, began a two-year MVS term in October as a peace worker with Loaves and Fishes Peace and Justice Center and Hospitality House in Ames, Iowa. She will also serve as an associate with Iowa State University students and faculty on peace issues and curriculum possibilities. A 1979 graduate with a BA in English and religion from Pacific Lutheran University, Tacoma, Washington, she is the daughter of Carroll and Idelia Fenn of Curtis, Washington.

Allen Flaming, North Leamington United Church, Leamington, Ontario, has begun a one-year MVS term as an aide for the developmentally disabled at Dunbar School in Oklahoma City, Oklahoma. He attended Wilfrid Laurier University, Waterloo, Ontario, during the 1980-81 year. His parents are Henry and Elsie Flaming of Leamington.

Marlene Graber, Salem-Zion Church, Freeman, South Dakota, began a one-year MVS term as a preschool and recreation teacher at Yarrow Garden Apartments in Arvada, Colorado, in August. A 1980 graduate with a BA in instrumental music from Augustana College, Sioux Falls, South Dakota, she is the daughter of Hilbert and Erna Graber of Marion, South Dakota.

Karen Haines has accepted a two-year MVS assignment at the Seattle (Washington) Day Nursery. A former camp counselor, she graduated from St. Olaf College, Northfield, Minnesota, with a BA in social work in 1981. Her parents are Merle and Frances Haines of Seattle.

Susan Hallstein, Smithtown (New York) Baptist Church, has been posted to a year of MVS service at Hopi Mission School in New Oraibi, Arizona, as a kindergarten teacher. She is a 1981 graduate of Nyack (New York) College with a BS in elementary education. Her parents are Edward and Virginia Hallstein of Smithtown.

Barb Heinrichs, Bethel Church, Winnipeg, Manitoba, has begun a two-year MVS term as program coordinator at the Barth Hotel, a facility for senior citizens, in Arvada, Colorado. She studied for a year at Winnipeg's Red River Community College. Her parents are Peter and Helen Heinrichs of Winnipeg.

Kehler

Shultz

Bonita Kehler, First Church, Bluffton, Ohio, has begun a two-year MVS term as a teacher at Hopi Mission School, New Oraibi, Arizona. A 1980 graduate with a BA in elementary education from Bluffton College, she has taught multihandicapped children. Her parents are Neil and Eileen Kehler of Bluffton.

Ingrid Schultz, Sherbrooke Church, Vancouver, British Columbia, has begun a salaried position with Mennonite Central Committee as assistant director of personnel services at MCC (Canada) headquarters in Winnipeg. She previously served in MCC as a teacher in Bolivia. She has a bachelor's degree in education from the University of British Columbia, Vancouver, and has studied theology at Regent College in Vancouver. Her parents are Sigmund and Annie Schultz of Vancouver.

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Nonviolent lesson from Poland?

William Keeney

At this writing, the situation in Poland is far from resolved. But to date it is an interesting example of a nonviolent reform. It is in contrast to what happened in Hungary in 1956 and in Czechoslovakia in 1968.

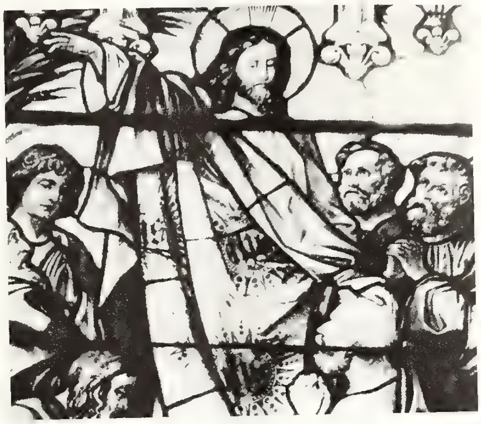
In Hungary the people attempted a violent revolution to bring about political, social, and economic change. It was crushed ruthlessly by the Russian military. The people were humiliated and disheartened by the defeat. The consequent suppression left the people worse off than before.

In 1968 Czechoslovakia moved to reform. The Russians invaded with military force as they had in Hungary. The people did not turn to violence except in a few isolated instances. In general the people resisted by a refusal to cooperate. They changed street signs. They noted the license number of cars of Russian agents so that Czech leaders whom they were seeking could go into hiding when these cars came. Hidden transmitters broadcast directions to the people encouraging nonviolence.

The Czech people were suppressed, and the limited freedom they had attained was taken away. But the people retained a sense of dignity, and the defeat was not as quick, as crushing, or as costly in human suffering as for Hungary.

Poland is going through a similar experience. The people seek greater freedom and general improvement. They have used strikes, demonstrations, and negotiations as their primary resistance. They have asserted both a loyalty to Poland and no desire to change the political order, though their actions have brought about several changes in the government.

So far the USSR has chosen not to intervene militarily. It has made threatening noises. It has carried on military maneuvers with dark overtones that have given clear warnings of what might happen.



This stained glass window depicts the ceremony when Jesus gave Peter the keys to the kingdom of heaven. The church has played a delicate but significant role throughout the upheaval in Poland. We may all need to learn a lesson in nonviolence from the church in Poland.

Why has Poland made broad changes such as the establishing of free labor unions and the call for free elections without military reprisals? Is the difference between Hungary and Czechoslovakia only a result of time? Is the USSR regime maturing and gaining confidence that some measure of change is necessary and can be accepted? Is it a different world situation in which the USSR dare not or at least does not want to incur the disapproval of world opinion, especially after the Afghanistan invasion, from which it received so much adverse reaction, even from socialist countries? Is it a difference of geography, particularly since Poland has no border with East and West Germany as Czechoslovakia did or with Austria as Hungary did? Is Poland less likely to try to escape the Soviet orbit and identify with Western Europe?

Or have Polish workers been able to defy the USSR leaders because of the tactics they have used and their broad support in the society?

The Polish Communist Party is a small minority in the country. The population is about 98 percent Roman Catholic, according to some reports, and remains staunchly religious despite official opposition.

Poland may show the truth of the contention of many nonviolent advocates that a government cannot rule without the consent of the governed. The economic problems of Poland are severe. They can scarcely be solved without fairly full support of the labor force. The protests have had such widespread participation that any action which would lose the support of so large a segment of the society would make the problems harder to solve.

The church has played a delicate role in the conflict. It shows how effective the church can be in political, social, and economic change and the striving for justice. Public statements by church leaders as well as the actions of lay people under church influence are important factors in the Polish situation.

In any event, the Polish developments bear close watching. If the people can make change without resorting to violence and without military invasion, it will be worth careful study. Out of the process we may be able to discern how large-scale social and economic change can be made despite an oppressive government. The use of strikes, boycotts, demonstrations, and negotiations seems to be more successful at this point than more direct and violent revolutionary changes.

If the Polish people are not successful in carrying out changes without a Russian invasion, it is hoped that they will do even better what the Czech people tried. They may find creative ways of resisting nonviolently and discover surprising effects in God's economy for the faithful.

William Keeney is visiting assistant professor of integrative change in the Center for Peace Studies, Kent State University, Kent, Ohio 44240.

LETTERS

Each day is adventure

I just read the editorial on "Opening Our Spiritual Windows" (20 October issue). I am often tempted to pull in and let the routine of life take over rather than see each day as an adventure in new territory on my spiritual pilgrimage. I needed this reminder.

Thank you for sharing so openly about your son's death and your pilgrimage. How I wish more people were open with their grief, for then it is that we can share another's pain in a healing way. God be with you and your family. *Dan Steiner, 14471 CR34, Goshen, Indiana 46526*

2 November

Workers in our institutions

Many constructive thoughts were expressed by Helmuth Klassen in his article "Prophetic Congregations" (20 October issue). I comment on point #4: "In a time of organized labor we must continue to build the 'second mile' concept in staff who serve our institutions." It would be good to hear him expand on this subject.

Organized labor is certainly beginning to see the health-care field as the nearly untouched gold mine that it is. This is to be avoided.

I feel that staff in our institutions are often going the second mile now. At times they are told they should work for less pay and benefits than in secular institutions since this could be considered a service. And truly it is a service to the body of Christ, the church. Many do care for our aged because they want to serve the Lord.

But a commitment to service does not pay bills. A large percentage of workers in our institutions — nursing assistants, dietary, and housekeeping — are on the lower echelons of the pay scale. They work Sundays and holidays, doing backbreaking work. When they go to buy groceries and fill the car with gas at the local store, no one asks if they work at the *home* so as to give them a discount. The electric company does not ask if they work for minimum wage at a nonprofit nursing home before making out the bill.

I hesitate to call our institutions exploitive, but sometimes it appears so. We must be sure to give "care to the caretaker" and recognize real human need.

We must find a way to continue caring for those who cannot care for themselves. This is a time for serious creative thinking. No one wants to become rich at the expense of the sick and aged; more money is not always the answer. But a living wage for nonprofessionals is essential.

Perhaps we should establish voluntary service units at our nursing homes. This is how we care for children in day care. Or perhaps children whose parents work in our institutions and/or those students who try to earn college money at such places, should pay lower tuition at our colleges. Any other ideas? *Judith Unruh, Box 108, Hillsboro, Kansas 67063*

4 November

Be careful in reporting

For my wife and me, living in a Mennonite-less environment in Cameroon, Central Africa, receiving *The Mennonite* every week is a treasured way to keep in touch with our religious roots and our home church.

Your news note comments on the birth control drug Depo-Provera (31 March). It is true that this birth control method is widely used in the Third World. But to point out that it is extensively used on black women in South Africa without pointing out that it is approved for use by the British Government and is widely used by white women in Great Britain gives an unfair and sinister slant to the issue. Similarly, to observe that the contraceptive has been shown to cause cancer, without pointing out that the cancer caused by the drug was in beagle dogs, and then when they were given massive doses only, is unbalanced reporting.

There are several individuals and groups waging an all-out campaign against Depo-Provera by accentuating the negative side of the issue. But there is also a strong case that sensitive, concerned people can make in favor of Depo-Provera use. Even the US-FDA, in its decision not to approve the drug for general use in the US, observed that in some countries where the risks of childbirth were much higher, a weighing of pros and cons might conclude in favor of its use.

I certainly don't expect the staff of *The Mennonite* would have an authority on Depo-Provera. My only suggestion is that in reporting of this nature, it might be worth the time to phone someone who is familiar with both sides of an issue to help you evaluate the fairness and accuracy of a news item being considered for publication. *Raymond Martin, Yaounde/AID, Department of State, Washington, DC 20520*

9 November

Editorial assistant's note: See "Letters" (6 October issue) for clarification on this item.

Alcohol and Mennonites

I am pleased to see the articles on the use of alcohol. I have no difficulty with the response of those that see the use of alcohol as being a personal moral question (13 October issue). The basic Christian morals are all dependent on personal decisions. However, there is a big gap between "personal moral question" and "social ethics." My concern is not non-Christian social ethics but the ethical stance of our Mennonite churches. I don't have to repeat the statistics of misery and death from car accidents, medical effects, and family problems caused by the use of alcohol. I think we all agree that the church in its policy and thinking can't be indifferent to this effect. Education, as emphasized in the article, is good and important. Both Bethel College and Goshen College had an alcohol and drug abuse education week. Congratulations.

I think the best way to make my last point on church stance clear is to compare the taking of life with the use of alcohol and the taking of life in war. The Mennonite church is clear on its stand for nonresistance. But more people are killed by alcohol (car accidents, medical illness, and misery in families) than by wars. To me, personal salvation for Mennonites is so interwoven with nonresistance that it can't be separated. I think the use of alcohol should be the same. Oh, no, I'm not saying nonresistance and non-use of alcohol mean salvation. For those who can't agree with this, I don't know why one would want to be a Mennonite. I think we as Mennonites should have a clear stand on this. Be tolerant with the sinner — I'm one, too — but be clear and firm against the sin. That is the stance the church should take, and of course, teach, teach. . . . *John R. Schmidt, MD, Tres Palmas, Casilla 166, Asuncion, Paraguay*

6 November

MEDITATION

A shopping alternative

If you want to avoid crowded stores and like homemade gifts, try Christmas shopping at nursing homes, retirement homes, or senior citizens' bazaars and centers. Our family purchased quality gifts and gained new friends by doing a portion of our Christmas shopping at those places.

When you make a purchase, be prepared to spend time listening to how the person made the item. Listening to the elderly gets stimulating when you realize the handicaps they overcome to pursue hobbies. Talking with them can be as important as paying for the products they make. The man who made a wooden pendant I purchased said, "I do not have feeling in my hands."

Noting the fine finish on the wooden violin, I asked, "How do you know when the wood is smooth?"

"I rub my hand over the wood until it squeaks." Sensing my willingness to listen, he continued talking for the remainder of the hour until the bazaar closed.

The elderly enjoy talking about their hobbies. Some may be physically handicapped and unable to leave their residence. You may be one of the few contacts these persons have outside their living quarter. This is especially true in cold weather.

Another person at a retirement home made leather and wood products such as belts, billfolds, coin purses, cutting boards, games, and whistles. We ordered several items from him, and before the items were completed he was hospitalized and his foot had to be amputated. He still managed to have our order ready in time for Christmas. This man was so glad for our visits, he kept showering our children with gifts he had made. He also enjoyed telling us how he secured an old grocery cart to keep his crafts separate from other persons' crafts in the workshop.

The variety of items we found for sale ranged from children's toys and clothing to Christmas tree ornaments and small pieces of furniture. Prices were reasonable and quality was excellent.

Shopping at retirement homes and senior citizens' centers and bazaars is time consuming. It does avoid crowds, is economical, and provides a unique way of making new friends. Most important, it is a way to brighten the Christmas season of someone who may be lonely. You'll be pleased to discover how these persons will enrich your holiday season.

Donna Lehman

Abuse of children

One day as the neighbor's little second-grade boy was walking by on his way home from school, I noticed the cut above his left eye. I said, "Johnnie, what happened to your eye?"

He said, "Dad threw his keys at me."

I asked, "Why?"

He answered, "I didn't close the door right."

That may not sound too serious, but for little Johnnie it was not only one more incident that lowered his sense of self-worth. It also taught him to respond to disappointment in a violent way. The effects of child abuse—whether it is in the form of one or two major incidents or a continual putdown—are much the same, and the damage has long-term consequences.

The problem is that the happening may be in the past, but the hurt is in the person now. Time alone does not seem to heal childhood hurts.

For self-protection the abused child either becomes compliant or defiant.

The overly compliant person has a tendency to suppress all feeling and thus experience depression. They try hard to do everything exactly right and to please everybody. The defiant individual will retaliate and often repeat the abuse done to him. He or she rebels against authority. The one tends to accept all the blame on self while the other blames everybody else.

"Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord" (Ephesians 6:4). "Fathers, do not embitter your children, or they will become discouraged" (Colossians 3:21).

Children need unconditional love in the context of clearly defined limits. Maturity results where parental modeling is consistent with loving discipline.

Norman J. Schmidt

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Lois Thieszen Preheim, Route 3, Box 94, Aurora, Nebraska 68818, a member of the Bethesda Church, continues her series based on special studies done at Mennonite Biblical Seminary.

Meditations this week are by Donna Lehman, 3213 Ponema Court, Fort Wayne, Indiana 46815; and Norman J. Schmidt, 25 East Swamp Road, Quakertown, Pennsylvania 18951.

Gordon Houser works as editorial assistant for *The Mennonite* and is a member of New Creation Fellowship.

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EDITORIAL

The ministry of presence

Each of us needs companionship. In spite of the push of society, of schools, of TV, of teachings in our churches, we need the presence of others.

So much of what surrounds us seeks to deny this need. We are to be strong, independent, self-reliant. Yet at times, even with others, we are afflicted with pangs of loneliness.

James J. Lynch, in *The Broken Heart: The Medical Consequences of Loneliness*, shows how human companionship affects our hearts. From clinical studies he demonstrates the ways in which a person's health is directly influenced by the presence of another person. He looks at the close correlation of premature deaths with "alienation, intense loneliness, social isolation, and the lack of social support."

People often suffer heart attacks and die within a short time period of a loved one's death. Single persons stay in hospitals longer and visit the doctor more frequently than married persons. Recovery from illness is quickened or slowed, depending on the amount of human contact.

I know the feeling of being alone when sick, without the prospect of being visited soon. Having someone there — or even available — reduces the intensity of my illness.

The act of church-going is healthy by itself. Simply being together with others who share a (somewhat) common purpose, singing together, and chatting with one another each week lowers the risk of premature heart failure. But many in our congregations, and many more outside, carry weights of sorrow, despair, and longing for friendship during the week.

You who read this have people in your church, within your circle of friends, or possibly among your family members who at times feel a desperate need for someone to be with them. Likely, you feel the same need.

People who are lonely are not necessarily alone, though it's probably the case. And they are likely not looking for counsel, though they may need some of that. But what they need most urgently is someone to be with them. And the quality of that presence is also important. A quiet, listening spirit and physical touch are most helpful.

This ministry of presence is one of the most urgent needs in our society. The leading cause of premature death among adults in the United States and Canada is heart disease. And a leading cause of heart disease is loneliness.

Who are the lonely who need our presence? The grieving widow or widower, the teenager who has few friends, the nursing home resident whose family lives far away, the divorcee laden with guilt, the prisoner, the person next to you. Actually, all of us need the loving presence of one another, which conveys the presence of our Lord. ". . . as you did it to one of . . . these . . . you did it to me. . ." (Matthew 25:40).

Lynch sums it up: "We must either learn to live together or increase our chances of prematurely dying alone." *Gordon Houser*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:45 15 DECEMBER 1981

Room for me

Fern Pankratz Ruth

Is there room at the manger
for me, just for me?
I come as a stranger,
To welcome, to see.

Holy angels sang paens
Of peace and goodwill;
Throughout endless eons
Their song will not still.

Lord, you know I'm not holy,
Is there room for me?
Is there room at the manger
For me, just for me?

Faithful shepherds were staying
To tend to their sheep
To keep them from straying
Into trouble's deep.

Lord, you know I'm not faithful,
Is there room for me?
I come as a stranger,
To welcome, to see.

Magi, noble and wise, led
By love's greatest light
To God's great surprise, sped,
Rejoiced in the sight.

Lord, you know I'm not noble,
Is there room for me?
Is there room at the manger
For me, just for me?

All the beasts, all the holy,
Found room to be there,
All the highborn and lowly,
Joined spirits in prayer;
And there's room for a stranger
To welcome, to see,
There's room at the manger
For me, just for me.

ELKHART
DEC 17 '81

"Can anything good come out of Nazareth" (John 1:46). Yes, there can. Jesus came out of Nazareth.

The above photo by Jim King (MCC) is of a nativity scene created by Reuel Detweiler. He fashioned it out of a tree felled during the spring 1976 ice storm in Saginaw, Michigan. Reuel picked up the wood while part of a Mennonite Disaster Service unit. Something beautiful was created out of a disaster.

It could happen to you in this Advent season.

Churches in the cities have adapted to noises of traffic, horns, sirens, and many other city sounds. Is it really so difficult for us to adjust to children's noises in our worship services?

Lois Thieszen Preheim

Let's be families

Some congregations have developed a system of junior readers to read a Bible passage in morning worship. Such readers must be schooled in the art of reading and how to get the best out of the church amplification system. Neither of these skills comes naturally. As children advance in reading skills, they will be glad to take part in responsive readings. As with music, children will contribute best in congregations where adults give an enthusiastic lead.

Hymns and music are often caught between two extremes. There is increasing recognition that we all need roots — signs, symbols, and stories which tie us to our history. On the other hand, there are growing numbers of young people and adults who seem to want to sing only modern upbeat hymns, folk hymns, and choruses. Both schools of thought have their points, and the best way to go is to have a balance. There should be an integration of the old and the new, of adult hymns and children's hymns. Hymns are an acquired taste, and children cannot be expected to take to them naturally. However, children will come to love them, given exposure of a positive kind over a period of time. Given the right introduction and atmosphere, children will come to know and love hymns, and these will become to them important bearers of meaning. Singing with enthusiasm does much to influence the young people and children as to how they feel about given hymns. The adults can learn much from the songs of today's youth. These often express the sentiments and hopes of present-day Christians. It is appropriate that both are a part of the worship service.

Children in the worship service have been viewed — in my previous two articles — as intermittent contributors to the service. Singing in choirs; being host greeters as *families*; ushering; sharing drama, art, and creative movement; reading and praying; and preparing flowers or banners for the worship service all contribute. When they are involved, they are more than spectators. We do not place great value on those things which allow us only to be spectators. This is particularly true of what happens within the family of the church. We want the children to have an opportunity to invest their love, time, and energy in the worship event and in the people of the congregation. The value of being a helper cannot be underestimated in terms of a child's feeling needed in the church family and realizing he or she has something to contribute. It is a natural step then for

"A worship service that provides regular opportunities for children to be seen and heard as they communicate their points of view and interpretations will grow in the warmth of the congregation."

children to look forward to doing more and taking on more responsibility as they grow older.

While not wanting to see this type of participation eliminated, it would be well to see children's contributions only as part of a larger pattern. The underlying philosophy of congregations having the *will to worship with all ages* needs to be there. Where significant adults, parents, and friends make it constantly clear it is important to *them* that the children are present throughout the worship service — where the children feel wanted and valued — in that gathering and on that occasion this philosophy will come through. This will also be felt where from time to time throughout the flow of the worship some acknowledgment is given to the presence of the children.

To be effective, this acknowledgment must be many-sided. It should include a warm welcome to the children when they enter the church, a feeling of welcome from those who sit around the family, and a smile or nod of welcome from the minister. Adults need to convey to the children that participation in this worship event is of central importance to them (the adults). Children should receive the message that, although much of the meaning of the worship may escape them now, there is an expectation that its importance and meaning will become clear to them in the future.

A worship service that provides regular opportunities for children to be seen and heard as they communicate their points of view and interpretations will grow in the warmth of the congregation. A pastor, preaching on the transfiguration of Christ, had asked several children to draw pictures of their impressions of Jesus. No two were alike, and he involved the children in the theological essence of the morning message.

What about participation in the communion service? An early Anabaptist, Peter Riedemann (1506-1566), in his book *Confession of Faith*, indicates his understanding that communion is Christ's intention — as he broke bread with the disciples — that they must be ready to bear the likeness of this death if they would partake of his grace and become heirs of God. This reflection comes from Paul's writing, "We are heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be raised to glory with him."

Children of that community were put into schools after they had been weaned. Sisters appointed by the church cared for them until age five or six. They were then entrusted to a schoolmaster until the stage where they could be taught to work. When they had thus been educated and had learned to know and believe in God, they were baptized upon confession of their faith. Riedemann's understanding of the meaning of communion and the practice of the church and child/parent relationships does not encourage one to speculate that the children fit into the communion and worship patterns of that day.

Having children participate in communion becomes a congregational matter. Since communion is a special evening service in many congregations, this aspect of children participating hasn't been considered. Where it is a part of the worship service, communion is celebrative and the expression — of those who partake — is one of joy. When families come forward to receive communion, younger children could be blessed by the pastor as he places his hand on their heads. Perhaps a little visiting could take place with the child before the blessing. A service such as this would become one of celebration, thanks to the beaming, blessed children.

The theory of *not* sharing communion with children can have a tinge of rudeness. Eating before others without offering to share is considered rude in every other occasion of life. Some churches leave it up to the children to decide when and if they wish to partake. One family interviewed shared how their family received the elements. When the children were small, they would partake of the bread. As the children grew to be junior high age, there was a natural refraining from partaking, but the family continued to go to the front together. Congregations need to give thought to the expectations of the participants. Children are sometimes involved in the serving or the holding of the bread.

The "elements" are natural teaching devices in that they are visible and concrete, using materials and experiences with which children are familiar. Realizing that children don't arrive at the stage of understanding symbolism until nearly junior high age (according to Piaget), one needs to remain flexible about the meanings conjured in the

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Children in worship resources

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The question of children at communion has come up repeatedly in church history. Currently, many denominations are once again seriously asking when and how children should participate in communion. Common Mennonite practice is to say they are eligible after baptism. But the question of Christian family "units" is the key issue which keeps bringing the subject back onto church agendas.

minds of younger children. As congregations are guided by tradition and an awareness of involving the total church community in this act of remembrance, perhaps a close bond can be formed. In the event of strong feelings arising from having shared communion with children, it may be well to leave the service as it has been until the philosophy of an all-age worship permeates the sanctuary. Children are very accepting and understanding when they understand why.

There is yet one other area to be touched on to clear the ground for new growth. The child-care arrangements of congregations reflect levels of toleration/acceptance of children and at what point in life they are actually accepted as a part of the worshiping community. For cry rooms adjoining the sanctuary — with a view effectively separated from the worship area by double glass windows — the mothers and little ones can be there without anyone else noting their presence. For enthusiasts of "adults only" worship, the cry room seems to be an ideal solution to the mothers and babies problem.

Some churches operate a nursery at the same time as worship. This is usually located in a room away from the sanctuary. Both of these child-care arrangements break up the symbol of family. Both of these operations withdraw more than babies from the worship service because the caretaking personnel ratio needs to be quite high. What happens when a generation of the people are removed from the worship service? Do babies and toddlers get the message that they are not wanted in church? Children are perceptive and are constantly reading and responding to their environment. These early readings of situations and reactions to people are formative in the development of the person.

It is interesting that churches in the city have adapted to sounds of traffic, sirens, horns, and other city sounds. Is it a matter of will what we are willing to accept for sound toleration? By having the nursery away from the sanctuary, the philosophy assumes the inability of little ones to get something out of the service and that it really is an adult affair; the inability of parents to worship with small children close at hand ("I don't get a thing out of it with the kids wriggling beside me"); an understanding of worship as something which mainly happens in quiet buildings where persons sit in rows and listen without comment.

From questioning this philosophy, a nursery-in-the-corner concept has arisen. Granted, it is unreasonable to expect toddlers and babies to sit still and quiet for an hour's service, but there is no reason why they should be banished to a distant nursery. A nursery corner can be set up right in the sanctuary. This is not an adjoining room with a glass partition, but a space within the sanctuary itself. It is carpeted and supplied with cushions, non-noisy toys, books, and a variety of art materials. In most cases the children stay with their parents during the first part of the worship service and move to the corner about midpoint. Parents may sit near to keep an occasional eye on their offspring. Children quickly get the idea of playing quietly, and adults find that sounds of small children playing happily are much less distracting than their whining (when forced to sit still) and the irritation of parental enforcers.

Grandparenting can also be a family nurturing feeling within the worshiping context. However, it can also be a delicate matter and has to be handled with sensitivity towards the parents' feelings. If a restless toddler is distracting the parents, a "grandparent" encourages the child to sit with him or her and, as necessary, quietly talks with the child. The child is able to move between his or her parents and the grandparent whenever the child wishes. In the case of a crying baby, the grandparent walks the baby in the back aisles or soothes the baby.

Being certain of family solidarity as well as church family solidarity would hopefully affect a child's sense of belonging and create a real desire for worship as he or she grows in understanding what it means to be a child of God. Involving all age groups in worship is essential.

Summary. It is my observation that we should keep doing what we are doing, but do it better. It may mean a different approach to the child as a person and a new kind of relationship between the child and the whole church family. Each congregation will need to decide what it means to be members that nurture children and hinder them not from the kingdom of heaven. *Last in a series of three articles* •

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Thomas W. Klewin

God comes through the cracks

All of us are busy people. We do not and cannot spend most of our time sitting and contemplating the heavenly. If we did, plans would not be made, errands would not be run, fields would not be cultivated, children would not be sent off to school, and the housework would remain untouched.

We know that as Christians we are to live out our faith by loving and giving to persons and needs in the wider community. We know more about this — our mission to touch the needs of the world both spiritually and physically — than we do about seeing God in the everyday. Without ever realizing the danger, we fall victim to the tendency to divide our lives into categories labeled "sacred" or "secular," "holy" or "worldly."

We expect the holy to be in places such as our church, when we practice our devotions, attend prayer meetings, read our Bible, or are engaged in the mission of Christ through the church or some Christian organization. We may even see God in nature as we watch a sunrise or a brilliant sunset, observe a flower painted in matchless hues by the Creator, or when, like David, we observe the heavens and are overcome by the matchless creativity and power of our God. Nature somehow stands apart and mysterious, a reminder of the God who made and watches over us as he does the rest of his creation.

But finding God in life as we encounter it every day is much more difficult. Perhaps it's because we don't look for or expect to find God in the ordinary, daily events and relationships in our lives. Nor do we look for him in life's irritations.

Yet we long for God to be present in this weary world, to be seen in how and where we spend our days. We may even long for a personal, life-changing vision, something out of the ordinary that tells us that as children of Christ we have seen the "holy" in a special sense, perhaps as Isaiah saw it in the temple. We pray for God's presence and then forget that God is in every person, every act, every event, that we cannot be separated from his presence in our lives. The Bible reminds us that there is no recorded message from God that he will ever leave us. Instead, it has story after story of his renewing relationships with us over and over. And we have the promise of Christ that he will be with us at all times, and this promise is valid for all Christians until the end of time.

Jesus blessed the widow for giving her mite to God's treasury. We would have expected him to give greater blessing to the big givers.
Christ often comes to us "through the cracks" of our usual thinking and expectation.

Our challenge then, as Christians, is not to find more time for the "holy," the "sacred," but to find the holy and the sacred by looking beyond the facades of persons, acts, and events to the presence of God in all these. We are, in a sense, to look for God through the cracks of our daily lives.

When people are hostile, rude, unfeeling, and uncaring toward us, when they push us out of the way in the supermarket or refuse to let us cross the street as pedestrians because they wish to keep driving at normal speeds, when they pass us on dangerous curves or hills, when they fail to open a door when we are pushing a shopping cart or have both hands full of groceries, we need to see them as the creations of God despite their actions.

Stubbornness, selfishness, inconsiderateness are indications of the absence of God. But at the same time we can recognize that behind these actions are reasons that may be understandable and, most importantly, forgivable. Let us trust goodness — Godness — to be there, and we can look for it.

Can we see through the cracks of the person who constantly criticizes others, of the individual who has few kind words to say about today's youth or even how they are being ministered to by the church? Can we view that individual as a person who may, perhaps, be looking for acceptance, may be indicating uncertainty of his or her own value, worth, abilities, and character? Can we then go one step farther and accept that individual with love and Christian understanding?

Can we see those who volunteer, whether members of our family or people stepping forward to help in a church or community project or program, but are inefficient, perhaps hindering rather than helping, as individuals blessed by God even if they are frustrating to us? Can we then thank them for their assistance?

Can we, even though we are not recognized or thanked for what we do, continue to work for the good of others and Christ's kingdom? Can we praise God for the opportunity and remember that those we help who have not responded may be like the nine lepers? Is the gratefulness of one person enough for us, and do we see through the cracks of this failure to recognize our efforts to find God?

Interruptions, frustrations, irritations come like cracks into our lives. Although they are annoying, sometimes they may also be channels through which we hear God, through which God speaks to us. Paul reminds us that the crucial issue is not what others do for us but rather how our faith is tied to love (charity), and that this love can turn all events to our good because "all things must work together for our good," even the frustrations and interruptions in our lives. One Christian worker put it like this, "Christ's presence comes with paste on her dress, in a trip to the grocery store made in haste, with those who cross their arms defiantly, in irritations as well as in joys."

And it is Christ who reminds us "that as you did it to one of the least of these my brothers, you did it to me." Looking for God through the cracks then becomes a matter of naming the presence of Christ in one another, in all our interactions with life and with people. •

MEDA: "Let's lead the way in discipleship"

Lancaster, Pa. (Meetinghouse) — Wedding talk hovered around the edges when some 500 Mennonites, General Conference Mennonites, Mennonite Brethren, and Brethren in Christ met here 12-15 November. Some of the talk had to do with an actual union; some was about a closer relationship many wished would take place.

The occasion was the conjoint annual conventions of Mennonite Industry and Business Associates (MIBA) and Mennonite Economic Development Associates (MEDA). The marriage came when delegates at the conventions voted to merge the two organizations.

The new group will be called Mennonite Economic Development Associates (MEDA). Its leaders are Milo Shantz (head of the old MEDA), who was elected chairperson, and H. Ralph Hernley (head of the old MIBA), vice-chairperson.

"This new organization is one which will use gifts," Cal Redekop, Cambridge, Ontario, said in a summary statement at the final session. Redekop edits *Marketplace*, a MEDA publication. "The old MEDA had people with the gifts of resources. The old MIBA had persons with the gifts of reflection. The new MEDA brings together both in a happy marriage."

Milo Shantz (left), president of the old and new MEDA, speaks with Floyd Fisher, the organization's founder.

Historically MIBA has been an organization of Mennonite business and professional persons who have met annually for "encouragement, challenge, and affirmation." The focus of MEDA has been international development through loans and gifts to small businesses and credit organizations. The new MEDA intends to continue both emphases.

J. Winfield Fretz addresses the 1981 MEDA convention.

There was also talk of a closer union many attending the convention wish would take place. This is between the Mennonite church and the Mennonite business community.

"I find myself getting upset at the broadsides being made against businesses and corporations by church bureaucrats and church publications," said Paul Lederach, Scottdale, Pennsylvania, in addressing the convention. Lederach, a Christian educator turned businessman, gave five lectures on following Jesus as a businessperson.

"For many years those in business and those in the theological community have talked past each other," Lederach said. In fact, in many instances when a Mennonite businessperson needs help the most, he or she often feels deserted by the church. Lederach cited examples of persons in bankruptcy proceedings finding more sympathy from the secular business world than from their brothers and sisters in the church.

Why this estrangement? Lederach said one reason is that the church continues to address economic questions from the standpoint of the individual entrepreneur, as reflected in the New Testament, not from that of the modern business corporation, which did not exist in Jesus' day.

"Corporations go beyond the individual and allow a group to act as a person," he said. "Often the results are different from what any one individual would want. What does it mean when I sign my name to a corporation? That is the question the church should be addressing."

But the church is hard pressed to be prophetic about today's economic community because it has itself adopted the structures of the corporation. Lederach cited it as a notoriously poor employer with low wages and benefits which, as a result, often has little it can say to business structures.

Misunderstanding may also exist between church and business because of a false idea of who Jesus was. Lederach questioned the traditional understanding of Jesus as coming from a simple, poor family. Noting that the Greek word often translated "carpenter" might better be rendered "contractor," he made a case for Jesus being a young entrepreneur who, "though being rich, yet for your sakes became poor" (2 Corinthians 8:9).

"Jesus called the Twelve from the ranks of the business world, not from the temple," Lederach said. "His most scathing words were for the religious establishment, not for business persons. Could it be that renewal in the church will come from those in the business world?"

Lederach challenged the MEDA audience to begin that renewal by following Jesus in his roles as prophet, priest, and king. The prophet is one who discerns what is right; the priest is one who intercedes for others; the king is one who makes decisions for the good of others.

In the closing session of the convention, John H. Rudy, Goshen, Indiana, financial counselor with Mennonite Mutual Aid, also picked up the theme of church renewal coming through the business community.

"The church doesn't expect much of us — except our money," he said. "It often accuses us of making too much profit, of living too high a lifestyle, of having too little concern for the poor. Let's shock our brothers and sisters by being in the front lines of faithfulness. Let's lead the way into discipleship, being more sensitive to those in need, more compassionate, more loving. Then the church will look at us with wonder and ask, as they did of Jesus, "Is this the carpenter?"

Rudy challenged members to put MEDA into the mainstream of the Mennonite church, even to make it "one of the radical and revolutionary arms of the church." He offered "A Mennonite Businesspersons' Manifesto" as a way of doing so.

"For many years those in business and those in the theological community have talked past each other. . . ."

The manifesto calls for more positive attitudes toward the use of money while maintaining an awareness of the subtle dangers of wealth. It commits businesspersons to moderate consumption and to adopt responsible lifestyles which demonstrate life in Christ. It pledges them to invest in ways in harmony with what Mennonites believe and to participate in congregational life with more than just money.

Rudy did not ask the convention to adopt the manifesto but instead to "go home, read it, and think about it." Then he asked, "What would happen if everyone in MEDA had their wallets baptized? That would be revival. That could spark a revival throughout the church."

During business sessions, MEDA members also heard reports from Jamaica and Colombia, two of the 15 countries in which they have investments. Total investments and expenses for the past year were close to $350,000.

MEDA members elected the following to the board of directors of the new organization: Milo D. Shantz, St. Jacobs, Ontario, chairperson; H. Ralph Hernley, Scottdale, Pennsylvania, vice-chairperson; Thomas P. Jutzi, Kitchener, Ontario, secretary; and Dale M. Weaver, Leola, Pennsylvania, treasurer.

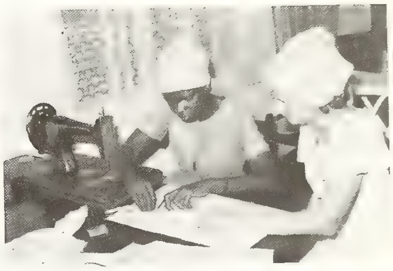
The convention was held at the Treadway Resort Inn north of Lancaster. A total of 473 registered for the sessions with 523 attending the annual banquet.

Next year's annual meeting of the new MEDA will be held in Winnipeg, Manitoba. *J. Lorne Peachey*

COM IS A "Faith" MISSION

In Faith COM commissioned and sent 21 new missionaries this summer . . .

Result . . .



Training women in Botswana

By Faith COM committed $2,994,213 for overseas mission this year . . .

Result . . .

Teaching Bible in Japan

With Faith COM believes General Conference people will respond to our urgent financial needs this month . . .

Result . . .

Baptizing new believers in Brazil

"As the body without the spirit is dead, so faith without actions is dead."

Warren Hoover, executive director of the National Interreligious Service Board for Conscientious Objectors, repudiated the contention of Selective Service director Thomas K. Turnage that no major groups oppose draft registration and reiterated the opposition of the NISBCO board of directors to the program. Hoover's comments came in response to an article on the front page of the 3 November *Washington Post*, which reported that almost one fourth of those turning 18 this year have failed to register, bringing the number of nonregistrants since July 1980 to 800,000.

The Weight, a full-length, dramatic film scheduled for shooting the summer of 1982, needs actors, crew, and financial backing. Based on a Herald Press novel of the same title by Joel Kauffmann, the film will explore peace and its relationship to faith through the experiences of Jon Springer, an 18-year-old living in a small midwestern town. Regional casting tryouts will take place across North America early in 1982. Persons interested in acting in the film or participating on the crew may write *The Weight*, 230 North High Street, Harrisonburg, VA 22801. Contributions should be sent to Sisters and Brothers, Inc., at the same address.

Fellowship, inter-Mennonite dialogue at PDC meetings

Phoenix, Ariz. — What makes it worth traveling over 1,500 miles one way from Lynden, Washington, to Phoenix, Arizona, for a ministers' conference? James and Patricia Hollywood from the Glendale Church in Lynden would answer, "The fellowship." The 31 other persons who attended the ministers' retreat 9-13 November at the Franciscan Retreat Center in Phoenix would agree with them.

Relative newcomers to Pacific District Conference (PDC) such as the Hollywoods and Dwain and Lorain Holsapple joined with the veterans such as Elmer and Lois Friesen and Ben and Tina Rahn in listening to Bob Girard and Norm Wakefield, two pastors in the Phoenix area, share their insights of the church as the body of Christ and appropriate leadership styles for that body. A common response was, "How does one apply new concepts to congregations who have long-standing traditions?"

The vast distances in the Pacific District make such gatherings expensive but all the more necessary in order to develop and maintain a sense of family. The high cost of travel also makes it important to maximize the benefit of gatherings; consequently, all of the district committees also met in Phoenix on 13 and 14 November.

During these meetings, the PDC executive committee met with some members of the Southwest Conference (Mennonite Church) executive committee to look at new ways to work together and become better acquainted. The respective committees on the ministry for the two conferences were asked to try to arrange for a joint ministers' retreat at the first opportunity. The possibility of a joint conference sometime soon was also discussed.

The conjoint committee composed of representatives from the home missions committee of the Pacific District and its counterpart committee in the Southwest Conference reviewed and evaluated what had happened in the way of joint work in the past few years. Earlier the commitment had been made to have all new church planting be joint efforts, resulting in congregations affiliated with both conferences. However, in practice new congregations of people with other than a white ethnic background have been related to only one conference. The conjoint committee agreed that this was probably in the best interest of everyone concerned. The ideals of new church planting, which would involve primarily persons of long-standing Mennonite rootage, and the importance of keeping each other informed on all new church planting was affirmed.

Cooperation with the Mennonite Church is complicated for the Pacific District Conference in that both the Southwest Conference and the Pacific Coast Conference are involved. The 17-20 June 1982 annual meeting of Pacific District Conference will be synchronized with the Pacific Coast Conference so that there will be some joint sessions and the possibility to share joint resource speakers. *Vern Preheim*

GC income and budget separated by $1.3 million gap

Newton, Kan. (GCNS) — With income through the end of November tabulated, General Conference treasurer Ted Stuckey reported on 2 December that a difference of $1,364,031 still remains between 1981 receipts and the 1981 budget adopted last February.

Since the total 1981 budget amounts to $4,609,382, those figures mean that giving to General Conference causes through 11 months of the current fiscal year totaled only 70.4 percent.

Last year, when conference income through the end of November came to 75.3 percent, administrators at the conference's central offices initiated a strong fund-raising campaign to come up with the difference. GC churches and their members responded positively, resulting in a $1.1 million income for December 1980.

Stuckey

Although this year's 11-month shortfall is greater, no such initiative is being planned, although commission members are being encouraged to inform their congregations about the situation. "We have been working with this reality over a longer period of time this year," Stuckey said. "Although projections are that we will receive 93-94 percent of budget, we are still hopeful that we can reach an amount closer to 100 percent."

"Concerning this year's receipts," Stuckey said, "church treasurers should note that anything postmarked before 1 January 1982 will be designated toward the 1981 budget. We're hoping that, since interest rates have been high, many of our members have been holding their contributions in investments and deposits until the end of the year, and that December will see a significant income."

A special feature of the Mennonite Central Committee Peace Section meeting 6-7 November was a Friday evening dinner in honor of William T. and Lucille Snyder. William Snyder has been executive secretary of MCC since 1958, and as such is a member of Peace Section. He will leave that post in January 1982. Snyder's final comment was on his future commitment to peacemaking: "As I leave the Peace Section I think I may become a bit more radical. I may well bug the life out of the establishment." At right, he and Lucille accept a plaque from chairperson Frank Epp.

As part of starting their 50th anniversary celebration year, the Lorraine Avenue Mennonite Church of Wichita, Kansas, gave $5,000 to the Western District Conference (WDC). This was in appreciation for help the WDC gave them in 1932 in purchasing a lot and erecting a building. The original $5,000 was repaid by the end of 1963. The church oversubscribed their budget this year and decided to give the gift to WDC.

Miller addresses seminarians on men/women issues

Elkhart, Ind. (AMBS) — Marilyn Miller, Theological Center guest at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, 7-13 November, found the toughest part of her week to be logistics — the heavy schedule of continuous appointments and speaking assignments. She nevertheless enjoyed the intense encounter with people, especially in dealing with the issues on roles of men and women being dealt with by the seminaries, where one third of the students are women.

Miller thrived on the "real communication, searching, and sharing of the joys and pains of life," she said while walking from Friday chapel where she spoke on the theme "Fully Alive" to address a lunchtime Women/Men Ministering colloquium on working through dimensions of divorce within a congregation.

At the Thursday Forum Miller spoke on how one's ministry is affected by the way one views and experiences God. "My view of God is more whole when I see God not just as father, but parent as well," the co-pastor of the Arvada (Colorado) Mennonite Church said. Seeing God as parent helps her see men and women as brothers and sisters, she said. "That makes my ministry easier," she said, especially when it involves confronting her male peers in the congregation.

Miller gave the Forum participants a mirror image of what she had heard from them concerning the women/men issues at seminary. Comments included: "This is a liberated place to be." "Inclusive language is so rare." "I experience anger. When I speak out on women's rights, I'm labeled a one-issue woman."

Also: "My fears include having to change, how marriage and family life might be affected, of losing power." "Is there no grace for mistakes?" "I have a feeling we don't know how to handle anger, gloss over it instead."

On the latter issue, Miller suggested that John the Baptist's message was not, "Smile, God loves you." Neither was Jeremiah put into a pit for preaching, "I'm OK, you're OK." Noah's message from the ark was not, "Something good is going to happen to you." She said, "Sometimes anger has a right."

Students and faculty identified needs, Miller said, "for a way to work together on a common goal": "appreciation for women who have risked stereotypes in pushing for rights"; "challenge of notions, acts, ideas that bother us without negating personhood"; "more women models on the faculty"; "men modeling equality of the sexes, not just use of the right language."

Miller

In Forum response Henry Poettcker, Mennonite Biblical Seminary president, said, "I have a feeling like we've been looking into a mirror. We're about ready to comb our hair now." Another suggested that finding the biblical roles for men and women means confronting the shaky power standards of society. The new territory, the plain of new relationships, Miller said, is getting less shaky for many people."

Paraguayan student Hans Epp wondered why Americans who every year coin so many new words have been so resistant to inclusive biblical language, as though "the inclusive is not wanted." Another suggested a concerted campus-wide exegetical and hermeneutical study of the Pauline passages to "try to understand what Paul was saying."

Miller ended the Forum by identifying other faces of God, the faces of "presence" in human beings and "possibility" as the God of new births. That means that in her own ministry, she said, "I help things to be born in people."

In thanking Miller for her contribution to the seminary community, Theological Center committee member Linda Neufeld said she "served as a model for us in listening, in feeling our pulse, and in ministering to us." *John Bender*

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The planners had scarcely dared to hope for the kind of resounding success achieved by the peace demonstration in Bonn, West Germany, on 10 October. Instead of the 80,000 initially hoped for, 300,000 persons from all over Germany came to Bonn in 300 buses, special trains, by car, and on foot to protest against stationing atomic weapons in Europe. Organized by two Christian peace organizations and supported by more than 500 other organizations, they challenged the German government to withdraw its agreement to station new medium-range missiles in Germany.

A number of Seattle Mennonites participated in an area-wide rally 24 October calling for a freeze in the nuclear arms race. Five prominent leaders from the Seattle area spoke to the crowd of 2,000 and encouraged increased involvement in stopping the buildup of nuclear weapons. Archbishop Raymond Hunthausen of the Catholic Diocese of Seattle said, "As our nation prepares for nuclear war, we must allow God to cast out that evil by offering our lives through prayer, fasting, and civil disobedience based on higher laws." Other speakers included a congressman, a Baptist pastor, and a psychiatrist.

Nonaligned reps condemn "international warfare state"

New York, NY (Meetinghouse) — "Superpower Politics in the International Environment" was the topic of a Mennonite Central Committee seminar at the United Nations (UN) Church Center 16-17 November. Although the focus was on the superpowers, the presentations which made the most impact on participants were those by representatives from two small, nonaligned nations: Archie Singham from Sri Lanka and Bernard Muganda from Tanzania.

Singham, a political scientist involved in a movement of nonaligned nations, passionately condemned the superpowers' creation of an "international warfare state." He outlined six active "war zones" in the world, noting that the present world is frozen into two hostile camps where "war is becoming a way of life."

The arms race destroys the sovereignty of smaller nations, declared Singham, because they are forced to ally themselves with the superpowers for economic reasons and then to arm. The Non-Aligned Movement, of which Singham is a part, consists of 92 countries — a group held in contempt by the Western nations — which are attempting to maintain their independence by working for a restructuring of the world economic order and its information systems, and by striving to keep the two powers from "pushing the buttons."

Although he recognized its massive limitations, Singham praised the United Nations as the only place where countries are treated as equals. "World politics is a primitive, tribal, backward system," he stated. "International will cannot be created by governments, only by people."

Bernard Muganda, a Tanzanian ambassador to the United nations who happens to be a Mennonite, presented a sharply critical (but always gracious) African perspective. The American-trained anthropologist echoed Singham's view that the weaker nations forced to ally themselves out of fear of economic and political instability.

African nations simply want the right to determine their own future, said Muganda. Adopting a capitalist system of government is distasteful because it was the system of the European imperialists who overran and divided up Africa in the last century. Socialism, although it is the most equitable system, is expensive and difficult to implement. But whatever the system adopted, Africans have no interest in aligning themselves either with Western free enterprise or Eastern communism.

At the basis of African diplomacy at present, said Muganda, is the desire to develop along traditional, familial lines, to develop national identities, to gain control of their own resources, and to establish unity among African peoples.

Another presentation which generated high interest was that of a Soviet representative, Mr. Kolidnikov. This former English teacher emphasized that the Soviet Union has always acted in response to US challenges and threats. The arming of the Soviet Union has been at the expense of the welfare of its people, who incurred staggering losses during World War II, including the lives of 20 million of its citizens.

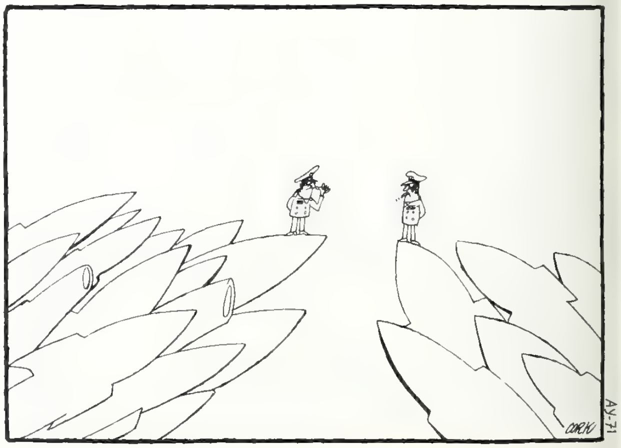
"What would you do if someone came up to you in the street and said, 'You are going to kill me — I'll kill you for that'?" asked Kolidnikov. That is the Soviet situation in relation to threats from the United States.

There is only a peaceful solution, emphasized this Soviet citizen. "There is no military solution if we want to live."

Much of what Kolidnikov said was a reiteration of the presentation which opened the seminar. Jeff Frieden from Columbia University reviewed the role of Western nations in the development of the Cold War of the 1950s and the deterioration of East/West relations since 1975. He debunked the myth that Soviets are expansionists and documented how their military development has occurred in response to their fear of the United States.

Two sessions of the seminar focused on US policy in Central America, which is prolonging the horror in the lives of the people there. Elmo Doig, native of Panama, outlined the issues as he saw them. Other speakers included Bob Scott, who spoke on the current North/South dialogue, and Margaret Ford from the Canadian Mission to the United Nations.

Attendance at the seminar was a disappointment, as fewer than 20 people came. Organizers of the sessions were Beth Heisey and Marti Zimmerman.
Margaret Loewen Reimer



Basketball fans in Bluffton, Ohio, got a chance to see a basketball game cheap and help the poor at the same time. A can of food was accepted as the admission price to the 25 November season opener at Bluffton College. The collected food will be distributed to needy families in the area during the holiday season. The Bluffton Inter-Church Board normally distributes 42 baskets of food during the Christmas season, but several more families will be helped this year due to the unusual project of the Bluffton College athletic department.

The Hoffnungsau Mennonite Church of Inman, Kansas, held a sausage supper for 820 people 5 November, with the $5,400 cleared going to mission work in Hong Kong. The work in Hong Kong is done jointly by the General Conference Commission on Overseas Missions and the Eastern Mennonite Board of Missions and Charities. Howard Habegger, COM executive secretary, and his wife, Marlene, attended the dinner, and he said a few words. Meribeth Sprunger, COM director of mission services, gave a brief presentation to people while they were waiting. She is the daughter of Hugh and Janet Sprunger, missionaries in Hong Kong. Tim and Suanne Sprunger are also missionaries there and are distantly related to the Sprungers.

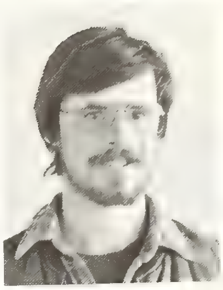
RECORD

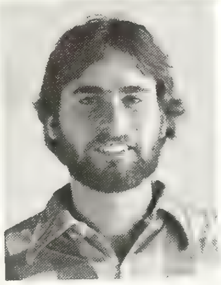
workers

Harder

K. Keeler

J. Kolbeck


R. Kolbeck


R. Keeler

King

Kozlowski

Martin

Evelyn Harder, Hanley (Saskatchewan) Church, began a one-year MVS term as a child-care worker at Friendship Day Care Center, Hutchinson, Kansas, in September. A 1981 graduate of Rosthern (Saskatchewan) Junior College, she is the daughter of Henry and Hedwig Harder of Hanley.

Karen and *Randy Keeler*, Hereford Church, Bally, Pennsylvania, and Zion Church, Souderton, Pennsylvania, respectively, began two-year MVS terms as youth workers at the Optimists Boys' Club in Fresno, California, in September. Karen worked for a year and a half as a receptionist at Bluffton (Ohio) College. Her parents are Richard and Gladys Simmons of Bally. Randy is a 1980 graduate of Bluffton College with a BA in physical education and church work and has worked as program developer for Bluffton's YMCA. He is the son of Harvey and Ruth Keeler of Souderton.

Michael King, St. Mary's Roman Catholic Church, Ann Arbor, Michigan, has begun a one-year MVS term at the Welcome Inn Friendship Center in Hamilton, Ontario. He is a 1981 graduate of the University of Michigan with a BA in psychology. He is the son of Harold and Joyce King.

Rick and *Jennifer Kolbeck*, St. Mary's Catholic Church, Salem, South Dakota, have accepted two-year MVS terms in Denver, Colorado. Rick will work as director of that city's Broadway Assistance Center, while Jennifer will serve at the Inner City Parish Thrift Store. She studied for a short time at South Dakota State University, Brookings, where Rick graduated in 1981 with a BA in English. Her parents are Ted and Elaine Stanga; his parents are Rich and Jean Kolbeck of Salem.

Eydie Kozlowski, Holy Spirit Catholic Church, Milwaukee, Wisconsin, has begun a one-year MVS term in Liberal, Kansas, as a child-care worker. She studied one year at the University of Wisconsin at Milwaukee, where she also worked as a day-care assistant. She is the daughter of Edwin and Bonnie Kozlowski of Greenfield, Wisconsin.

Kelly Martin, a former English and history teacher with an MEd degree in urban education from the University of California at Los Angeles, began a two-year MVS term in August as a teacher at Lakeview Academy in Chicago, Illinois. She is the daughter of Merle and Benita Martin of Fresno, California.

Schapansky

Valerie Schapansky, Sargent Avenue Church, Winnipeg, Manitoba, began a one-year MVS term as a child-care worker in Liberal, Kansas, in September. She completed high school at Niverville (Manitoba) Collegiate. Her parents are Jacob and Lena Schapansky of Ile Des Chenes, Manitoba.

Glad**exchange**

The greatest gifts of service may be
the gifts returned to those who serve—
acceptance within another culture;
learning that people are more important than tasks accomplished,
that sitting and talking is sometimes better than getting straight
to the point, that walking is a good way to get anywhere.

As we go we discover that the people we meet and the things we
learn from them are special gifts from God—
that love, given and received in any season, brings joy.

Mennonite Central Committee
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MCC (Canada)
201-1483 Pembina Highway
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MCC, Louisiana

Community and confrontation

Ted VanderEnde

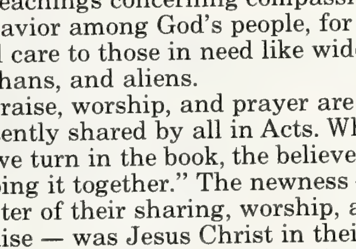
The early church was known as "the way" (Acts 19:9, 23; 24:14, 22). A certain visible witness was lived, a specific walk was followed, observable by those who looked on and into this new movement. Whatever this descriptive term implies, it was rooted upon the ways of the Lord as it was revealed in the Old Testament.

Apollos was said to be a learned man, with a thorough knowledge of the Scriptures, who had been instructed in the "way of the Lord" (18:24, 25). When Priscilla and Aquila heard him in the synagogue at Ephesus, they took him aside and "explained to him the way of God more adequately" (18:26). With this additional insight and knowledge concerning Christ he continued to use the Scriptures to show that "Jesus was the Christ."

"The way," then, is modified by the supreme revelation in Christ (Hebrews 1:1-3; 2:1-4). It is he who determines the audible witness and the life of the believing church. Earlier studies pointed to the preaching and teaching ministry which Christ commanded to his disciples. Today we emphasize two crucial specifics regarding the life of the church, characteristics which flow forth from the centrality of Christ.

Community. The whole New Testament indicates that fellowship — the sharing motive — is upheld among early believers. This was not something new *per se*, for the Old Testament is rich in teachings concerning compassionate behavior among God's people, for love and care to those in need like widows, orphans, and aliens.

Praise, worship, and prayer are consistently shared by all in Acts. Wherever we turn in the book, the believers are "doing it together." The newness — the center of their sharing, worship, and praise — was Jesus Christ in their midst. Not a temple, not a land, not a cause, but the Christ, revealed through the Spirit and the Word, is the principle of this unity.



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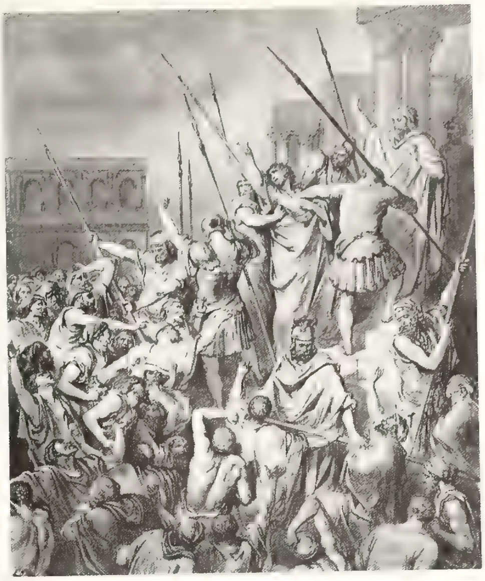

Gustav Doré's St. Paul Rescued from the Multitude. *"Paul replied, 'I am a Jew, from Tarsus in Cilicia, a citizen of no mean city; I beg you, let me speak to the people' " (Acts 21:39).*

What God always had required of his people was lived out in obedience, fullness, and unity. They shared in holiness, in love, in doctrine, in possessions. "All the believers were together and had everything in common" (2:44). All the believers were "one in heart and mind" (4:32). The mark of the early church is community, expressed most profoundly in the breaking of the bread. In the love meal they witnessed to one another their common life and dependence on the Lord and his body. When, at several occasions, this community was in jeopardy, they sought to restore harmony, whether the issue was persecution (chapters 3, 4), diaconal (chapter 6), or doctrinal (chapter 15). A quote from the *Didache*, a document of the 2nd-century church, illustrates the importance of community. "You shall not turn away the man in need, but you shall share all things in common with your brother, and you will not say that they are your goods. For if you share the imperishable good, how much the more should you share goods that are perishable."

Confrontation. Inherent in Christian community is its clash with the other community, the *kosmos* — that orderly system under the dominion of Satan seeking to satisfy human needs apart from God's rule. Though the church at first "enjoyed the favor of all the people," it became quickly evident that this was not to be the standard. Instead, the Sanhedrin got into gear, and before long the infant church was threatened. In Acts this persecution is never provoked by the believers, but it is evoked. It was evoked not by confronting the structures of the kosmos, but by obedience to Christ's commandments. This principle is consistent throughout Scripture. Even Christ's trials were caused in that he was "doing the will of the Father." The early church was persecuted because they were compelled "to obey God rather than men." Paul encountered imprisonment and beatings in that he was "not disobedient to the vision from heaven" (26:19).

"We must go through many tribulations to enter the kingdom of God" (14:22). Acts describes for us deaths, persecutions, trials, and testings. The reason is never a provocative revolution to the powers that were ordained to be, *but* the kosmos took offense at the resurrection of Christ. Paul states he had "done nothing wrong against the law of the Jews or against the temple or against Caesar" (25:8), but he says, "It is concerning the resurrection of the dead that I am on trial before you today" (24:21). The new community evoked the dismantling of the world system by replacing its greed (19:23ff) with fellowship, its political power (12:1ff) with Christ's reign, its darkness with light, by means of the call to repent — by conversion of the individual.

Community and confrontation must be still present today. Without them there is no church, just a club. When community and confrontation are expressed in provocation and revolution, it cannot be of Christ. A search for biblical realities must be maintained, however different we may express these characteristics of the early church.

Seventh in a series on the Book of Acts

Ted VanderEnde is the pastor of St. John Mennonite Church, Pandora, Ohio 45877.

film

A living prayer

Joni, a World Wide Pictures film, is reviewed by L. David Harris, with permission by KTVH, 2815 East 37th Street North, Box 12, Wichita, Kansas 67201.

G-rated movies are as rare as sunflowers in the Arctic. *Fiddler on the Roof* and *Baker's Hawk* have been around for several years — good, solid evergreens. But the new G-rated movie *Joni* is now playing at theaters across Canada and the United States.

It's the true story of Joni Earickson, a very special quadraplegic, who even without the use of arms and legs packs more into life than most of us. And Joni Earickson plays herself — a remarkable portrayal.

Joni, at 17, was popular in high school, active in the community, a musician, an athlete, her parents' dream come true, the All-American girl. But she was in a swimming accident, severed her spinal cord, and her life became a nightmare without the use of her arms and legs.

That may sound depressing, but the movie doesn't dwell on the accident, and her life is shown with sensitivity, grace, and a kind of innocent good humor.

But the best part of the story is its realism. It doesn't bypass sad realities. She loses two boyfriends, and at the end of the movie she's still without one. She prays for healing miracles. She prays that she'll be able to use her hands again. But at the end of the movie her hands are just as helpless as they were at the first. There's no place where God breaks through the sky and sends her a true-blue lover — or performs such a miracle that she casts aside her wheelchair and walks again.

But a miracle does occur. It occurs inside her. She learns to face life and make the most of her disabilities and, in turn, to help others.

The movie is boldly religious and makes a pitch for the Christian faith. However, in the context of Joni's story, it is appropriate in that she credits her faith as having been the difference in her life.

The religious message is done with sensitivity, and it's not a cheap hard sell that will turn you off. Indeed, Joni herself is something of a living prayer.

Joni will inspire you in a warm, positive way.

books

The politics of land

Journey to Jerusalem*, by Grace Halsell (Macmillan, 1981, 193 pages), is reviewed by Susan Janzen, Box 47, Newton, Kansas 67114.*

Journey to Jerusalem is another in the line of books dealing with the Arab-Israeli conflict, but its difference lies in its objective account of the three religions involved — Christian, Jewish, and Islamic.

In the prologue the author says she originally planned to write about a family of each faith and leave politics aside, but she came to the realization that politics — the politics of land — is exactly what the conflict is about. Halsell concludes that there are three questions central to the issue of peace in the Middle East. One, posed by an Arab Muslim, is, "Where is the Palestine for the Palestinians?" The second was asked by a young Arab Christian: "Will Christians continue to leave the land of Christ?" The third is in the form of a statement by Jewish colonists: "We vow that keeping the West Bank under Israeli control is more important than peace."

One couple the author interviews is Linda and Bobby Brown, who moved to Israel several years ago from Brooklyn, New York. They recently moved into a Christian area, confiscating land and securing it with machine guns — land that has for centuries been in the possession of the same Arab family. This is one example of what is happening all over the West Bank.

The Jews wanted a homeland where they could be free from oppression, but in doing so they have created oppression and forgotten the people they have displaced. These are the Arab Christians and Muslims.

Journey to Jerusalem is the story of the people living in Israel as the Jews call it, or Palestine as it is called by Christians and Muslims. One message which comes through clearly is that unless the people can learn to live together without religious persecution, peace will not come. This takes confidence, faith, and trust — ideals central to each of the three religions. Halsell concludes that unity should be possible because all three have the same goal — a desire for and obedience to God, the same God.

Joseph's story

The Nativity*, by Bart Midwood (Bel Esprit Press, 1982, 45 pages), is reviewed by Gordon Houser, editorial assistant for* The Mennonite.

This comic/tragic narrative is told from Joseph's point of view and is presented with a twist, actually many twists. Midwood's imaginative contrasts to the traditional story of Jesus' birth will offend some as irreverent. But the author, whose "comic quality" is praised by Nobel laureate Isaac Bashevis Singer, is a Jewish writer who has set out to tell a story. In this he succeeds with excellent prose, a lighthearted touch, and a moving ending.

Read as a story to be enjoyed and not as an attempt at restructuring history, *The Nativity* is a delightful tale, full of surprises. Read otherwise, it is unconvincing.

MEDITATION

Impromptu reward

Christmas spots the light
Straight above our stable stage
Wiping out the shadows,
Enabling us to play
Our tiny love scenes,
Straw and all,
Without worry about lines.
The play is being written
Day by day
And the practice
Is the performance.
Each tender word
Or touch
Is video-taped, recorded
In the heaven of our hearts,
And a star hung in that sky
Beats a thousand lights
On the world's marquees.

Ruth Naylor

Yukon dawn

A minute or two before dawn,
In the Yukon,
A spotted seal awakens.
Preparing for a long day's sleep,
An arctic owl adjusts herself
Within a snowy hollow.
And as the first rays of the sun
Lift above Dawson and Aklavik,
They seem to say,
I live. I move.
I am the Holy Spirit.

Tom Richter

Meditation on an orange

Oranges are a traditional Christmas treat. I remember finding a special orange in each Christmas plate or stocking and in each Christmas bag at church.

In Botswana, however, oranges are cheap and common all year—sold in 10-kilo bags, or individually by ragged children trying to earn a few cents.

I learned from my African students that an orange makes a fine drink on a hot, dusty walk. You roll it in your hands till it is soft, then puncture it and suck the juice.

From Margaret, a fellow MCC worker in Botswana, I learned to let an orange symbolize communion with faraway friends. As you eat each section slowly, you imagine sharing it with a particular friend, and you pray for that person.

This year I will eat a Christmas orange in memory of Christ, who is both our common companion on the dusty path and our precious Christmas gift. He was bruised and pierced to give life and joy to each of us. And in sharing his broken body we gain wholeness and community as the family of God.

Anna Juhnke

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EDITORIAL

What tidings do we bring?

Advent is a season of joy. The Messiah is coming. Surely all people will stop to give praise. It's a time of Good News.

But it will be difficult again for us to see and hear the Good News. We are trained to think that "news"—according to TV, radio, and popular press—is that which is bad (and the badder the better), like disasters, contests, fights, debates, and distresses.

Melvin Mensch in *News Reporting and Writing* says there are six elements to news: (1) impact, (2) timeliness, (3) prominence, (4) proximity, (5) conflict, and (6) quality of the bizarre.

Let's look at the Advent narratives in the Gospels in light of these criteria.

1. *Impact.* Mass media builds its news programs on events that affect the masses. *Big impact.*

God's coming among us in Jesus Christ begins with a couple of nobodies from nowhere—Mary and Joseph of Nazareth. Jesus proclaims God's presence wherever two or three gather in his name. Throughout the Bible, God's Spirit comes to minorities—the sick, lame, blind, poor.

In our time, do we see the gospel increasingly relevant for minorities? Or do we go for the "big impact"?

2. *Timeliness.* To make the headlines, things have to be immediate (that which will be less important tomorrow than today).

The coming of Jesus is rooted in a long history of God's revelation. And it is significant for what will yet come. It is both hopelessly out of date and hopelessly Utopian—in terms of the mass media.

Can we see beyond the here-and-now to the roots of our faith *and* to the ultimate coming again of Jesus?

3. *Prominence.* Invite the right titled persons to an event, and the public press swarms like flies. This "news" will be featured everywhere.

Jesus walks among the meek, the lowly, and the forgotten. He is born in a stable, arrives to shepherds.

Where are we looking, and to whom, for our tidings in this season?

4. *Proximity.* Mass media assume that we are most affected and most interested in what is closest to home. Local disasters get top billing.

God gives Jesus to the world. His spiritual family includes believers in all the world. There are limbs to his body in El Salvador, Greece, Kampuchea, and the USSR, just as surely as in Canada and the United States. Jesus comes to save and unite his body. Christians are no respecters of proximity.

Are we able to see Christ's universal significance in our actions and attitudes?

5. *Conflict.* Popular news thrives on clashes between people and institutions.

From his birth, Jesus also poses a threat to the religious and public institutions. But there is a difference. He judges in order to heal. His confrontation is aimed at reconciliation.

What is the goal in our conflicts?

6. *Quality of the bizarre.* Nothing seems to make a newsperson's adrenalin flow more than some highly unusual happening. It diverts our attention from reality and gives rest from daily stress.

Jesus comes in a simple birth to a humble couple. He teaches us about life in parables of day-to-day ordinariness—about birds, flowers, coins, and sheep.

Today's audiences have been taught to discount and dismiss the ordinary. Surely there can be no special significance in that which happens daily to you and me.

The good news of the gospel is that God comes among *us*. His saving work is done through *us*. He comes among *us* in surprising and unpredictable ways. By his merciful grace the lowly are promoted, the first and last are reversed, and the status of poor and rich are inverted.

When all is said and done, popular tidings (mass media) are boringly predictable. We all know which latest disaster will grab the headlines. Christians are tempted by the bizarre as surely and as much as we are human.

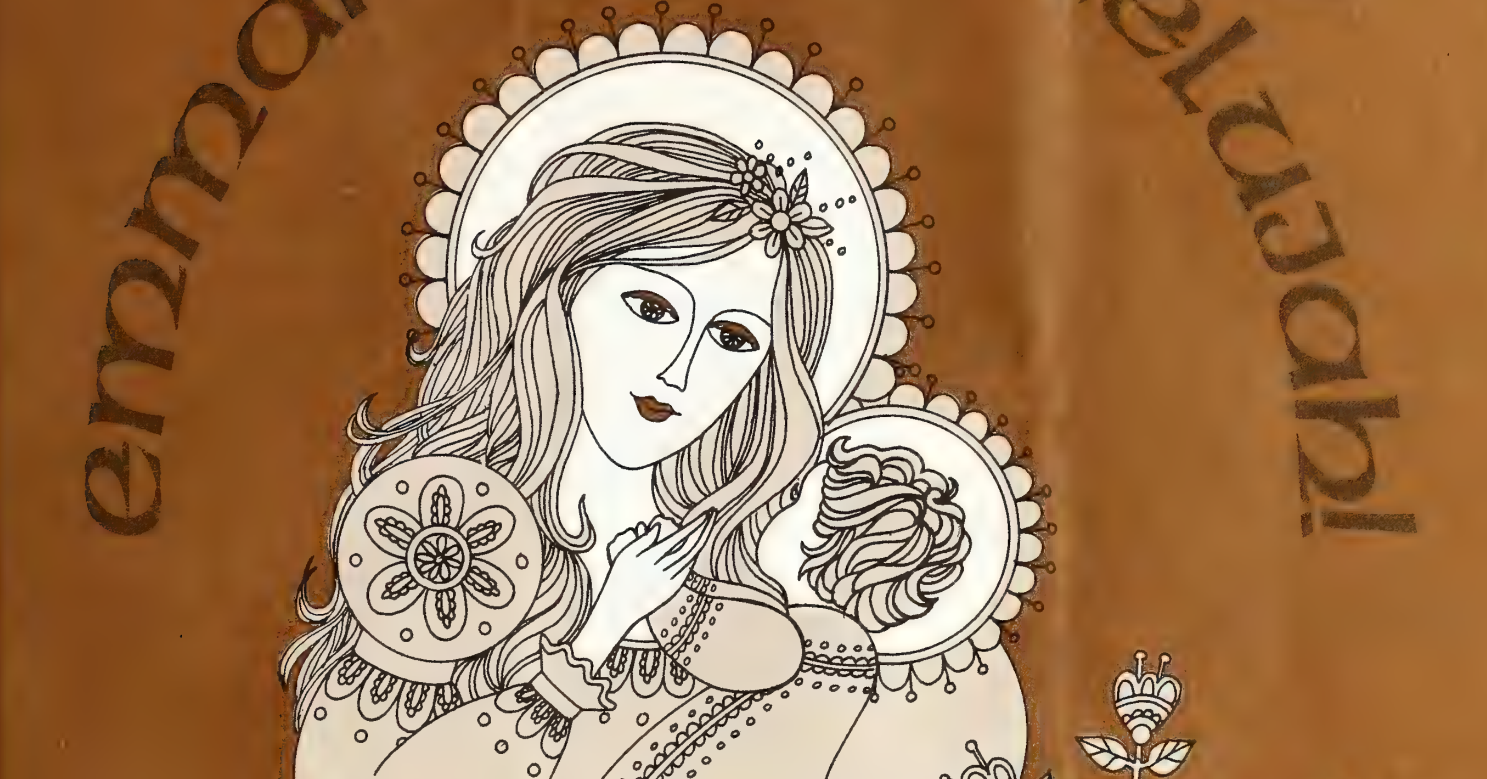
The gospel tidings of peace, love, joy, forgiveness, and justice are totally unpredictable. They come new and fresh every day—guided by his Holy Spirit into incarnate fashion in our own lives and in the lives of all people in the world. It takes discernment and discipleship to bear such tidings. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

96:46 22 DECEMBER 1981

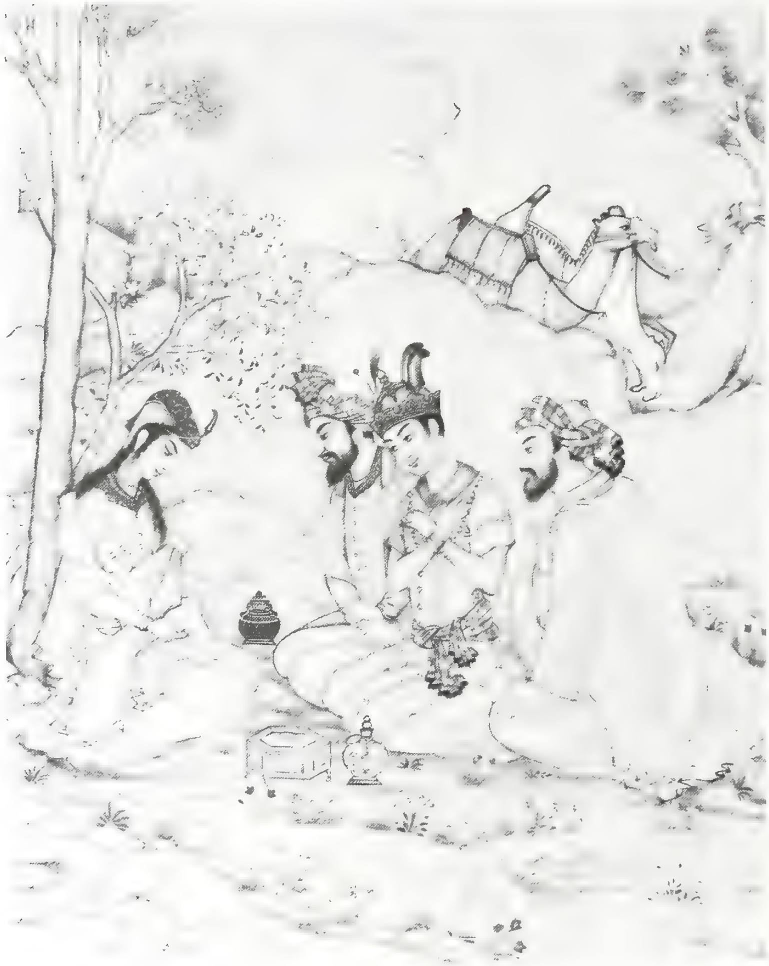
emmanuel: hallelujah!



STRANGERS

from the East

Kenneth L. Gibble



As a youngster, I didn't pay much attention to the shepherds in the Christmas story. Oh, it was nice to hear about a little shepherd boy who carried his lamb to the stable where the baby lay in the manger. And the thought of an angel choir was kind of interesting.

But I was far more taken by those mysterious strangers from the East, the Wise Men. Who were they? Where did they come from? And what magnificent gifts they brought! I was entranced.

Scholars tell us that Christians in the first few centuries of the church reacted much as I had as a child. The Wise Men (the Greek word is *magi*) caught Christian fancy earlier and more often than did Luke's common shepherds. In the Roman catacombs, the Wise Men appeared as part of Christian art fully two centuries before the shepherds.

One of the first embellishments Christian piety supplied to Matthew's brief account was that of elevating the Wise Men to royal status. We sing the familiar carol "We Three Kings of Orient Are" without being aware that the Christmas story in Matthew's Gospel gives no support at all to the idea of royalty. No doubt a passage in Psalm 72:10-11 influenced the ascribing of royal blood to the Magi: "May the kings of Sheba and Saba bring gifts; may all kings pay him homage."

Because of the gifts the Wise Men brought, their number was most often set at three. Yet in the catacombs art mentioned above, sometimes two Wise Men appear, and sometimes four. Much later, during medieval times, lists of the Magi included as many as 12 Wise Men, complete with names.

In Western Europe the most common names for the Wise Men are contained in an interesting manuscript dating from the 7th century which describes "Melchior" as "an old man with white hair and a long beard," "Gaspar" as "young and beardless and ruddy complexioned," and "Balthasar" who was "black-skinned and heavily bearded."

"The Wise Men (the Greek word is magi) caught Christian fancy earlier and more often than did Luke's common shepherds. In the Roman catacombs, the Wise Men appeared as part of Christian art fully two centuries before the shepherds."

During the Middle Ages, popular religious observance included veneration of so-called relics, which were supposedly the preserved bones of the saints. The purported bones of the Magi eventually came to rest in Cologne, Germany, where they were buried. An obituary notice was prepared as follows:

> Having undergone many trials and fatigues of the gospel, the three Wise Men met at Sema in A.D. 54 to celebrate the feast of Christmas. Thereupon, after the celebration of Mass, they died: St. Melchior on January 1st, aged 116; St. Balthasar on January 16th, aged 112; and St. Gaspar on January 11th, aged 109 (Brown, *The Birth of the Messiah*, page 199).

We can smile at these naive and superstitious ideas by believers of a former time. In fact, there was a period in my life when, fresh from courses in biblical scholarship, I turned up my nose at the Christmas stories. They seemed so obviously full of semilegendary material. Christmas and all its trappings could, I believed, seduce Christians away from the heart of the gospel — the cross of Christ and the command to take up our own crosses and follow him.

But I've changed — mellowed, you might say. I believe there is something important the story of the strangers from the East has to give us, something akin to what I felt when I was a youngster.

The story of the Wise Men says something important about the place of awe, wonder, and delight in our lives. We have been created to need the dimension of transcendence. Life consists of more than the measurable, the easily described. Do you remember the last time you saw a beautiful sunrise? A mere description of what it looked like might go something like this: "The sky was a dark blue; the clouds on the horizon were colored red and pink and orange." But such a description would in no way capture the beauty, the meaning of that sunrise.

It's the same with the story of the Wise Men. True, the Gospels could have been written without stories concerning the birth of the child in Bethlehem. But what a beautiful and rich meaning these stories give to the gospel. There is always something hidden and mysterious about God's dealings with us. How appropriate it is that strange men from who-knows-where suddenly appear on the scene telling of a wondrous star and what it meant. They find the child at last and offer him exotic, rare gifts. Can you see the contrast in your mind — costly treasures being laid at the feet of this child of peasant parents? In this we see that God chooses the humblest of vessels to offer us his own rich treasures.

Another thing the story of the Wise Men tells us is that people often resist the gifts of God. When the Magi announce that they have seen the star of the King of the Jews, the people of Jerusalem are upset. "Not now," they seemed to have said. "We cannot handle such news right now. We're just barely coping with life as it is. What we don't need is someone to come along and stir things up, even if it is the Messiah. Sorry, but we can't be bothered."

Even so do we sometimes resist God's gifts to us. We are fearful of the changes they might bring. "We're doing all right," we say. "Why risk upsetting things?"

We forget that rejection of God's gifts results in tragedy. This is another reason why the story of the Wise Men is important. For it contains a dark side as well as the brightness of a star. Herod's fear and anger produce evil fruit — a bloody determination to destroy the new king. True to form, the Bible does not minimize the existence of evil in the world. And this too is part of the ongoing story of our relationship with God.

I urge you to tell the story of the Magi. Tell it because it is part of God's story, part of our story too. Tell it to your children and your grandchildren during this season of wonder. We need times of celebration. We need movement and songs, good food and drink. We need stories too — not just cutesy little tales about Rudolph and his nose and all the rest. We need ways of understanding what life is at its highest peaks and deepest depths. We need human ways of understanding the awesome mystery of God's coming to us in love.

If someone asks you to describe what fear is or what jealousy is, or hatred, or love, you won't find a dictionary definition adequate to do the job. Inevitably, you'll end up telling a story about an event in your own or someone else's experience. And when we Christians try to describe grace or glory or divine love, we end by telling a story.

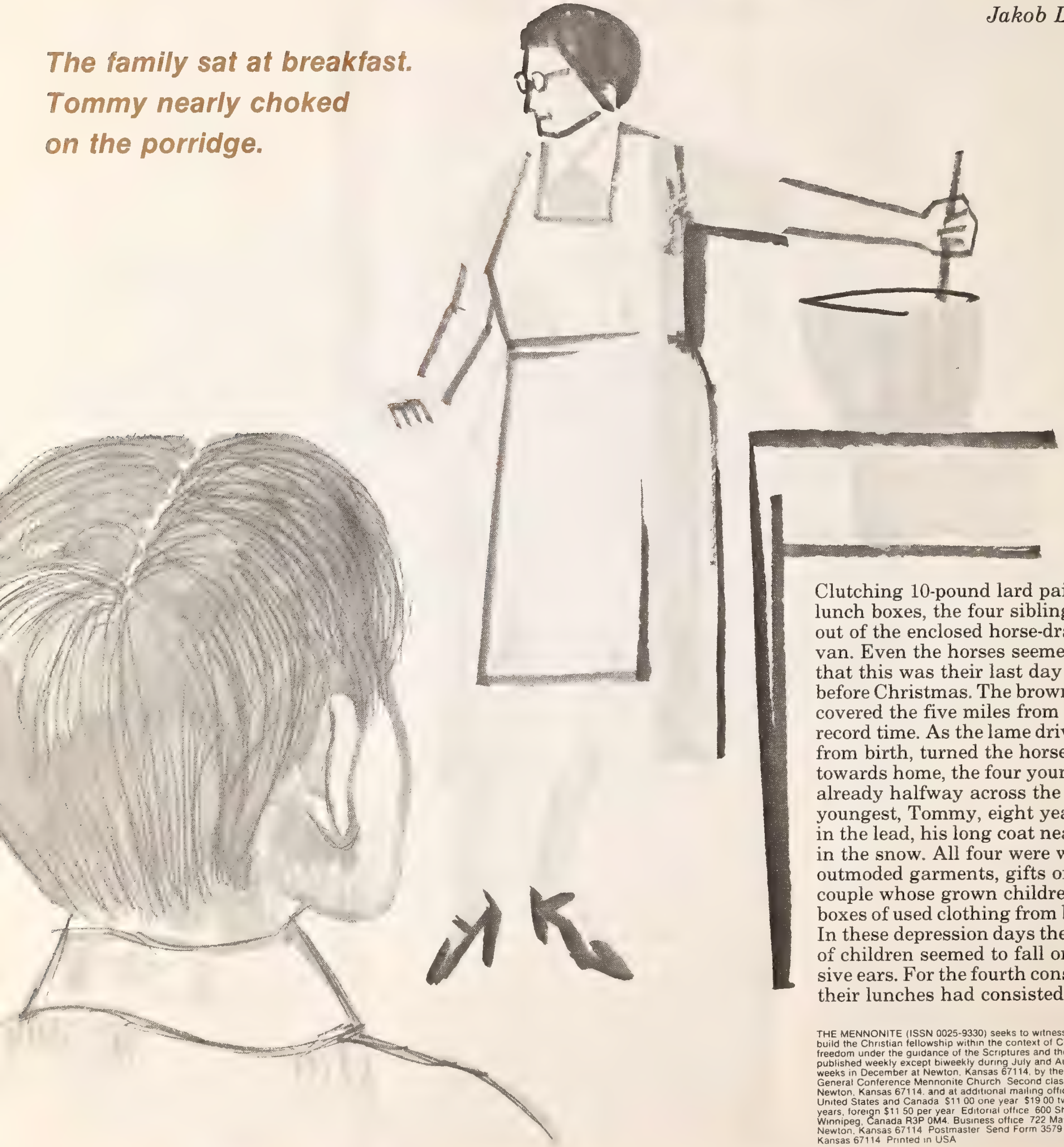
So tell the story — because it needs to be told. Sing the carols. Draw the pictures. Set up the manger scenes. And through it all, proclaim the central truth of Christmas: *God with us — in love.* •

Tommy's Christmas

A story for family reading

Jakob Letkemann

The family sat at breakfast. Tommy nearly choked on the porridge.



Clutching 10-pound lard pails used for lunch boxes, the four siblings tumbled out of the enclosed horse-drawn sleigh van. Even the horses seemed to sense that this was their last day of school before Christmas. The brown mares had covered the five miles from school in record time. As the lame driver, crippled from birth, turned the horses' heads towards home, the four youngsters were already halfway across the yard. The youngest, Tommy, eight years old, was in the lead, his long coat nearly trailing in the snow. All four were wearing outmoded garments, gifts of an aging couple whose grown children had left boxes of used clothing from better times. In these depression days the complaints of children seemed to fall on unresponsive ears. For the fourth consecutive day their lunches had consisted of home-

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baked bread covered with salted duck fat.

But neither shabby clothes nor simple lunches dampened the enthusiasm of Tommy as he scampered into the house. In two days it would be Christmas morning. His mind was filled with visions of candies, nuts, and bright toys. He had spent hours at the Sears catalog, tantalized by the metal trucks, tractors that actually crawled, Tinker-Toy sets, pop guns, Monopoly games — there seemed to be no end. His mother had tried to temper his enthusiasm. Sitting by the single kerosene lamp, darning holes for the third time on the same heel of Senior's woolen stocking, she had cautioned Tommy not to expect much for Christmas. "Daddy was not able to pay for the groceries today," she said. "He only got $1.25 for all the eggs. We now have a debt at the Red & White store."

Daddy had been no more encouraging. When Tommy had pointed out the bulldozer with rubber bands priced at only $1.17 and with gleaming eyes had compromised, "Only this one; that's all I want," he had noticed the sad look in his father's eyes.

"I don't think we can do it," Daddy had said. "Three others also want gifts."

"Only this one. I don't want anything else." There had been no further response, only the silent motion of mother's darning needles and an occasional grunt as father pulled the pitch-covered thread through the ripped seam of a stubborn horse collar threatening to expel its neatly packed long straws.

These words of caution had been forgotten. Somehow Daddy and Mommy would have managed the miracle. As he approached the supper table, his moist lips spewed spittle as he produced the sounds of the anticipated bulldozer motor — "brrrrr." Senior caught some of the spittle. A sharp box on the ear promptly cut the motor. A bit of blubbering threatened to disrupt the short table grace. However, by the time the fried potatoes reached him, Tommy was again on the theme of his toy. The parents' evasive responses and the teasing of his older sisters only highlighted the anticipation.

The next day seemed endless. He gladly helped feed the seven calves and 23 pigs. A romp on the little sled with his big dog, Fido, hitched to it provided even better diversion. They sped down the lane between the two rows of barren willows, and then a quarter mile down the road to the intersection. Once the sled nearly tipped and loose snow spurted into Tommy's face, forcing him to close his eyes. One sharp call brought Fido to a halt. They turned back. Again Fido was verbally whipped into a wild dash. Without slackening speed, he turned the corner into the yard and pulled up in front of the house. Tommy removed the simple harness, stroked Fido's yellow fur, and muttered "Good Fido, strong Fido. I'll get you an extra bone tomorrow." Fido's bushy tail was wagging freely as his moist, cold nose nudged Tommy.

Finally the sun had set. The evening meal was finished. There was still no Christmas tree. All four children were now forbidden to enter the back room. Something important was on the verge of happening there. No one was even permitted to go near the door. There dare not be any peeking.

Daddy had gone outside. When he returned, all four children were hustled upstairs because some big secret was to transpire. They heard conversation in the back room. Furniture was being moved. They heard a bumping noise. Then it sounded like an axe or a hammer. What was going on? A voice floated upstairs. "Children, are you in bed?"

"No, can we come down now?"

"No, go to bed. Tomorrow we want to get up early. Say your verses once more before you sleep."

Christmas morning Tommy rushed downstairs. A sewing machine blocked the door to the back room reminding him it was still out of bounds. First the chores must be done. After a tedious breakfast each must recite his verse. Finally the door to the back room would open. Tommy urged the other siblings to hurry. He also went to the barn, anxious to help in any way possible. The milk pails filled slowly. Would the cream separator never stop turning? Now the last milk was dripping from the separator spout. The pigs were fed and the cows watered. The family sat at breakfast. Tommy nearly choked on the porridge.

He was first to recite the Christmas verse. He raced through it and moved towards the forbidden door, first in line. The words of the poems were lost to him. He only watched the line grow. Now all four had finished. The sewing machine was removed. The door opened, and he rushed in.

The tree was beautiful. But it looked different. It was a willow tree decorated with green strands of darning wool and live wax candles with flickering flames. They provided the only light in the room. Where was his shoe box? In the far corner. He rushed to it. It contained a small bag with nuts, candies, and an apple. He tore at the second package — a parcel. Was it the bulldozer? No. Only a red car. He recognized the $.46 model. Tears seemed to burn his eyes. Then he hurried to Senior and his sisters. Their boxes contained even less goodies than his, yet they seemed grateful. He caught sight of his parents' faces. There was a mixture of joy and sadness. He felt ashamed. Somehow his young mind understood the situation. There was no money to buy a tree. Even the $1.17 for a bulldozer was not available. The red car began to look better. From somewhere deep inside he found a new joy welling up. With genuine feeling he was able to say, "Thank you, Mommy and Daddy. It's just great!" •

Jesus

Anne Walker

Omnipotence
in a manger.
Omniscience
in swaddling clothes.
Omnipresence
in Bethlehem.
Emmanuel,
God with us.
Praise his holy name!

"Fear without war—a shadow over hope"

Quakertown, Pa. (Meetinghouse) — "It's not appropriate to play games with nuclear weapons. You don't play politics with the annihilation of life on the planet." Helen Caldicott, keynote speaker at the MCC US Peace Section assembly, "The Christian Faith and the Nuclear Arms Race," began her address with her concern about present world attitudes.

The assembly, held 20-21 November at East Swamp Mennonite Church, Quakertown, Pennsylvania, drew participants from as far as Colorado, California, and Canada. Speakers and films, plus planned and impromptu audience responses, combined to present a multifaceted view of the nuclear arms race and what Christians can do about it.

Risks and consequences of nuclear war

Caldicott's address on Saturday night provided a capstone for the assembly. Her message echoed and expanded that given by Don Kraybill, Elizabethtown, Pennsylvania, on Friday evening. Calling the nuclear arms buildup "fear without war — a shadow over hope," Kraybill presented the urgency of the problem, the probability of nuclear war occurring, and the projected effects of such a war on his home area, Lancaster County.

Caldicott, an Australian physician living in Massachusetts, called the world "a terminally ill planet" and showered her listeners with statistics to show the causes of the illness. Some examples: A hydrogen bomb is a "20-million-ton package of energy"; America alone has 30-35 thousand hydrogen bombs and plans to build 20,000 more in the next 10 years; the world spends $600 billion per year on the arms race.

Although Kraybill suggested a 50-50 chance of nuclear war happening by the end of this century, Caldicott said such a war could come as early as 1986. "We are practicing nuclear suicide if we do nothing," she said. To "cure" the world's nuclear illness, every person must "get really frightened and do something." One way of responding is to educate others. "It's not that American people don't care," she said. "It's that they don't *know*." She suggested two other responses: to speak out personally against nuclear weapons and to mobilize local communities to support a nuclear freeze.

Peter and Mary Sprunger-Froese talk with conference participant Albert Miller.

As part of her presentation, Caldicott showed the film "The Last Epidemic." Produced by Physicians for Social Responsibility, of which she is president, the film presented the medical consequences of nuclear war.

Caldicott reviewed the probabilities: A nuclear war can be completed in 30 to 60 minutes. About 30 days later, 90 percent of the population of the northern hemisphere would be dead. Survival for those remaining would be difficult as dstruction of the ozone layer would lead to blindness, food sources would be contaminated or destroyed, and insects and epidemics would become rampant. "Nuclear fallout would mean certain death for everyone — God's creation," she said.

Throughout her address Caldicott, mother of three children and formerly a pediatrician, voiced her concern for the children of the world. "Children think they have no future. We feed and educate them, but they may never grow up." She said that her own children have drawn courage from knowing that she is actively working against nuclear armaments. Her conclusion: "The greatest gift we can give our children is to prevent nuclear war."

Christian responses to nuclear war

An address by Ron Sider on Friday night and three presentations on Saturday brought biblical perspectives on the nuclear arms race into focus. Sider, of Philadelphia, Pennsylvania, prophesied that "we'll survive another 100 years of hunger and poverty but not another 25 years of the nuclear arms race," and emphasized that the way of the cross is God's way to overcome evil. He pointed to the hope of the resurrection — the restoration of creation — as a "realistic modeling of the '*shalom* of the kingdom.' "

The Saturday presentations explored possible responses to the threat of nuclear war. Herman Reitz, Harrisonburg, Virginia, advocated the "separation" stance; Frank Epp, Waterloo, Ontario, the "political influence" stance; and Peter and Mary Sprunger-Froese, Colorado Springs, Colorado, the "resistance" stance.

Like Sider, both Epp and Peter Sprunger-Froese pointed to a need for restoration and resurrection and for recognizing, in Epp's words, "the Lord of Lords and King of Kings (as) ruler of the world." Epp suggested that "it is largely the nature and quality of Christian faith in America that has produced the present militarism and readiness to deploy nuclear arms." He called the church to task for shifting the meaning of separation of church and state so that "the state has become sovereign, even over the sphere of faith. Our tragic separation from the world has been a tragic separation from God." Epp challenged the church to rediscover the wholeness of Christian truth and action in responding to the state.

Although Reitz based his thesis on some of the same Scripture passages as Epp, he interpreted them in a different light. Likening the world to a sinking ship, he called his thesis "the *Titanic* model"; the earth, like the *Titanic* is doomed, and the role of the Christian church is not to save the ship but the people on it. "The gospel of peace," he said, "(is) peace with God rather than an international condition. The ultimate goal is to see each individual redeemed by the blood of the Lamb rather than delivered from the fear of atomic annihilation."

Peter and Mary Sprunger-Froese called their resistance stance "hope-building" and modeled their view by giving what respondent Ted Koontz called "a mixture of theology and faith practice." Mary told stories of experiences in providing caring ministries in their intentional community, in participating in nuclear protests, and in serving a prison term for protesting. Peter's statements of faith melded with these stories: "If other loyalties call for an allegiance that conflicts with God, we must challenge that, even if we suffer for it; the way of love is the way of sacrifice, risk, and hope."

Caldicott

Although prepared respondents reacted to each speaker, others were invited to participate in an open-mike interchange. Steve Dintamin, Perkasie, Pennsylvania, was concerned that "we deal with theological clarity. We're more adept at discussing strategy than theology," he said, noting the "huge chasm" that divided the theological views of several of the speakers. Dan Slabaugh, Ann Arbor, Michigan, called the church to stop "offering dollars to the god of war." He asserted, as he had at the Mennonite Church General Assembly in August, that the church must put into action what it says about peace. Delton Franz, Washington, DC, said that support groups are necessary for persons to process the issue of responding to the nuclear threat. "A few people covenant together to work to understand how to be faithful to Christ. We can't wait for the whole congregation."

Assembly statement of concern

Jim Longacre, Peace Section chairperson, brought a statement of concern to the group for possible adoption. After the document was criticized for not being specific enough, the group moved to add a paragraph on the war tax issue. Although there was some dissent regarding the usefulness of a statement (one person noted, "It's easier to assent to a piece of paper than to be accountable"), and the initial voting process was confused and had to be repeated, the majority of the participants approved the statement.

While the assembly may have raised more questions than answers regarding theological stance and manner of response, it certainly served as a consciousness-raising experience for the participants. Its purpose, as stated on the program, was clearly realized: "to motivate people to action and clarify the strengths and weaknesses of various forms of action from a Christian point of view. The goal was not to show that one type of response is right and others wrong, but to show the ways in which each type has some biblical and theological integrity, and to motivate people to that mix or balance of action which will be to the glory of God and the sustenance of his creation." *Virginia Glass Schlabach*

A plea to resist the nuclear arms race

(The following are excerpts from a resolution adopted by majority vote. It is not an official or binding statement of Mennonite policy.)

The MCC US Peace Section assembly, gathered at Quakertown, Pennsylvania, 20 November 1981, with some 225 present and noting some dissenting voices, issues a strong and urgent plea for the Mennonite and Brethren in Christ churches in the United States to witness against the momentum of the nuclear arms race.

We see this as a critical matter of faith for ourselves and all Christians. We believe that nothing less than the integrity of our proclamation of the gospel of Jesus Christ is at stake. We find it impossible to bless the name of Jesus with our lips and at the same time condone the presence of nuclear weapons with our silence. Therefore, we call on the churches to condemn the preparation and threatened use of nuclear weapons as sin, to declare that God is the defender of all those who put their trust in Him, and to live faithfully as if we truly believed that acknowledgment.

We commend the acceptance of the *New Abolitionist Covenant* to every congregation. We urge every congregation, or a covenant group within the congregation, to commit itself to the six actions included in the covenant: (1) prayer, (2) education, (3) spiritual examination, (4) evangelism, (5) public witness, and (6) nuclear disarmament. Early in 1982, the US Peace Section will send to every constituent congregation a copy of the Sojourners study guide for churches on the nuclear arms race, *A Matter of Faith*, as well as the *New Abolitionist Covenant*, and guides on how to use them.

We were repeatedly reminded in this assembly that the conscription of our income supports the nuclear arms race. Moreover, we saw that the government is increasing expenditures for nuclear and other weapons by decreasing expenditures for human services for the poor and oppressed. We encourage people to consider ways to witness against this evil use of the power of taxation, such as refusing to pay the military portion of the federal income tax.

We do not know whether nuclear war can be prevented. We do know that God's opposition to nuclear weapons is resoundingly clear. Therefore, to do God's will is to oppose the preparation of the weapons as well as the public policy and the attitude which make nuclear war possible. Let us continually pray for God's mercy and strive to live in holy obedience to God in all of life.

Establishment of a Mennonite Central Committee Great Lakes, which has existed under an interim board since the spring of 1981, was officially approved 7 November at the group's first area-wide meeting. Sessions were held at First Mennonite Church in Bluffton, Ohio. The approval was not unanimous. Great Lakes secretary Marilyn Yoder reported that 81 percent of the voting delegates favored the formation of a Great Lakes MCC body. Those questioning the decision expressed concern about expense of future office staff and space.

The board of Mennonite Central Committee (Manitoba) approved a budget calling for $950,000 from member churches at its sessions in Winnipeg 24 October. Representing eight Mennonite conferences, the board heard reports from program staff, approved new staff appointments, and struggled with questions ranging from whether there should be a public statement on the nuclear arms race to the best approach to making the headquarters building accessible to the handicapped, considering the cost involved.

Mennonite Foundation of Canada has moved the regional office in Clearbrook, British Columbia, to Calgary, Alberta. To assist the regional office in Calgary, however, an area office has been established to replace the old regional office in Clearbrook. C. Blake Friesen will continue as regional office manager, while Allan Hiebert will be in charge of the area office in Clearbrook. The regional office address is 337B — 41 Avenue NE, Calgary, AB T2E 2N4.

Fellowship takes action to establish peace center

Dallas, Tex. — In the hope of giving concrete form to their beliefs in peacemaking, justice, and the biblical concept of *shalom*, a group of approximately 40 Mennonites in Dallas has taken the first steps toward the establishment of a Center for Peace Research, Education, and Action (CPREA) in that city.

In a 29 November meeting, the Dallas Mennonite Fellowship (DMF) council appointed eight of their members to the board of directors of CPREA, and instructed them to begin the search for a peace center director. The council also authorized Gary Howard, a member of DMF employed as a probation officer in the juvenile justice system in Dallas County, to set up a juvenile/family mediation service which will operate as part of CPREA.

The basic objectives of the peace center, as outlined by DMF's outreach committee, are (1) to encourage scholarly study in the areas of peace and peacemaking, as well as investigate methods of giving physical shape to the abstract concept of peace; (2) to create educational programs for area churches and the larger community on basic studies in Christian peace teachings and local and world conflict; and (3) to be involved in peacemaking through dispute mediation and advocacy. CPREA is envisioned as a center which "would utilize Dallas as the laboratory for active, practical peacemaking."

The newly appointed eight-person board of directors includes Ernst Harder, DMF pastor; Ken Kohler; Joel Kulp; Sam Nance; Mark Smucker, outreach committee chairperson; John Stoesz, congregational chair; Karl Swartzendruber; and Galen Toews.

Although the group is still searching for the funds for CPREA's first year of operation, DMF has committed itself to financially supporting Howard as he sets the juvenile/family mediation service in motion. The board hopes to have a peace center director by July 1982.

Since DMF does not own a building, directors hope to negotiate the weekday use of another church within the Greater Dallas Community of Churches.

The 29 November decisions came just one week after a special study weekend organized by DMF to study their outreach committee's vision and proposal for a peace center within the city. More than 60 persons participated in various aspects of the study sessions on 20-22 November, including Ted Pankratz, member of the General Conference's Commission on Home Ministries, and Herman Diener, moderator-elect of the South Central Conference of the Mennonite Church.

During those weekend meetings, DMF outreach committee members outlined the process by which five of the fellowship's members have become involved as mediators with Dispute Mediation Services in Dallas. Ten more DMF members have registered for dispute mediation orientation in February. All 15 see their participation in the agency as a way to become involved in down-to-earth peacemaking.

Smucker reported that Richard Evarts, executive director of Dispute Mediation Services, is enthusiastic about the prospect of a peace center being started in Dallas. "He's ready to refer to us all the mediation cases we can handle," Smucker said.

In a meeting at Smucker's home on Saturday evening, outreach committee members elaborated on the scope of the CPREA proposal. Apart from the part-time position in juvenile justice and the full-time position as peace center director, the committee also envisioned hiring persons for Hispanic ministries within the city of Dallas and accommo-

A rugged new Dallas, characterized by wealth and a high crime rate, is rising out of that city's old western past.

Dorfweil, West Germany (RNS) — The outgoing leader of the European Baptist Federation Council warned his colleagues here that "a paralyzing fear" of nuclear war pervades the continent, and the need for immediate disarmament must be impressed upon governments. David S. Russell, secretary of the Baptist Union of Great Britain and Ireland, said that "the future of Europe and indeed of mankind is at stake. This is something bigger than politics and ideologies. It is a matter of human survival. Disarmament on a world scale — and quickly — is a priority for both prayer and action."

Mark Smucker, Dallas outreach committee chairperson, leads a fellowship meeting in his home.

dating peace studies interns from Mennonite colleges who could assist with the work of the center on a shorter-term basis. Hosting voluntary service workers at the center was also listed as a possibility.

J. R. Burkholder, peace studies professor at Goshen (Indiana) College, attended the weekend meetings both as a consultant regarding the nature of the program and as a representative of Mennonite Central Committee US Peace Section. By the end of the weekend, Burkholder had waxed enthusiastic about how the peace center director's position might coincide with his own upcoming sabbatical from Goshen College. "I'm waiting for someone to give me a good reason why I shouldn't consider becoming part of the peace center's work during my sabbatical," he said during a wrap-up meeting on Sunday morning.

In a telephone interview on 1 December, Smucker indicated that CPREA's board hopes to eventually approach various levels of both the General and Mennonite Church conferences for support for its project. "Right now, though, we need the seed money for the program's first year of operation. The opportunities are knocking, and with our involvement in dispute mediation, we know the project will work."
Larry Cornies

Wanna gripe about your church? An Ohio pastor has come out with a "license to gripe" card which entitles bearers to complain about their congregation. The card says, "(1) I attend all the regular and special services of my church. (2) I pray every day for my church. (3) I volunteer and gladly accept responsibilities of ministry in the church. (4) I give at least a tithe of my income to the work and mission of my church." Any member who gives an affirmative answer to all four points is entitled to gripe.

Changes proposed to General Conference constitution

Newton, Kan. (GCNS) — A General Board (GB) subcommittee on constitution and bylaw changes has prepared several proposed changes to the General Conference constitution to be acted upon at the conference's Council of Commissions in February 1982 and, if passed, brought before the conference membership at the triennial sessions in August 1983.

The goals of the proposed changes are to increase the participation and involvement of the conference's membership in that body's organizational life, as well as encourage greater involvement and broader participation in conference decision making.

To reach those goals, the constitution and bylaw changes call for limits on the number of votes any one delegate may cast, the number of proxy votes any one delegate may carry, and the number of terms which persons can serve on conference boards, commissions, or divisions.

The GB subcommittee includes Don Steelberg, Ken Bauman, and Ben Sprunger. Persons with concerns about the proposed changes should contact any member of the GB or the conference's general secretary before 5 February 1982.

Proposed changes to the General Conference constitution and bylaws are as follows (deletions have been put in parentheses and additions have been italicized):

ARTICLE III. GENERAL CONFERENCE SESSIONS
Section II. Delegates and Votes
C. Limitation of Votes and Proxies. No one person may cast more than *five* (ten) proxy votes nor more than a combined total of *twelve* (twenty-five) delegate and proxy votes.

ARTICLE III. GENERAL CONFERENCE SESSIONS
Section III. Elections
A. Nominations and Elections. Elections shall be held at each regular conference session to provide conference officers and members of conference boards, commissions, and other agencies. Two nominees for each office to be filled shall be presented by the nominating committee, with further nominations permitted *by the delegate body according to procedures set forth in the bylaws* (from the conference floor). Elections shall be by ballot and shall be determined by majority of all votes cast.
Bylaw I. *Nomination Procedure.* (Duties of Officers, the former Bylaw I, becomes Bylaw II.) *Nominations by delegates in addition to the slate presented by the nominating committee shall be submitted in writing to the conference secretary at least 36 hours prior to the election with appropriate information and signatures of both the nominee and the nominator.*
Section III. Elections.
E. Terms of Office. Officers of the conference shall be elected for three-year terms. *Their terms shall be limited to two consecutive terms.* Members of boards, commissions, and divisions are elected for terms of six years. *Their terms shall be limited to two consecutive terms, unless their terms total less than nine years, in which case a third consecutive term may be served.* (The terms of elected officers and members shall be limited to two consecutive terms.)

There is also a bylaw change proposed on the composition of the General Board which would allow "*four* (six) members elected at large by the conference, *and two members appointed by the General Board to assure reasonable geographic, theological, and other representation.*"

Television networks have been asked by Donald E. Wildmon, head of the Coalition for Better Television, to give evidence by 1 February 1982 that they have taken concrete steps to stop discrimination against Christians, Christian values, and Christian culture in their programs. Wildmon said that if the networks do not offer concrete steps by that time he will ask Christians and others to join in an economic boycott of the networks. "Methodically the networks have excluded Christian characters, culture, and values from their programs. All too often, when persons are identified as Christians in programs which air on the networks, they are characters only to scorn, prompt revulsion, and to ridicule," Wildmon wrote to the chairmen of the three networks.

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"The Draft: To Register . . . or Not to Register" is a workshop scheduled for 1-3 January 1982 at the Laurelville Mennonite Church Center near Mt. Pleasant, Pennsylvania. The workshop is designed especially for those facing the decision of whether or not to register or those seeking support who have already made the decision. Parents and grandparents are also encouraged to come. The only fixed cost is an advanced payment of $10 with registration. Write to Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666 for information or to register.

Regional director needed

The National Council for the World Peace Tax Fund is looking for a part-time regional director in **Indiana and Michigan** to promote the World Peace Tax Fund. Applicants should be free to travel and have skills in organizing, public speaking, and relating to both religious and secular groups. The pay is low.

Write to: Janet Reedy, 423 Prospect, Elkhart, IN 46514. Phone: 219/293-3647.

Faculty opening

Faculty opening at **Canadian Mennonite Bible College** for instructor in practical theology
- emphasis on experiential learning
- subject areas negotiable
- qualifications in addition to theology (MDiv or equivalent) could include sociology, social work, psychology, anthropology, etc.

Application should include resume of qualifications, transcripts of academic work and references.

Apply to:
Academic Dean
Canadian Mennonite Bible College
600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4.

Principal needed

Elim Bible Institute, Altona, Manitoba, is accepting applications for the position of **principal**. Responsibilities include administration and teaching. Position to begin in summer 1982.

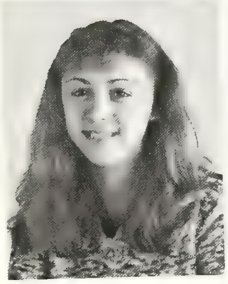
Applications for **teaching positions** for 1982-83 also are being accepted. Candidates for both should direct inquiries and applications to:
Walter Franz, Chairman
Elim Bible Institute Personnel
Box 120
Altona, MB R0G 0B0.

Four endowed scholarship funds were approved by the Bluffton (Ohio) College board of trustees at its fall meeting 21 November. The scholarship funds will be awarded to students studying science education or church-related ministries, music or bio-sciences, speech, and home economics and nutrition. Income from the endowments is to be used for the awards, three of which will be offered for the 1982-83 academic year. Of Bluffton's almost $2 million in endowments, approximately half is designated for student financial aid.

Osseo, Minn. (RNS) — Grace Layton Sandness is a quadraplegic, paralyzed from the neck down. But her condition, which developed 31 years ago when she was stricken with polio, has not prevented her and her husband, Dave, from adopting nine children and sharing life with three "foster children." Eight of the children arrived with physical disabilities and practically all of the 12 have multiracial backgrounds. Despite her disability, Sandness has written two books, *Brimming Over* and *Beginning*, typewritten by herself clutching a "mouth-stick."

RECORD

workers


Meyers

Milich

Sharp

Swartz

Pauls

Shantz

Walde

J. Warkentin

Barbara Meyers, Deep Run West Church, Bedminister, Pennsylvania, has begun a one-year MVS term as a child-care worker in Hutchinson, Kansas. A 1981 high school graduate, her parents are Justus and Jane Meyers of Ottsville, Pennsylvania.

Michal Milich began a two-year MVS term in November in home repair for Mennonite Housing in Wichita, Kansas. She has studied at Kent (Ohio) State University and the University of Montana, Bozeman. Her parents are William and Edna Milich of Marshallville, Ohio.

Ken Pauls, Charleswood Church, Winnipeg, Manitoba, has begun a one-year MVS term as a child-care worker in Hutchinson, Kansas. A former student of the University of Winnipeg, he is the son of Peter and Madeline Pauls of Winnipeg.

Ann Shantz, Hamilton (Ontario) Church, will serve under MVS as a part-time nurse and community worker at the Welcome Inn Friendship Center in Hamilton until next April. She has practiced her profession in both Ontario and Newfoundland.

Francis Sharp, Rosedale United Methodist Church, Kansas City, Kansas, has begun a one-year MVS term as a warehouse manager for Harvesters — the Community Food Network in Kansas City, Kansas. A former student at colleges in Kansas and Tennessee, he is the son of Milo and Kathleen Sharp of Cedar Vale, Kansas.

Matt Swartz, Mt. Morris (Michigan) Church, will serve under MVS as a community worker with the Rosedale Team Ministry, Kansas City, Kansas. A 1981 graduate with a BA in contemporary Christian ministry and psychology from Fresno (California) Pacific College, he is the the son of Raymond and Anna Mae Swartz of Mt. Morris.

Darcy Walde, Rosemary (Alberta) Church, has begun a one-year MVS term in home repair in Oklahoma City, Oklahoma. He is a graduate of Rosthern (Saskatchewan) Junior College. His parents are Ernest and Anne Walde of Gem, Alberta.

Janet Warkentin, Bethany Church, Niagara-on-the-Lake, Ontario, has begun a one-year MVS term as a child-care worker in Hutchinson, Kansas. She is a graduate of Eden Christian College, Niagara-on-the-Lake, and that town's District Secondary School. She is the daughter of Abraham and Elizabeth Warkentin of Virgil, Ontario.

M. Warkentin

Marsha Warkentin, Glendale Church, Lynden, Washington, has begun a two-year MVS term as a speech therapist in Seattle, Washington. She has a BA in speech pathology from Western Washington University, Bellingham. Her parents are Jacob and Wilma Warkentin of Custer, Washington.

Theology, ethics, and the "facts"

Ted Koontz

For centuries Mennonites have struggled to understand the meaning of the biblical word for life and thought. We have devoted enormous energy to the tasks of biblical interpretation and the study of our history. We have prayed earnestly for God's guidance in revealing to us the way he would have us go on innumerable issues. And then, at our best, we have sought to live faithfully on the basis of these understandings.

Nevertheless, I believe we as Mennonites typically make at least one fundamental mistake in our struggle to be followers of Christ in the messy world we are to love and serve. Put bluntly, we know the Bible but we don't know the world.

There are good reasons for our reluctance to "know" the world. Doing so requires using the available sources of human understanding which our society (or any society) provides. These secular sources of knowledge *may* undermine commitment to the Bible as the primary guide to faith and life. And secular wisdom smuggles assumptions about the nature of reality into "facts" about the world. These may conflict with Christian perspectives.

Despite these reasons for caution, we must learn to know the world much better. The two central aspects of Mennonite outreach to the world — evangelism and service — require better knowledge of the world if we are to be more faithful and effective.

1. *We are called to communicate God's love for the world. To love the world rightly requires us to know it.* One central calling of Christians is to communicate God's love to others. This requires knowledge of the other. I find few things more awkward than to be "loved" by someone who does not know me. Hugs and kisses from near strangers always were a trial as a child. They still are. No matter how well-intentioned, love expressed without adequate knowledge of the recipient of the love comes across as paternalistic or naive, mushy, and slightly revolting. This feeling may be behind much of the reaction against well-meaning people, often from churches, derogatorily called "do-gooders." Knowledge of the world is important for the church's evangelistic task.

To be able to evangelize and serve the world, we need to know as much as we can about Christ — our Savior and Lord — and about the world we are called to evangelize and serve.

2. *We are called to meet human need. To truly serve the world requires us to know it.* Although we ought never to abandon the simple act of helping the immediately needy on an emergency basis, much human suffering has its source in economic, political, and social systems.

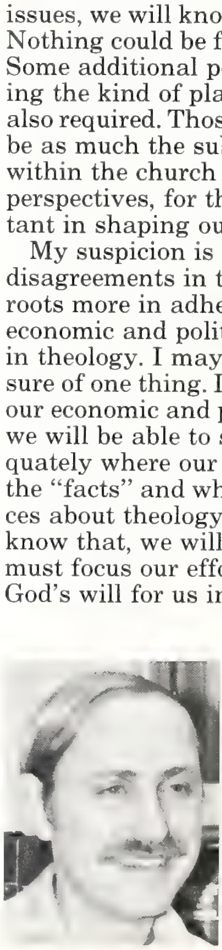
To address the causes of such suffering requires us to understand how the systems work and what can be done to change them. Until we have some substantial knowledge of the "facts" of a situation, we will be unable to know what specifically we should do when we seek to serve others or to bring about justice. Knowledge of the world is important for the church's servant task.

None of this may seem new, and in a sense it is not. Presumably, no one is against understanding the facts as we seek to witness and serve. But while no one is against it, how much priority do we give to "getting the facts straight"? And how many of our disagreements, which we often characterize as theological, are really over understandings of what the world is really like? Further, has our emphasis on faithfulness rather than effectiveness obscured in our minds the fact that we are called to be the most effective witnesses and servants we can be? If no one is against understanding the facts, why don't we ever have conferences devoted primarily to understanding how the world works politically and economically? Isn't our constant attention to theological questions implicitly saying that the "facts" are unimportant or self-evident?

It is impossible to act in the world without some conception, either explicit or implied, of how the world operates and what effects one's own action will have.

To settle theological questions without coming to an adequate understanding of the world in which we will need to apply our theological and ethical principles is to do only a part of the task. We have tended to think that once we have settled the theological issues, we will know how we should act. Nothing could be farther from the truth. Some additional perspectives concerning the kind of place this world is are also required. Those perspectives should be as much the subject of discernment within the church as are theological perspectives, for they are just as important in shaping our action in the world.

My suspicion is that many of our disagreements in the church have their roots more in adherence to different economic and political "schools" than in theology. I may be wrong. But I am sure of one thing. If we carefully explore our economic and political perspectives, we will be able to sort out more adequately where our differences are about the "facts" and where they are differences about theology and ethics. Until we know that, we will not know where we must focus our efforts at discerning God's will for us in our day.



Ted Koontz is assistant professor of political science and peace studies at Goshen College, Goshen, Indiana 46526

The light

Arise, shine for your light has come, and the glory of the Lord has risen upon you.

Leader: In those days a decree went out from Caesar Augustus that all the world should be enrolled, and all went to be enrolled, each to his own city.

People: There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots.

Leader: And Joseph also went up from Galilee to Judea, to the city of David, because he was of the house and lineage of David, to be enrolled with Mary, his espoused wife, who was with child. And while they were there, the time came for her to be delivered.

People: The people who walked in darkness have seen a great *light*. . . .

Leader: In that region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them.

People: A voice cries: "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God . . . for the glory of the Lord shall be revealed, and all flesh shall see it together. . . ."

Leader: . . . And the angel said to them, "Be not afraid, for behold, I bring you good news of great joy which will come to all people, for to you is born this day a Savior, who is Christ the Lord."

People: Lift up your voice, O Jerusalem, herald of good tidings, lift it up, fear not; say to the cities of Judah, "Behold your God!"

Leader: And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest, and on earth, peace."

People: For to us a child is born, to us a son is given; and the government will be upon his shoulder; and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

Leader: And the shepherds went with haste and found Mary and Joseph, and the babe lying in a manger. And when they saw it they made known the saying, and they returned to their flock, glorifying and praising God for all they had heard and seen.

People: The people who walked in darkness have seen a great *light*. . . .

Leader: When the parents brought the child Jesus to the temple, to do for him according to the custom of the law, Simeon took him up in his arms and blessed God and said: "Lord, lettest now thy servant depart in peace, for mine eyes have seen thy salvation which thou hast prepared . . . a *light* for revelation to the Gentiles, and for glory to thy people Israel."

People: Arise, shine, for your *light* has come, and the glory of the Lord has risen upon you.

Leader: Behold, Wise Men from the East came to Jerusalem saying, "Where is he who has been born King of the Jews? For we have seen his star in the East, and have come to worship him."

People: And nations shall come to your *light* and kings to the brightness of your rising.

Leader: And going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts.

People: And behold, I have given you as a covenant to the people, a *light* to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon; from the prison, those who sit in darkness.

Leader: I am the *light* of the world; he who follows me will not walk in darkness, but will have the *light* of life.

People: You shall know that I, the Lord, am your Savior; the sun shall be no more your light by day, nor for brightness shall the moon give light to you by night; but the Lord will be your everlasting *light*, and your God will be your glory.

All: Believe in the *light* that you may become sons of *light*.

arranged by Louise Dueck

LETTERS

Yes, church must speak hope

Thank you for the excellent piece by Fred Unruh (27 October issue). I agree fully that the church must offer a ministry of hope for our generation/day. However, I am led to ask how this can happen as long as the church refuses to repent of its worship of the *Beast*? How can the church proclaim a word of hope, how can it speak of bringing liberty to the captives when it itself is enslaved to the values of a demonic state, i.e. the values of materialism, war, patriotism, sexism, etc.?

Nuclear war is perhaps the gravest danger facing all of life (many predict a holocaust within the decade) and perhaps the greatest form of idolatry today (put your trust in God, not in the bomb!), yet the church — except for a few brave individuals and communities — has succumbed to the bomb's lordship. So unless there is a naming of the *Beast* which controls the bomb (naming will have to involve war tax resistance, public evangelism — read Ephesians 5, putting trust for our security in the Spirit, etc.), the church will not be free.

The church has always had as its central task the creating of a community in which people can become free in Christ, in which they can find the support and strength to turn from their old ways of life to radically new ways of being. Now more than ever I believe the time has come for the church to offer this ministry to all of us. A church that will resist the *Beast* can with integrity speak of hope and offer a context in which the enslaved can find their freedom and security in God. *Robert V. Peters, 229 West Apsley Street, Philadelphia, Pennsylvania 19144* 4 November

Who has wisdom?

Evidently some of our leaders are endowed with enough boundless wisdom and uncanny insight to know precisely the right amount and the right type of weapons they will have to sell to keep the peace in the Middle East.

If selling hideous weapons to other foreign nations can create peace between nations, as some of our leaders imply, one would have the right to assume it would be wonderful if some other foreign country could also produce leaders endowed with the same boundless wisdom and uncanny insight, so they too would be qualified to know precisely the right amount and the right type of weapons they would have to sell to the United States and Russia to end their rivalry and attain global peace.

Since selling some hideous weapons to other foreign countries wide oceans away is a method employed by our peacemen today, isn't peace sought in a doomed-to-fail way? *Vernon Stucky, Hesston, Kansas 67062* 6 November

Shallow like a well?

This writer shares Mary Heisey's discomfort with Bob Baker's book *I'm Listening, Lord, Keep Talking* (Herald Press) reviewed in the 3 November issue. Shallow: that's Bob, all right, through and through. *Shallow*. Just like a well.

Bob teaches science in an inner-city junior high school. The kids there are tough. I know; I've substituted there. Wanted a chair, whip, and combat pay. Bob tries to use patient respect, firmness, and love. It doesn't always work, but he hasn't given up yet. Of course, he could get out of that school — but I don't think, really, that the idea has ever occurred to him.

Bob is the kind of guy who if you took him and his wife out for dinner at a Ponderosa, would not only want to pay his share of the tab but would even unself-consciously say a word of thanks before eating. He makes one uncomfortable sometimes. (I mean, you just don't talk to God in a personal way, at least not at the dinner table. God belongs out there with the quasars and white dwarf stars, doing whatever it is he does best, leaving the important work here on earth for us humans . . . unless we decide we need him.)

Not that he is a saint. Bob has a temper, but controls it. He is slightly forgetful, causing his wife to have to remind him of this and that; and he has a serious predilection for riding a bicycle where most sane men his age would drive a car. The worst thing about Bob is his *humility*. Bob is a man who walks with God, who talks to him as though he were a real person, and who expects to be answered in the same way. He sees the rest of the world running around him to get ahead, and doesn't really care that much that he doesn't win the great rewards of this world. He likes the company he keeps.

For almost 40 years Bob tried to convince this writer that the Mennonite Church had a place for those with no Mennonite heritage, a non-Mennonite name, and a rambunctious spirit. Of course he was wrong; Bob frequently is. He just won't admit it. And when I sit in some high church admiring with awe the tapestries and statues, enjoying in comfort of padded pew the sonorous organ reverberations from the stone walls of that cathedral, I will feel sorry for poor Bob, trying to feel as good in the church that was once not much but a barn, carrying his worn New Testament in his coat pocket, his little cross on the lapel as plain a declaration as ever.

But I'll be glad there are people like him. *Norm Berkshire, 443 Village Lane, Elkhart, Indiana 46514* 17 November

The other side of alcohol

The article "To Drink or Not to Drink" (13 October issue) left me cold and shaking. I feel I can write because I am an expert on the subject. I am a recovered alcoholic. This is the largest killer behind heart disease and diabetes. Also it is cunning, baffling, and powerful, for it is an allergy of the body and an obsession of the mind. It can bankrupt you financially, physically, emotionally, and spiritually.

There is only one way to complete recovery—true faith in God. I thank him so much that one day at a time I am able to put my life completely in his hands.

Please, may I advise that the effects of alcohol also be put in your paper? People die every day from the effects of this dreaded killer. Who is to say just who will be a social drinker and who an alcoholic? I was a social drinker until I was 28 years old. Then I crossed the line into alcoholism. I then became a real social drinker. Whenever someone mentioned having a drink, I said, "So shall I." Today, thanks to God, I am a sober person. I try to do the best I can. But one drink and I'm away again. The best things in life are free — life itself and free will. Even one drink and I could lose this most precious gift. *Shirley Fleming #1-11502-207th Street, Maple Ridge, British Columbia* 18 November

Editor's note: This series reflects a study of "Mennonites and Alcohol" in Canada. The Mennonite *has repeatedly tried to show the direct consequences of alcohol abuse.*

MEDITATION

Child-faith

The crossword puzzle
called for a
"heavenly body"
in four letters, so,
with the uncomplicated
reasoning of childhood,
he wrote in "soul."

The correct word was,
of course, "star" . . . but
his was the better answer.

Pollyanna Sedziol

A Savior is born

"A Savior is born," the angel did say,
He lies in a manger, his bed made of hay.
To all the world he will bring great joy,
Go at once to see this holy baby boy.

And with the angel, more angels came
They sang, "Praise God, praise his holy name."
And then suddenly, they had gone,
Back to the place from which they'd come.

"Let us go," one of the shepherds said,
"To see the child in the manger bed."
"No!" I spoke out in uncontrolled fright.
"I mean it's too cold and dark a night.
We don't even know where it is that he lay.
Why don't we wait, at least until day?
After all, it seems like a silly thing,
To think that a baby could be the new king."

But they said they were going, I could come too.
I didn't want to be alone, what else could I do?
We left to find the bed of hay,
And all the while, a star shone the way.
The star led us to a tiny stable,
And there, came to rest upon the gable.

I hesitantly entered the dreary little barn.
"Some place for a king," I thought in scorn.
There in a manger lay a baby so small,
And yet he seemed to fill us with awe.

I carefully knelt by the holy place,
And gazed with wonder at the radiant face.
The angel chorus again sounded from above,
And all at once I felt filled with God's love.
I reached for the tiny infant's hand,
The Messiah had come to save our land!

Angie Smith

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Jakob Letkemann, Box 41, Mandeville, Jamaica, is in the last year of his MCC assignment to Jamaica. He is a member of the Home Street Church in Winnipeg.

Anne Walker, Box 92, Raymond, Alberta T0K 2S0, is a free-lance poet.

Louise Dueck, 60 York Road, #4, Dundas, Ontario L9H 1L4, arranged a special reading for the Christmas season.

Christmas meditations are by Polyanna Sedziol, 2498 Lourdes Lane, Cincinnati, Ohio 45238; and Angie Smith, a first-year student at Bethel College, North Newton, Kansas 67117. Angie wrote her meditation for a 1980 Advent service at the Lorraine Avenue Church, Wichita, Kansas.

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EDITORIAL

Discovering the incarnation

Luke's birth narrative (Luke 2:1-20) is the best-known and most highly revered of all Christmas stories. Those of us raised with the King James Version will never forget such memorable lines as "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger" (2:7).

In these days prior to Christmas, countless Sunday school classes and youth groups will again dramatize Luke's account (with Matthew's verses about the Wise Men spliced to the end) on straw-strewn stages before packed sanctuaries. Cardboard stables will be visited by spirit-gummed beards and cotton-balled angels, all keeping their motionless vigils over the make-believe Christ child in the hastily constructed manger.

They will all be there—the angels, shepherds, Wise Men, Mary and Joseph—all the figures we associate with the nativity scene.

Luke felt strongly enough about the meaning of the birth to give it more space than the other Gospel writers. Yet as he assembled the account for Theophilus (1:3), he shaped the material to point beyond the events toward their greater significance.

Over half of the 20 verses in Luke's birth narrative deal not with the enrollment, nor with the journey to Bethlehem, or even with the birth of the Savior, but with the shepherds. In his redaction of the various accounts concerning Christ's birth, Luke gave 12 verses to the discovery of the incarnation by some relatively poor and unknown people outside the city of David, removed from the actual event.

It seems a disproportionate share, until we examine more closely the physical and spiritual pilgrimages of the shepherds that evening.

Luke tells us they were "living out in the fields nearby, keeping watch over their flocks at night" (2:8 NIV). Common folk in the midst of daily routine.

Suddenly, unexpectedly, came the celestial announcement: "I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger" (10b-12). A sharing of God's plan of salvation, accompanied by clear directions on how to be part of it.

What follows is most significant. The shepherds make a conscious decision, based in faith, to risk leaving their posts in order to witness the event. "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about" (2:15).

Luke makes plain that they were not disappointed. In fact, the journey to the manger side seemed to be an empowering, overwhelming experience. "When they had seen him, they spread the word concerning what had been told them about this child, and all who heard it were amazed at what the shepherds said to them. . . . The shepherds returned, glorifying and praising God for all the things they had heard and seen, which were just as they had been told" (2:17, 18, 20).

It is one thing to recall, to identify, and to affiliate with the message of joy and salvation incarnate in Jesus Christ. It is yet another to experience the event, to personally discover the incarnation.

All of the carols we sing, all the candlelight services we attend, and all the Christmas pageants we watch will not do that for us. Like the announcement by the angels to the shepherds, they only point the way to Bethlehem.

As individuals, churches, and conferences, our invitation is to follow the star to its Source, not to be content with celebrating the star's appearance. Only after we peer over the side of that manger for ourselves can we really return to our daily lives, "glorifying and praising God."

Those cardboard, cotton-balled pageants, where Wise Men kneel beside poor shepherds and lions lie down with lambs, are reminders that despite our sometimes pronounced differences as members within the body of Christ, this incarnation is our common allegiance and focus.

Make this the year of your personal discovery of the child in the manger. *Larry Cornies*

In keeping with our publishing schedule, this is the final issue of *The Mennonite* for 1981. We begin our new 24-page, two-color format with the 5 January 1982 issue. A copy of the 1981 index is available from *The Mennonite*, Box 347, Newton, KS 67114, or 600 Shaftesbury Boulevard, Winnipeg, MB R3P 0M4.

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